GREEK GRAMMAR





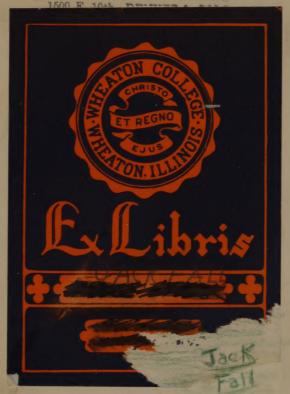
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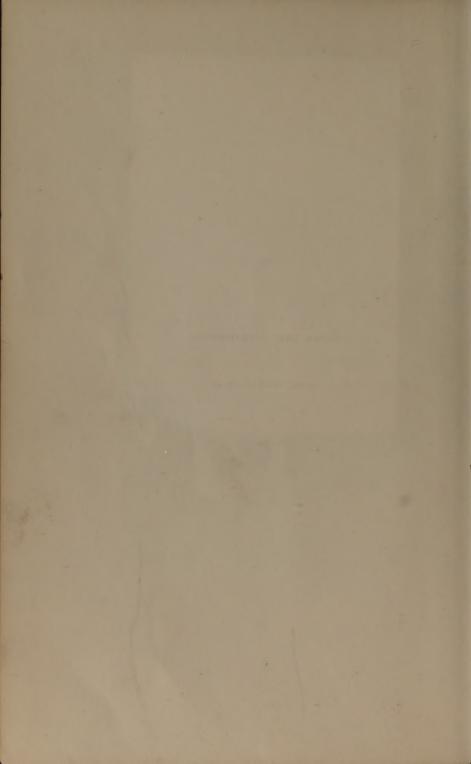
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UNDER THE SUPERVISION OF

HERBERT WEIR SMYTH, PH.D.

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A GREEK GRAMMARS

FOR SCHOOLS AND COLLEGES

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AMERICAN BOOK COMPANY

NEW YORK CINCINNATI

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SMYTH. GR. GRAM. FOR SCHOOLS AND COLLEGES
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PREFACE

In making this book, which is designed to form part of the Greek Series edited, under my general supervision, by various scholars, my aim has been, in the first place, to adapt it to the needs of students using a Greek grammar for the first time, either with or without the accompaniment of a Beginner's Greek Book; and in the second place, to include such matters as may be of special service to undergraduates during the earlier period of their study of Greek literature.

As regards the Forms, it has been my purpose to set forth the essential facts of Attic speech, and of the other dialects so far as they occur in the authors ordinarily read in American schools and colleges, viz., Homer, Herodotus, and the Lyric poets. The present book differs from its predecessors of the same class, especially in attaching greater importance to exact explanations of phonetic and morphological changes; but only in those cases where such explanations are based on the assured results of the scientific investigation of the language, and, at the same time, are readily intelligible to younger students. I have thus not scrupled to make use, though only to a limited extent, of the principle of Analogy, in order to make clear the nature of irregular forms, above all when distinctly erroneous statements of phonetic and morphological changes are thereby avoided. But the book is a descriptive, not a comparative, or even an historical, grammar; and I have, in consequence, often preferred, for practical reasons, to adopt a form of statement which would have been more or less modified had my undertaking had a different aim.

Assumed forms are, in general, printed without accent, or, if accented, are starred. Original forms, actually appearing in the inscriptions of one or more dialects, are accented like ordinary words; as $\tau \delta \nu s$ for $\tau \delta v$. Uncontracted forms, many of which never appear in any stage of the language, are commonly accented to enable the student to understand the character of the accent of the existing form; as $\delta \eta \lambda \delta o \mu \epsilon \nu = \delta \eta \lambda o \hat{\nu} \mu \epsilon \nu$.

In the disposition of the Syntax, I have endeavored to hold closely, but not slavishly, to the fundamental division into simple, compound, and complex sentences. Temporal sentences have been treated separately and not relegated to a subordinate position under conditional relative sentences, though their similarity to such sentences has been, I hope, adequately emphasized.

The desirableness, for practical purposes, of greater uniformity in the treatment and the terminology of the Syntax of the ancient and modern languages is not to be gainsaid. So far as it was feasible or seemed advisable I have adopted the recommendations of the committee on this subject, the report of which was presented at the meeting of the American Philological Association held at Cambridge in December, 1913, at which time the greater part of the book was already in the hands of the printer.

In preparing this work I have made frequent use of other books, especially of the new edition of Kühner's Ausführliche Grammatik der griechischen Sprache by Blass and Gerth, Brugmann's Griechische Grammatik, Goodwin's Moods and Tenses, and Gildersleeve's Greek Syntax. I have read a large number of the school grammars of Greek in current use in England, Germany, and France; among which special mention should be made of those by Sonnenschein, Kaegi, and Koch. Thompson's Greek Syntax has been of great assistance. I have availed myself to some slight extent, and especially in the earlier sections, of the permission, courteously offered me by the owners of the copyright, to make such use of the Greek Grammar by Hadley and Allen as I might think suitable to

the purposes of my own book. Nor should I fail to mention that I have, here and there, derived profit from the Greek Grammars of Goodwin, Goodell, and Babbitt. Among other aids, I may refer to Gildersleeve's illuminating papers in the American Journal of Philology and in the Transactions of the American Philological Association, the series of articles on Greek Syntax edited by Schanz, Riddell's Digest of Platonic Idioms in his edition of Plato's Apology, La Roche's Grammatische Studien in the Zeitschrift für oesterreichische Gymnasien, Forman's Selections from Plato, Hale's Extended and Remote Deliberatives in Greek in the Transactions of the American Philological Association for 1893, and Harry's two articles, The Omission of the Article with Substantives after οὖτος, ὅδε, ἐκείνος in Prose in the Transactions for 1898 and The Perfect Subjunctive, Optative, and Imperative in Greek in the Classical Review for 1905.

During various stages of the composition or printing of this book I have received generous aid, particularly from Professor Allen R. Benner of Andover Academy, Professor Haven D. Brackett of Clark University, Professor Hermann Collitz of the Johns Hopkins University, Dr. Maurice W. Mather, formerly Instructor in Harvard University, and Professor Frank E. Woodruff of Bowdoin College. My greatest obligation is to Professor Archibald L. Hodges, Head of the Department of Greek and Latin in the Wadleigh High School, New York, who has rendered me invaluable assistance by his careful study of nearly the entire book. His accurate knowledge and discriminating criticism have been of the greatest value in adapting it to the needs of the younger student. Dr. J. W. H. Walden, formerly Instructor at Harvard, has done me the kindness to assist in arranging and completing both indices.

HERBERT WEIR SMYTH.

Rome,

March 1, 1915.



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INTRODUCTION

THE GREEK LANGUAGE AND ITS DIALECTS

- A. Greek, the language of the inhabitants of ancient Greece, and of other Greeks dwelling in the islands and on the coasts of the Mediterranean, has been constantly spoken from the time of Homer to the present day. The ancient Greeks called themselves (as do the modern Greeks) Hellenes (" $E\lambda\lambda\eta\nu\epsilon$), their country Hellas ($E\lambda\lambda\dot{\alpha}$), and their language the Hellenic language ($\hat{\eta}$ $E\lambda\lambda\eta\nu\iota\kappa\hat{\eta}$ $\hat{\eta}$). We call them Greeks, from the Latin Graeci, the name given them by the Romans, who applied to the entire people a name properly restricted to the Graioi, the first Hellenes of whom the Romans had knowledge.
- B. Greek belongs to the Indo-European family of languages, the other branches of which are Sanskrit (the language of ancient India), Zend (or Old Persian), Armenian, Albanian, Slavonic, Lithuanian, Italic (Latin, Oscan, and Umbrian), Celtic, and Germanic. An important relation of Greek to English, which is a branch of the Germanic tongue, is illustrated by Grimm's law of the 'permutation of consonants':

The above English words are said to be cognate with the Greek words. Derived words, such as geography, theatre, are borrowed, directly or indirectly, from the Greek ($\gamma\epsilon\omega\gamma\rho\alpha\phi(\tilde{a}, \theta\epsilon\tilde{a}\tau\rho\sigma\nu)$). Many English words are coined from the Greek; as microscope, from $\mu\nu\kappa\rho\delta$ -s small + $\sigma\kappa\sigma\pi$ - $\epsilon\hat{v}\nu$ to view.

C. The records of the Greek language consist of literature and inscriptions. At the earliest known period of its history Greek was divided into dialects, of which three groups are especially important: Aeolic, Doric, and Ionic. Attic is closely

related to Ionic. Almost all poetry is composed in a mixture of dialects.

Aeolic was spoken in Lesbos, and was used by the Lesbian poets Alcaeus and Sappho (600 B.C.). Many Aeolisms appear in epic poetry, and some in tragedy. Theocritus' idylls 28-30 are in Aeolic.

Doric was spoken in Peloponnesus (except in Arcadia and Elis), in Crete and several other islands of the Aegean, in parts of Sicily and of Southern Italy. Doric was used by many lyric poets, notably Pindar (born 522), and in the bucolic (pastoral) poetry of Theocritus (about 310-about 245). Both of these poets adopt some Epic and Aeolic forms. The choral parts of Attic tragedy also admit some Doric forms.

Ionic was spoken in Ionia, in most of the islands of the Aegean, in a few towns of Sicily, etc. Literary Ionic falls into two divisions: (1) Old Ionic, or Epic, the chief ingredient of the dialect of the epic poets Homer and Hesiod (before 700). Almost all subsequent poetry admits Epic words and forms. (2) New Ionic (500-400), the dialect of Herodotus (484-425) and of the medical writer Hippocrates (born 460). In the period between Old and New Ionic comes Archilochus (about 650), the lyric poet, writer of iambic and elegiac verse.

D. Attic was distinguished by its refinement, precision, and beauty. By reason of its cultivation at the hands of the greatest writers from 500 to 300, it became the standard literary dialect; though Old Ionic was still occasionally used, as in later epic poetry; and Doric and Aeolic, in pastoral poetry.

N. 1.—In Attic are composed the works of the tragic poets Aeschylus (525–456), Sophocles (496–406), Euripides (about 480–406), the comic poet Aristophanes (about 450–about 385), the historians Thucydides (died before 396) and Xenophon (about 434–about 355), the orators Lysias (born about 450), Isocrates (436–338), Aeschines (389–314), Demosthenes (383–322), and the philosopher Plato (427–347).

N. 2. — The dialect of the tragic poets and Thucydides is often called Old Attic, in contrast to New Attic, the dialect used by most other Attic writers. Plate stands on the border line. The dialect of tragedy contains some Epic, Doric, and Aeolic forms; these are more frequent in the choral

than in the dialogue parts. The Ionicisms of the dialogue in tragedy are

mainly due to the influence of the iambic poetry of the Ionians.

N. 3. — Old Attic has $\sigma\sigma$ for $\tau\tau$ (64), $\rho\sigma$ for $\rho\rho$ (65), $\xi\acute{v}\nu$ for $\sigma\acute{v}\nu$ with, $\dot{\epsilon}_{S}$ for $\epsilon \dot{\epsilon}_{S}$ into, η for $\epsilon \iota$ ($\lambda\acute{v}\eta$ for $\lambda\acute{v}\epsilon\iota$), $-\hat{\eta}_{S}$ in the plural of substantives in $-\epsilon\acute{v}_{S}$ (245 b), and occasionally $-a\tau a\iota$ and $-a\tau o$ in the third plural of the perfect and pluperfect middle (427 f.).

With the Macedonian conquest Athens ceased to produce great writers, but Attic culture and the Attic dialect were diffused far and wide. With this extension of its range, Attic lost its purity; which had indeed begun to decline in the philosopher Aristotle (384–322).

- E. The Koinè, or Common, dialect (ἡ κοινὴ διάλεκτος) was the language used throughout the Greek world, from Syria to Gaul, in the Hellenistic period, which dates from the death of Alexander the Great (323). In its spoken form the Koinè consisted of the spoken form of Attic, intermingled with a considerable number of Ionic words and some loans from other dialects, but with Attic orthography. The literary form, a compromise between Attic literary usage and the spoken language, was an artificial and almost stationary idiom, from which the living speech drew farther and farther apart.
- F. Modern Greek appears in literature as early as the eleventh century, when the literary language, which was still employed by scholars and churchmen, was no longer understood by the common people. During the Middle Ages and until about the time of the Greek Revolution (1821–1831), the language was called Romaic ('Pomainí), from the fact that the people claimed the name of Romans ('Pomaio), since the capital of the Roman Empire had been transferred to Constantinople. At the present day the speech of a Greek peasant is still organically the same as that of the Greeks of the age of Demosthenes, and is the result of a continual development of the Koinè in its spoken form; while the written language, and to a less extent the spoken language of the cultivated classes, have been largely assimilated to the ancient idiom.

ABBREVIATIONS

A = Aeschylus.	Hipp Hippolytus.	Phae. = Phaedrus.
AgAgamemnon.	I. A Iphigenia Aulidensis.	Phil. =Philebus.
Ch. = Choephori,	I. T. = Iphigenia Taurica.	Pol. = Politicus.
Eum. = Eumenides.	Med. = Medea.	Pr. = Protagoras.
Pers Persae.	Or. = Orestes.	R. = Respublica.
Pr. = Prometheus.	Phoen. = Phoenissae.	8. =Symposium.
SeptSeptem.	Supp. =Supplices.	Soph. =Sophistes.
Supp. =Supplices.	Tro. =Troades.	Th. =Theaetetus.
Aes. = Aeschines.	Hdt. = Herodotus.	Theag. = Theages.
And. = Andocides.	Hom. = Homer.	Tim. =Timaeus.
Ant. = Antiphon.	The books of the Iliad are	Pind. = Pindar.
	designated by Greek capi-	S. = Sophocles.
Ar. = Aristophanes	(,,,,	Aj. = Ajax.
Ach. = Acharnenses.	of the Odyssey by Greek	Ant. = Antigone.
Av. =Aves.	small letters (a, β, γ, etc.).	El. = Electra.
Eccl. = Ecclesiazusae.	I. = Isocrates.	O. C. = Oedipus Coloneus.
Eq. = Equites.	Is. = Isaeus.	O. T. = Oedipus Tyrannus.
Lys Lysistrata.		Ph. =Philoctetes.
Nub. = Nubes.		Tr. = Trachiniae.
P. =Pax.	Lyc. = Lycurgus.	
Plut. = Plutus.	36 36 3	T. = Thucydides.
D	Men. = Menander.	
Ran. =Ranae.	C 4 C 4	Theorr. = Theorritus.
Thesm Thesmophoriazusae.	Sent. =Sententiae.	Theorr. = Theoritus.
Thesm Thesmophoriazusae. Vesp Vespae.	Sent. = Sententiae. P. = Plato.	Theorr. = Theoritus. X. = Xenophon.
ThesmThesmophoriazusae. VespVespae. Com. FrComic Frag-	Sent. = Sententiae. P. = Plato. A. = Apologia.	Theorr. = Theoritus. X. = Xenophon. A. = Anabasis.
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Thesm.—Thesmophoriazusae. Vesp.—Vespae. Com. Fr.—Comic Fragments. D.—Demosthenes	Sent. —Sententiae. P. —Plato. A. —Apologia. Alc. —Alcibiades. Charm. —Charmides. Cr. —Crito.	Theorr. = Theoritus. X. = Xenophon. A. = Anabasis. Ages. = Agesilaus. Ap. = Apologia. C. = Cyropaedia.
ThesmThesmophoriazusae. VespVespae. Com. Fr.=Comic Fragments. D. = Demosthenes Diog. = Diogenes	Sent. —Sententiae. P. — Plato. A. — A pologia. Alc. — Alcibiades. Charm. — Charmides. Cr. — Crito. Crat. — Cratylus.	Theorr. = Theorritus. X. = Xenophon. A. = Anabasis. Ages. = Agesilaus. Ap. = Apologia. C. = Cyropaedia. Eq. = de re equestri.
Thesm.—Thesmophoriazusae. Vesp.—Vespae. Com. Fr.—Comic Fragments. D.—Demosthenes	Sent, —Sententiae. P. —Plato. A. —Apologia. Alc. —Alcibiades. Charm. —Charmides. Cr. —Crito. Crat. —Cratylus. Criti. —Critias.	Theorr. = Theoritus. X. = Xenophon. A. = Anabasis. Ages, = Agesilaus. Ap. = A pologia. C. = Cyropaedia. Eq. = de re equestri. H. = Hellenlca.
Thesm.—Thesmophoriazusae. Vesp.—Vespae. Com. Fr.—Comic Fragments. D.—Demosthenes Diog.—Diogenes Laert.—Laertius.	Sent. =Sententiae. P. = Plato. A. = Apologia. Alc. = Alcibiades. Charm. = Charmides. Cr. = Crito. Crat. = Cratylus. Criti. = Critias. Eu. = Euthydemus.	Theor. = Theoritus. X. = Xenophon. A. = Anabasis. Ages, = Agesilaus. Ap. = Apologia. C. = Cyropaedia. Eq. = de re equestri. H. = Helenica. Hi. = Hiero.
Thesm.—Thesmophoriazusae. Vesp.—Vespae. Com. Fr.—Comic Fragments. D.—Demosthenes Diog.—Diogenes Laert.—Laertius. E.—Euripides.	Sent. —Sententiae. P. — Plato. A. — Apologia. Alc. — Alcibiades. Charm. — Charmides. Cr. — Crito. Crat. — Cratylus. Criti. — Critias. Eu. — Euthydemus. Euth. — Euthyphro.	Theorr. = Theoritus. X. = Xenophon. A. = Anabasis. Ages. = Agesilaus. Ap. = Apologia. C. = Cyropaedia. Eq. = de re equestri. H. = Hellentea. Hi. = Hiero. Hipp. = Hipparchicus.
Thesm.—Thesmophoriazusae. Vesp.—Vespae. Com. Fr.—Comic Fragments. D.—Demosthenes Diog.—Diogenes Laert.—Laertius.	Sent. —Sententiae. P. — Plato. A. — A pologia. — Alcibiades. Charm. — Charmides. Cr. — Crito. Crat. — Cratylus. Criti. — Critias. Eu. — Euthydemus. Euth. — Euthyphro. G. — Gorgias.	Theor. = Theoritus. X. = Xenophon. A. = Anabasis. Ages, = Agesilaus. Ap. = Apologia. C. = Cyropaedia. Eq. = de re equestri. H. = Hellenica. Hi. = Hiero. Hipp. = Hipparchicus. M. = Memorabilia.
Thesm.—Thesmophoriazusae. Vesp.—Vespae. Com. Fr.—Comic Fragments. D. = Demosthenes Diog. = Diogenes Laert. Laertius. E. = Euripides. Alc. —Alcestis.	Sent. = Sententiae. P. = Plato. A. = Apologia. Alc. = Alcibiades. Charm. = Charmides. Cr. = Crito. Crat. = Cratylus. Criti. = Critias. Eu. = Euthydemus. Euth. = Euthyphro. G. = Gorgias. Hipp. M. = Hippias Major.	Theorr. = Theoritus. X. = Xenophon. A. = Anabasis. Ages. = Agesilaus. Ap. = Apologia. C. = Cyropaedia. Eq. = de re equestri. H. = Helenica. Hi. = Hiero. Hipp. = Hipparchicus. M. = Memorabilia. O. = Oeconomicus.
Thesm.—Thesmophoriazusae. Vesp.—Vespae. Com. Fr.—Comic Frag. ments. D.——Demosthenes Diog.——Diogenes Laert.—Laertius. E.——Euripides. Alc.——Alcestis. And.——Andromache.	Sent. = Sententiae. P. = Plato. A. = Apologia. Alc. = Alcibiades. Charm. = Charmides. Cr. = Crito. Crat. = Cratylus. Criti. = Critias. Eu. = Euthydemus. Euth. = Euthyphro. G. = Gorgias. Hipp. M. = Hippias Major.	Theor. = Theoritus. X. = Xenophon. A. = Anabasis. Ages, = Agesilaus. Ap. = Apologia. C. = Cyropaedia. Eq. = de re equestri. H. = Hellenica. Hi. = Hiero. Hipp. = Hipparchicus. M. = Memorabilia.
Thesm.—Thesmophoriazusae. Vesp.—Vespae. Com. Fr.—Comic Fragments. D.—Demosthenes Diog.—Diogenes Laert.—Laertius. E.—Euripides. Alc.—Alcastis. And.—Andromache. Bacch.—Bacchae.	Sent. =Sententiae. P. = Plato. A. = A pologia. Alc. = A leibiades. Charm. = Charmides. Cr. = Crito. Crat. = Cratylus. Criti. = Critias. Eu. = Euthydemus. Euth. = Euthyphro. G. = Gorgias. Hipp. M. = Hippias Major. L. = Leges.	Theorr. = Theoritus. X. = Xenophon. A. = Anabasis. Ages. = Agesilaus. Ap. = Apologia. C. = Cyropaedia. Eq. = de re equestri. H. = Hellenlca. Hi. = Hiero. Hipp. = Hipparchicus. M. = Memorabilia. O. = Oeconomicus. R. A. = Respublica Atheni-
Thesm.—Thesmophoriazusae. Vesp.—Vespae. Com. Fr.—Comic Fragments. D.—Demosthenes Diog.—Diogenes Laert.—Laertius. E.—Euripides. Alc.—Alcestis. And.—Andromache. Bacch.—Bacchae. Cycl.—Cyclops.	Sent. —Sententiae. P. — Plato. A. — Apologia. Alc. — Alcibiades. Charm. — Charmides. Cr. — Crito. Crat. — Cratylus. Criti. — Critias. Eu. — Euthydemus. Euth. — Euthyphro. G. — Gorgias. Hipp. M.—Hippias Major. L. — Leges. Lach. — Laches.	Theorr. = Theoritus. X. = Xenophon. A. = Anabasis. Ages. = Agesilaus. Ap. = Apologia. C. = Cyropaedia. Eq. = de re equestri. H. = Hellentea. Hi. = Hiero. Hipp. = Hipparchicus. M. = Memorabilia. O. = Oeconomicus. R. A. = Respublica Atheniensis.
Thesm.—Thesmophoriazusae. Vesp. —Vespae. Com. Fr.—Comic Frag. ments. D. — Demosthenes Diog. — Diogenes Laert. Laertius. E. — Euripides. Alc. —Alcestis. And. —Andromache. Bacch. — Bacchae. Cycl. —Cyclops. El. — Electra.	Sent. —Sententiae. P. — Plato. A. — Apologia. Alc. — Alcibiades. Charm. —Charmides. Cr. —Crito. Crat. —Cratylus. Criti. —Critias. Eu. — Euthydemus. Euth. — Euthyphro. G. — Gorgias. Hipp. M.—Hippias Major. L. — Laches. Lys. — Lysis.	Theorr.=Theoritus. X. =Xenophon. A. =Anabasis. Ages, =Agesilaus. Ap. =Apologia. C. =Cyropaedia. Eq. =de re equestri. H. =Hellenica. Hi. =Hiero. Hipp. =Hipparchicus. M. =Memorabilia. O. =Oeconomicus. R. A. =Respublica Atheniensis. R. L. =Respublica Lace-
Thesm.—Thesmophoriazusae. Vesp. —Vespae. Com. Fr.—Comic Fragments. D. —Demosthenes Diog. —Diogenes Laert. Laertius. E. —Euripides. Alc. —Alcestis. And. —Andromache. Bacch. —Bacchae. Cycl. —Cyclops. El. —Electra. Hec. —Hecuba.	Sent. =Sententiae. P. = Plato. A. = Apologia. Alc. = Alcibiades. Charm. = Charmides. Cr. = Crito. Crat. = Cratylus. Criti. = Critias. Eu. = Euthydemus. Euth. = Euthydemus. Euth. = Gorgias. Hipp. M. = Hippias Major. L. = Leges. Lach. = Laches. Lys. = Lysis. Men. = Meno.	Theorr.=Theoritus. X. = Xenophon. A. = Anabasis. Ages, = Agesilaus. Ap. = Apologia. C. = Cyropaedia. Eq. = de re equestri. H. = Hellenica. Hi. = Hiero. Hipp. = Hipparchicus. M. = Memorabilia. O. = Oeconomicus. R. A. = Respublica Atheniensis. R. L. = Respublica Lacedaemonia.
Thesm.—Thesmophoriazusae. Vesp.—Vespae. Com. Fr.—Comic Fragments. D.—Demosthenes Diog.—Diogenes Laert.—Laertius. E.—Euripides. Alc.—Alcestis. And.—Andromache. Baech.—Becchae. Cycl.—Cyclops. El.—Ellectra. Hec.—Hecuba. Hel.—Helena.	Sent. =Sententiae. P. = Plato. A. = Apologia. Alc. = Alcibiades. Charm. =Charmides. Cr. =Crito. Crat. =Cratylus. Criti. = Critas. Eu. = Euthydemus. Euth. = Euthyphro. G. = Gorgias. Hipp. M. = Hippias Major. L. = Leges. Lach. = Laches. Lys. = Lysis. Men. = Meno. Menex. = Menexenus.	Theorr. = Theoritus. X. = Xenophon. A. = Anabasis. Ages. = Agesilaus. Ap. = Apologia. C. = Cyropaedia. Eq. = de re equestri. H. = Hellenica. Hi. = Hiero. Hipp. = Hipparchicus. M. = Memorabilia. O. = Oeconomicus. R. A. = Respublica Atheniensis. R. L. = Respublica Lacedaemonia. S. = Symposium.

The dramatists are cited by Dindorf's lines. But Tragic fragments (Fr or Frag.) are cited by Nauck's numbers, Comic fragments (except Menander's Sententiae) by Kock's volumes and pages. The Orators are cited by the numbers of the speeches and the sections in the Teubner editions.

Other abbreviations: $-\kappa.\tau.\lambda$. = $\kappa a i \tau a \lambda o i \tau a (et cetera)$; scil. = scilicet; i.e. = id est; ib. = ibidem; e.g. = exempli gratia; cp. = compare;)(= as contrasted with; ff. = following.

Forms without accents are assumed forms.

PART I

LETTERS, SOUNDS, SYLLABLES, ACCENT

THE ALPHABET

1. The Greek alphabet has twenty-four letters.

For	m	Name		Equivalents	lents Sound as in		
A	а	άλφα	alpha	\boldsymbol{a}	\tilde{a} : aha; \bar{a} : father		
В	β	$eta\hat{\eta} au a$	beta	Ъ	beg		
Г	γ	γάμμα	gamma	g	go		
Δ	δ	δέλτα	delta	d	dig		
\mathbf{E}	€	$\epsilon \hat{i}, \check{\epsilon} (\hat{\epsilon} \psi \bar{\iota} \lambda \acute{o} \nu)$	ĕpsīlon	ĕ	met		
\mathbf{Z}	ζ	ζῆτα	zeta	z	daze		
H	η	$\eta au a$	eta .	$ar{e}$	mate		
Θ	θ ,	$\theta \hat{\eta} au a$	theta	th	thin		
I	ı	$l\hat{\omega} au a$	iota	i	$\tilde{\imath}\colon \text{fit}\;;\; \tilde{\imath}\colon \text{police}$		
K	κ	κάππα	kappa	c, k	kin		
Λ	λ	$\lambda \acute{a}\mu eta \delta a$	lambda	l	let		
M	μ	$\mu\hat{v}$	mu	m	met		
N	ν	νῦ	nu	n	net '		
三	ξ	$\xi \epsilon \hat{\imath} (\xi \hat{\imath})$	xi	\boldsymbol{x}	lax		
O	o	οὖ, ὄ (δ μῖκρόν)	ŏmīcron	ŏ	obey		
П	π	$\pi\epsilon\hat{\imath}\ (\pi\hat{\imath})$	pi	p	pet		
P	ρ	ρ <mark>်</mark> ω	rho	r	run		
Σ	σ,	ς σίγμα	sigma	8	such		
T	au	$ au a \hat{v}$	tau	t	tar		
Υ	υ	\hat{v} (\hat{v} $\psi \bar{\iota} \lambda \acute{o} v$)	ŭpsīlon	$(u)y$ \check{u}	: Fr. tu; ū: Fr. sûr		
Φ	φ	$\phi \epsilon \hat{\imath} \ (\phi \hat{\imath})$	phi	ph	graphic		
X	χ	$\chi \epsilon \hat{\iota} \; (\chi \hat{\iota})$	chi	ch	Germ. ich		
Ψ	*	ψεῖ (ψῖ)	psi	p_8	gypsum		
Ω	ω	δ (δ μέγα)	ōmĕga	ō	note		

a. Sigma (not capital) at the end of a word is written ς , elsewhere σ ; as $\sigma \epsilon \iota \sigma \mu \delta \varsigma$ earthquake.

b. The names in parentheses are later, some as late as the Middle Ages. Epsilon means 'simple e,' upsilon 'simple u,' to distinguish these letters from au and ou, which had come to be sounded like ϵ and v.

- 3. In the older period there were other letters: (1) \mathbf{F} : $\rho a\hat{v}$, νau , called also digamma (i.e. double-gamma) from its shape. It stood after ϵ and was pronounced like v. (2) Koppa and san, used as numerals (312).

VOWELS AND DIPHTHONGS

- 4. There are seven vowels: a, ϵ , η , ι , o, v, ω . Of these ϵ and o are always short, η and ω always long; a, ι , v are sometimes short and sometimes long. In this Grammar, when a, ι , v are not marked as long $(\bar{a}, \bar{\iota}, \bar{v})$, they are to be understood as short. All vowels with the circumflex (129) are long. On length by position, see 126.
- a. Vowels are said to be open or close according as the mouth is more open or less open in pronouncing them. The closest vowel sounds are ι , $\bar{\iota}$, v, \bar{v} , and spurious ov (6).
- 5. A diphthong combines in one syllable two vowel sounds, the second of which is ι or v. The diphthongs are $a\iota$, $\epsilon\iota$, o ι , \tilde{q} , η , φ ; av, ϵv , ov, ηv , and $v\iota$. The ι of the so-called improper diphthongs, \tilde{q} , η , φ , is written below the line and is called iota subscript. But, with capital letters, this ι is written in the line (iota adscript), as THI $\Omega I\Delta HI = \tau \hat{\eta}$ $\mathring{\varphi}\delta\hat{\eta}$ (or $\Omega\iota\delta\hat{\eta}$) to the song. All diphthongs are long.
- **6.** ε, ov are either genuine or spurious diphthongs (21 a). Genuine ει, ov are a combination of $\epsilon + \iota$, o + v, as in $\lambda \epsilon i \pi \omega$ leave (cp. $\lambda \epsilon \lambda o \iota \pi a$ have left, 30 a), γένει to a race (41), ἀκόλουθος follower (cp. κέλευθος way). Spurious ει and ov come from contraction of $\epsilon + \epsilon$ and $\epsilon + o$, o + o, $o + \epsilon$ (42, 43) or from compensatory lengthening (32). Thus $\epsilon \phi i \lambda \epsilon \iota$ he loved from $\epsilon \phi i \lambda \epsilon \iota$ he lived from $\epsilon \phi i \lambda \epsilon \iota$ having placed from $\epsilon v \tau s$; $\epsilon \phi i \lambda v \iota$ hoved from $\epsilon \phi i \lambda \epsilon v$, $\epsilon v \iota$ having given from $\delta v \tau s$.
- 7. Diaeresis. A double dot, the mark of diaeresis (διαίρεσις separation), may be written over ι or v to show that it does not

⁵ D. New Ionic has ων (ώντός the same from ὁ αὐτός 56 D., ἐμωντοῦ of myself $= \dot{\epsilon}$ μαντοῦ 294 D., θ ωῦμα $= \theta$ αῦμα wonder). Ionic has η ν for Attic α ν in some words (Hom. ν ηῦς ship).

form a diphthong with the preceding vowel: προΐστημι set before, νηt to a ship.

BREATHINGS

- **8.** Every initial vowel or diphthong has the rough (') or the smooth (') breathing. The rough breathing is pronounced as h, which is sounded before the vowel or diphthong; the smooth breathing is not sounded. Breathings are written before capitals and over small letters: ' $E\lambda\lambda\dot{\alpha}s$ Hellas, $\delta\rho\sigma$ s hóros boundary, $\delta\rho\sigma$ s óros mountain. Initial v (\check{v} and \check{v}) always, in Attic, has the rough breathing.
- 9. Initial diphthongs take in Attic the breathing, as the accent (132), over the second vowel: $\alpha i \rho \epsilon \omega$ seize, $\alpha i \rho \omega$ lift. But α , η , ω take breathing and accent on the first vowel, even when ι is written in the line (5): *A $\iota \delta \omega$ = $\tilde{\eta} \delta \omega$ sing, *A $\iota \delta \eta s$ = $\tilde{\eta} \delta \eta s$ Hades, but A $\iota \nu \epsilon i \tilde{\alpha} s$ Aeneas.
- 10. In compounds (as $\pi\rho\sigma$ -opâv to foresee, from $\pi\rho\delta$ + δρâv) the rough breathing is not written, though it must often have been sounded: cp. $\pi\sigma\lambda\nu$ for $\pi\sigma$ very learned, Lat. polyhistor.
- 11. Initial ρ has the rough breathing : $\dot{\rho}\dot{\eta}\tau\omega\rho$ orator (Lat. rhetor). Medial $\rho\rho$ is written $\dot{\rho}\dot{\rho}$ in some texts : $\Pi\dot{\nu}\dot{\rho}\dot{\rho}os$ Pyrrhus.

CONSONANTS

12. The consonants are divided into stops (or mutes), spirants, liquids, nasals, and double consonants.

The consonants may be arranged according to the tension or slackness of the vocal chords in sounding them, as follows:

a. Voiced consonants are produced when the vocal chords vibrate. They are β , γ , δ ; λ , ρ (but not when it has the rough breathing); μ , ν , γ -nasal (15); ζ . (All the vowels are voiced.)

b. Voiceless consonants require no exertion of the vocal chords. They are π , τ , κ ; ϕ , θ , χ ; σ ; ψ and ξ .

⁷ D. In poetry vowels are often pronounced separately which in prose formed diphthongs: πάις (or πάις) boy or girl, Πηλείδης son of Peleus, ἐψ (or ἐψ) well.

⁸ D. In Aeolic all initial vowels and diphthongs (and ρ) have the smooth breathing. The Epic forms ὅμμες γου, ὅμμι, ὅμμε (292 D.) are Aeolic.

For the Attic rough breathing Hom. sometimes has the smooth breathing in corresponding words that are not Attic: 'Atôns ("Atôns) Hades, $\hat{a}\lambda \tau o$ sprang ($\tilde{a}\lambda\lambda \omega \mu a\iota$), $\tilde{a}\mu\nu\delta is$ together (cp. $\tilde{a}\mu a$), $\dot{\eta}\dot{e}\lambda ios$ sun ($\ddot{\eta}\lambda ios$), $\dot{\eta}\dot{\omega}s$ dawn ($\ddot{\epsilon}\omega s$), $overline{boundary}$ ($\delta\rho os$). But also in $\tilde{a}\mu a\xi a$ wayon (Attic $\ddot{a}\mu a\xi a$).

13. Stops (or mutes).—Stopped consonants are so called because in sounding them the breath passage is for a moment completely closed. The stops are divided into three classes (according to the part of the mouth chiefly active in sounding them) and into three orders (according to the degree of force in the expiratory effort).

Classes				O	rders		
Labial (lip sounds)	π	β	φ	Smooth	π	τ	к
Dental (teeth sounds)	τ	δ	$\dot{\theta}$	Middle	β	8	γ
Palatal (palate sounds)	к	γ	χ	Rough	φ	θ	X

- a. The dentals are sometimes called *linguals* (tongue sounds). The rough stops are also called *aspirates* (lit. breathed sounds) because they were sounded with a strong emission of breath (22). '(h) is also an aspirate.
- b. Stops of the same class are called *cognate*; those of the same order are called *coördinate*.
- 14. Spirants. There is one spirant: σ (also called a sibilant).
- a. Another spirant was the y sound, which became ζ (16); as in $\zeta v \gamma \acute{o} v$ yoke (jugum).
- 15. Liquids and Nasals. λ and ρ are liquids. μ (labial), ν (dental), and γ -nasal (palatal) are nasals.
- a. γ before κ , γ , χ , ξ is called γ -nasal, and has the sound of n in think. Thus ἄγκῦρα anchor, ἄγγελος messenger (Lat. angelus), $\sigma \phi$ ίγ ξ sphinx.
- 16. Double Consonants. These are ζ , ξ , and ψ . ζ is a combination of $\sigma\delta$ or $\delta \ell$ (92, 101). ξ is written for $\kappa\sigma$, $\gamma\sigma$, $\chi\sigma$; ψ for $\pi\sigma$, $\beta\sigma$, $\phi\sigma$. $\kappa\sigma$ occurs only in compounds of ξ ($\xi\kappa$) out of ($\xi\kappa$ - $\sigma\psi\zeta\omega$ rescue from danger).

THE SEMIVOWELS I, Y

- 17. When ι and v before vowels correspond to y and w (as in 'minion,' 'persuade'), they do duty as consonants and are called *semivowels*; and are printed $\underline{\iota}$ and \underline{v} in this Grammar. Many words owe their form to the former presence of $\underline{\iota}$ and \underline{v} .
- a. Initial $\underline{\iota}$ becomes the rough breathing, as in $\eta \pi a \rho$ liver, Lat. jecur. Between vowels $\underline{\iota}$ falls out, as in $\tau \bar{\iota} \mu a (\underline{\iota}) \omega$ honor. After consonants $\underline{\iota}$ suffers various changes (94 ff.).
- b. ψ is lost in Attic, as in olvos wine for noivos (vinum), δις sheep for ogis (ovis), νεώς of a ship from νημ-ος (29), εἰργαζόμην worked for ε΄-μεργαζόμην

(399), ἔοικα am like for χε-νοικα (406), ῥέω flow for ῥεχ-ω (fut. ῥεύ-σομαι, 456). After consonants: ξένος stranger for ξενχος. On σχ-, see 106. γ often remains as γ (3) in Homer and for a time in other dialects, and its loss produces various changes (32 D., 33, 40 a, 282 a, 399, 400, 406, 622).

SONANT LIQUIDS AND NASALS

18. The form of many words is due to the fact that λ , ρ , μ , ν came to stand between consonants (30 b), and thus had to fulfill the office of vowels to form syllables (cp. the sound in 'bridle,' 'brotherly,' 'fathom,' 'even'). Such sounds are called sonant (or syllabic) liquids and nasals, and are written λ , ρ , μ , ν .

Sonant λ becomes λa or $a\lambda$, as in $\kappa \lambda a\pi \hat{\eta} val$ to be stolen from $\kappa \lambda \pi \eta val$ ($\kappa \lambda \epsilon \pi - \tau - \omega$ steal), $\epsilon \sigma \tau a\lambda \mu al$ have been sent from $\epsilon \sigma \tau \lambda \mu al$ ($\sigma \tau \epsilon \lambda \lambda \omega$ send, for $\sigma \tau \epsilon \lambda - \iota \omega$, 95).

Sonant ρ becomes ρα or αρ, as in δρακεῖν to see from δρκειν (δέρκομαι see), έσπαρμαι have been sown from ἐσπρμαι (σπείρω sow for σπερ-ιω, 32 a).

Sonant μ becomes α , as in $\tilde{a}\pi a \xi$ once from $\sigma \mu \pi a \xi$ (cp. simplex); and at the end of a word, as $\tilde{\epsilon}\lambda \bar{\nu} \sigma a$ from $\tilde{\epsilon}\lambda \bar{\nu} \sigma \mu$ (426 a).

Sonant v becomes a, as in τατός stretched from τυτος (τείνω stretch, for τεν-μω, 32 a).

ANCIENT GREEK PRONUNCIATION

19. The pronunciation of Ancient Greek varied much according to time and place, and differed in many important respects from that of the modern language. While, in general, Greek of the classical period was a phonetic language, *i.e.* its letters represented the sounds, and no heard sound was unexpressed in writing, in course of time many words changed their pronunciation though they retained their old spelling. Our current pronunciation of Ancient Greek is only in part even

Medial f is attested in the inscriptions of various dialects (but not in Ionic or Aeolic): alfel always, Διfl to Zeus, καλf bs beautiful, κλέfos glory, κλāfls key (clavis), κόρfos youth, ξένfos stranger, etc.

¹⁷ D. 1. In Homer initial $_{\it F}$ was sounded, e.g. in åναξ lord, åστν town, εξκοσι twenty (viginti), εξκω yield (cp. weak), εξπον said, έκών willing, ξλπομαι hope (cp. voluptas), ξννύμι clothe (= $_{\it F}$ εσ- $_{\it V}$ ννίμι, cp. vestis), ξοικα am like, ξπος word, ξρδω do, ξργον work, έρξω will say (cp. verbum), ξσπερος evening (vesper), ξτος vestis), ological ologica

approximately correct for the period from the death of Pericles (429 B.C.) to that of Demosthenes (322 B.C.); and in the case of several sounds, e.g. ξ , ϕ , χ , θ , it is certainly erroneous for that period.

- 20. Vowels. Short a, ι, v differed in sound from the corresponding long vowels only in being less prolonged; ϵ and o probably differed from η and ω also in being less open (4 a), a difference impossible to parallel in English, as our short vowels are more open than the long vowels. v was originally sounded as u in prune, but by the fifth century B.C. was sounded like u in Fr. tu. After it had thus changed its sound, the only means to represent the sound of the old v (00 in moon) was ov (21). v never had in Attic the sound of u in mute. Observe that in diphthongs final v retained the old sound.
 - 21. Diphthongs. The diphthongs were sounded nearly as follows:

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at as in Cairo av as ou in out (better as au in Germ. haus) \eta v as \bar{e}h'-oo as in vein \bar{e}v as e (met) + oo (moon) av as \bar{o}h'-oo ou as in soil ov as in ourang vu as in Fr. lui
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- a. In \mathbf{q} , \mathbf{n} , $\mathbf{\varphi}$ the ι is now generally neglected in pronunciation, though it may still have been sounded to some extent as late as the fourth century B.C. The genuine diphthongs $\epsilon_{\mathbf{i}}$ and \mathbf{ov} (6) were originally distinct double sounds ($\check{e}h'$ -i, $\check{o}h'$ -oo), and as such were written EI, OY in Old Attic (2). The spurious diphthongs $\epsilon_{\mathbf{i}}$ and \mathbf{ov} (6) are digraphs representing the long sounds of simple ϵ (French e') and original v (oo). By 400 B.C. genuine $\epsilon_{\mathbf{i}}$ and ov had become simple sounds, as ei in vein and ov in ourang; and spurious $\epsilon_{\mathbf{i}}$ and ov, which had been written E and O (2), were now often written EI and OY. After 300 B.C. $\epsilon_{\mathbf{i}}$ gradually acquired the sound of ei in seize. $\epsilon_{\mathbf{i}}$ was sounded like eh'-oo, $\eta \mathbf{v}$ and \mathbf{ov} like $\bar{e}h'$ -oo, $\bar{o}h'$ -oo, pronounced rapidly but smoothly. $\mathbf{v}_{\mathbf{i}}$ is now commonly sounded as ui in quit.
- 22. Consonants. σ was sounded as sharp s: but before voiced consonants (12 a) it probably was soft, like z. ζ was probably = zd, in which the z gradually extinguished the d, until in the Hellenistic period (p. 3) ζ sank to z (as in zeal). The aspirates ϕ , θ , θ , were voiceless stops (12 b. 13 a) followed by a strong expiration: like π^h , τ^h , κ^h in upheaval, hothouse, backhand. Thus $\phi \epsilon \acute{\nu} \gamma \omega$ was $\tau^i \epsilon \acute{\nu} \gamma \omega$. $\theta \acute{\epsilon} \lambda \omega$ was $\tau^i \acute{\epsilon} \lambda \omega$. $\tilde{\epsilon} \chi \omega$ was $\tilde{\epsilon} \kappa^i \omega$. After about 300 after Christ ϕ was sounded as f (as in Philip), θ as th in theatre, χ like ch in Scotch loch.

VOWEL CHANGE

23. Quantitative Vowel Gradation. — In the formation and inflection of words a short vowel often interchanges with its corresponding long vowel. The long vowel corresponding to

- a is \ddot{a} after ϵ , ι , ρ ; after other sounds it is η . Thus $\dot{\epsilon}\dot{a}$ - ω permit, fut. $\dot{\epsilon}\dot{a}$ - $\sigma\omega$ (26), $\tau\bar{\iota}\mu\dot{a}$ - ω honor, fut. $\tau\bar{\iota}\mu\dot{\eta}$ - $\sigma\omega$; $\phi\iota\lambda\dot{\epsilon}$ - ω love, fut. $\phi\iota\lambda\dot{\eta}$ - $\sigma\omega$; $\iota\kappa\dot{a}\nu\omega$ come, imperf. $\iota\kappa\dot{a}\nu\omega$; $\delta\eta\lambda\dot{\delta}$ - ω show, fut. $\delta\eta\lambda\dot{\omega}$ - $\sigma\omega$; $\phi\dot{\nu}$ - $\sigma\iota$ s nature, $\phi\hat{\nu}$ - μa growth (ep. 128).
- **24.** Difference in quantity between Attic and Epic words is due chiefly to metrical lengthening, or to different phonetic treatment; so καλ_Γός, ἰκαν_Γω become Epic καλός fair, ἰκάνω come (32 D. 1), Attic καλός, ἰκάνω.
- 25. Attic η . $\bar{\mathbf{a}}$. Attic has η for original \bar{a} , as $\phi \dot{\eta} \mu \eta$ report (Lat. $f\bar{a}ma$).
- a. This is true also of the \bar{a} due to early compensatory lengthening, by which $-a\nu\sigma$, $-a\sigma\lambda$, $-a\sigma\mu$, and $-a\sigma\nu$ changed to $-\bar{a}\sigma$, $-\bar{a}\lambda$, $-\bar{a}\mu$, and $-\bar{a}\nu$. (See 32 b.) But in a few cases like $\tau\acute{a}s$ for $\tau\acute{a}\nu s$, and in $\pi \hat{a}\sigma a$ for $\pi\acute{a}\nu\sigma a$ (85) where $a\nu\sigma$ arose at a later period, \bar{a} was not changed to η . $\dot{\nu}\phi\hat{a}\nu\alpha\iota$ for $\dot{\nu}\phi\hat{\eta}\nu\alpha\iota$ to weave imitates words like $\tau\epsilon\tau\rho\hat{a}\nu\alpha\iota$ to pierce.
- **26.** In Attic this η changed back to \bar{a} after ϵ , ι , ρ ; as $\gamma \epsilon \nu \epsilon \hat{a}$ generation, σκι \hat{a} shadow, $\chi \hat{\omega} \rho \bar{a}$ country.
- a. The change to \bar{a} after ϵ , ι took place even when η is from $\epsilon + a$ (43 b), as $\delta \gamma \iota \hat{a}$ healthy, for $\delta \gamma \iota \hat{a}$ from $\delta \gamma \iota \epsilon(\sigma) a$; also if ϵ intervened, as $\nu \epsilon \bar{a}$, fem. of $\nu \epsilon \epsilon \sigma s$, young. Cp. 261 c.
- b. Exceptions to the change after ρ : $\rho_{\mathcal{F}}\eta$ became $\rho_{\mathcal{H}}$, as $\kappa \acute{o}\rho \eta$, for $\kappa o \rho_{\mathcal{F}}\eta$, maiden; $\rho_{\mathcal{H}}$, from $\rho_{\mathcal{E}}$ + a, remained, as $\acute{o}\rho_{\mathcal{H}}$, from $\acute{o}\rho_{\mathcal{E}}a$, mountains; $\rho_{\mathcal{H}}\eta$ became $\rho_{\mathcal{H}}\eta$, as $\kappa \acute{o}\rho\rho\eta$, for $\kappa \acute{o}\rho\sigma\eta$ (65), one of the temples.
- 27. In the choruses of Attic tragedy Doric \tilde{a} (25 D.) is often used for η . Thus $\mu \tilde{a} \tau \eta \rho$ mother, $\psi \tilde{v} \chi \tilde{a}$ soul, $\gamma \hat{a}$ earth, $\delta \acute{v} \sigma \tau \tilde{a} v o \varsigma$ wretched, $\check{e} \beta \tilde{a} v I$ went.
- 28. The dialects frequently show vowel sounds different from those that occur in the corresponding Attic words.
- **24 D.** Metrical lengthening. Many words, which would otherwise not fit into the verse, show in Epic ει for ε, ου for ο. Thus εἰνάλιος in the sea for ἐνάλιος, οὐλόμενος destructive, accursed for ὀλόμενος. ο before a vowel appears as οι in πνοιή breath. η for α in ἡγάθεος very holy for ἀγάθεος.
- **25** D. Ionic also has η for original \bar{a} . Doric and Aeolic keep original \bar{a} , as in $\phi d\mu \bar{a}$, $\mu \hat{a} \lambda \sigma \nu$ apple (cp. Lat. $m \bar{a} lum$, Att. $\mu \hat{\eta} \lambda \sigma \nu$). Doric and Aeolic have original η when η interchanges with ϵ , as in $\tau l\theta \eta \mu \iota$ I place, $\tau l\theta \epsilon \mu \epsilon \nu$ we place,
 - 26 D. Ionic has η for original ā after ε, ι, and ρ; as γενεή, σκιή, χώρη.
- **28** D. a for ϵ : τράπω turn Dor.; ϵ for a: θέρσος courage Aeol., τέσσερες four (= τέτταρες) Ion.; a for o: διᾶκατίοι (for διᾶκόσιοι) 200 Dor., ὑπά under Aeol.; o for a: στρότος (στρατός) army, ὄν (ἀνά) up, Aeol., τέτορες (τέτταρες) four Dor.;

Weak Grade

- 29. Transfer of Quantity. ηo , ηa often exchange quantities, becoming $\epsilon \omega$, $\epsilon \bar{a}$. Thus $\beta a \sigma \iota \lambda \hat{\eta} o s$ becomes $\beta a \sigma \iota \lambda \hat{\epsilon} \omega s$, $\beta a \sigma \iota \lambda \hat{\eta} a$ becomes $\beta a \sigma \iota \lambda \hat{\epsilon} \bar{a} king$.
- 30. Qualitative Vowel Gradation. In the same root or suffix we often find an interchange among different vowels (and diphthongs) similar to the interchange in sing, sang, sung.
- b. When, by the expulsion of a vowel in the weak grade, an unpronounceable combination of consonants resulted, a vowel sound was developed from λ , ρ , μ , ν , to render pronunciation possible (cp. 18).

Strong Grades

1. 2.

δί-δο-μεν we give

31. TABLE OF THE CHIEF VOWEL GRADES

Weak Grade

or a

Strong Grades

f.

1. 2.

					44
	b. ει : οι	L	e. η	: ω	ϵ or a
	c. ευ: ου	υ	f.	ω	o
	[ε-γεν-ό-μην became	: γέ-γον-α ο	ım born	γί-γ ν-ο-μαι δ	ecome
a.	$\begin{cases} \vec{\epsilon} - \gamma \epsilon v - \acute{o} - \mu \eta v \text{ became} \\ \tau \rho \acute{\epsilon} \pi - \omega \text{ turn} \end{cases}$: τροπ-ή το	rst	€-τράπ-ην wa	s put to flight
b.	πείθ-ω persuade	: π ϵ - ποι θ - α	trust	πιθ-avós pers	suasive
c.	ϵ λ ϵ ν (θ) σ-ο-μαι shall go	: ἐλ-ήλουθ-	a have gone	ηλυθ-o-v went	t (Epic)
d.	φā-μί (Dor., 25 D) say	: φω-νή ερε	eech	φα-μέν we sa	ly .
	(τί-θη-μι place	$: \theta \omega - \mu \acute{o} - s h$	eap	θε-τό-s placed	d, adopted
e.			have broken	ε-ρράγ-η it w	as broken

COMPENSATORY LENGTHENING

δί-δω-μι give

32. Compensatory lengthening is the lengthening of a short vowel to make up for the omission of a consonant.

ε for η: ἔσσων (ἤττων) inferior Ion.; ε for ει: μέζων greater Ion.; ε for ι: κέρνᾶν mix (= κιρνάναι for κεραννύναι) Aeol.; ι for ε: $l\sigma\tau i\eta$ hearth Ion., $l\sigma\tau l\bar{a}$ Dor. (for $\ell\sigma\tau l\bar{a}$), χρύσιος (χρύσεος) golden Aeol.; ι for α: π $l\sigma\nu pes$ ($\tau\ell\tau\tau apes$) four Hom.; ι for ο: δνυμα name Dor., Aeol., $d\pi i$ from Aeol.; ι for ου: $d\nu$ accordingly Ion., Dor.

²⁹ D. So in Ionic ' $\Lambda \tau \rho \epsilon t \delta \epsilon \omega$ from earlier ' $\Lambda \tau \rho \epsilon t \delta \bar{a}o$ son of Atreus. The intermediate no is rare.

³² D. 1. Ionic agrees with Attic except where the omitted sound was f, which in Attic disappeared after a consonant without causing lengthening.

a, ι, v are lengthened to \bar{a} , $\bar{\iota}$, \bar{v} , as in $\mu \dot{\epsilon} \lambda \bar{a}\varsigma$ black ($\mu \epsilon \lambda a \nu - \varsigma$), $\tilde{\epsilon} \kappa \lambda \bar{\iota} \nu a$ leaned ($\tilde{\epsilon} \kappa \lambda \iota \nu - \sigma a$), $\delta \epsilon \iota \kappa \nu \dot{\nu} \varsigma$ showing ($\delta \epsilon \iota \kappa \nu \nu \nu \tau - \varsigma$); ϵ is lengthened to $\epsilon \iota$, as in $\tilde{\epsilon} \mu \epsilon \iota \nu a$ remained ($\tilde{\epsilon} \mu \epsilon \nu - \sigma a$); o is lengthened to ov, as in $\tau o \dot{\nu} \varsigma$ the ($\tau \dot{o} \nu - \varsigma$). $\epsilon \iota$ and ov are here spurious diphthongs (6).

a. So κτείνω kill for κτεν-ιω, φθείρω destroy for φθερ-ιω, κλίνω lean for

κλιν-ιω, ολοφύρω lament for ολοφυρ-ιω.

- b. a becomes η in the σ -aorist of verbs whose stems end in λ , ρ , or ν , when not preceded by ι or ρ . Thus $\epsilon \phi a \nu \sigma a$ becomes $\epsilon \phi \eta \nu a$ showed, but $\epsilon \pi \epsilon \rho a \nu \sigma a$ becomes $\epsilon \pi \epsilon \rho a \nu a$ finished.
- 33. ai from avi loses its i (37) and becomes ā in ἀεί always (aἰεί, cp. Lat. aevum), ἀετός eagle (αἰετός), κλάει weeps (κλαίει), κάει burns (καίει), ἐλάā olive-tree (ἐλαίā, cp. Lat. oliva). Cp. 96.

VARIOUS VOWEL CHANGES

- **34.** Shortening. A long vowel may be shortened before another long vowel: βασιλέων from βασιλήων of kings, τεθνεώς from τεθνηώς dead.
- **35.** In poetry a long vowel standing before another vowel may count as short: Hom. ἤρῶος, Attic αὐτημα (298 e).
- 36. Prefixing. a, ε, o are sometimes prefixed before λ, μ, ρ; as ἀ-λείφω anoint with oil, λίπος fat; ἐ-ρυθρός red (Lat. ruber); ὀ-μόργνυμι wipe. Similarly in Epic ἐ-είκοσι twenty for ἐ-ϝείκοσι.
- 37. Disappearance. The ι and υ of diphthongs standing before vowels may become semivowels $(\underline{\iota}, \underline{\nu})$, which were not written; so υ son from υ i so, β o-os for β o υ -os, genitive of β o υ -s ox, cow.

Thus $\xi \epsilon \hat{\iota} \nu \sigma s$ ($\xi \epsilon \nu \rho \sigma s$) for $\xi \epsilon \nu \sigma s$ stranger, odpos ($\delta \rho \rho \sigma s$) boundary for $\delta \rho \sigma s$, $\kappa \sigma \rho \rho \sigma s$ ($\kappa \rho \rho \sigma s$) boy for $\kappa \rho \sigma s$, $\kappa \sigma \sigma \sigma s$ also used generally in poetry.

2. Doric generally lengthens ϵ and o to η and ω : ξηνος, ώρος, κώρος, μώνος. δο μώσα muse from μονσα for μοντία, τώς for τόνς the, ήμί am for έσμι, χηλίοι

1000 for χεσλιοι, Ιοπίς χείλιοι.

3. Aeolic has aις, εις, οις from aνς, ενς, ονς. Thus παῖσα all (Att. πᾶσα), λύοισι they loose from λύοντι. Elsewhere Aeol. prefers assimilated forms (ξμεννα, ξκλιννα, ξέννος, ξννεκα, δρρος, ξμμι, χέλλιοι). But single ν , ρ are also found, as in κδρ \bar{a} , μόνος. Aeolic has $\phi\theta$ έρρω, κλίννω, δλοφύρρω.

34 D. In the Ionic genitive of λ stems (184 D. 8) $-\epsilon\omega\nu$ is from $-\eta\omega\nu$ for $-\bar{\alpha}\omega\nu$. Shortening takes place even before a short vowel in Ionic, as in $\beta\alpha\sigma\iota\lambda\dot{\epsilon}\alpha$ from

Bασιλη̂α king.

37 D. So in Hdt. κέεται for κείεται lies, βαθέα for βαθεία deep.

- a. Written oι may have the value of οι (17): τοιοῦτος ∪ _ ∪, ποιεῖν
 ∪ _ (sometimes written ποεῖν).
- **38.** a. The disappearance of ϵ before a vowel is often called hyphaeresis ($\mathring{v}\phi \alpha \acute{\rho} \epsilon \sigma \iota s$ omission), as in $\mathring{a}\delta \epsilon \mathring{\omega} s$ fearlessly for $\mathring{a}\delta \epsilon \acute{\epsilon} \omega s$.
- b. The disappearance of a short vowel between consonants is often called syncope (συγκοπή literally cutting together). Thus πατρός father for πατέρος. Syncopated forms show the weak grade of vowel gradation (30 a, 31).

EUPHONY OF VOWELS

39. To avoid the immediate succession of two vowel sounds in adjoining syllables contraction (40 ff.) was employed when the vowels collided in the middle of a word. The succession of vowel sounds between two words (hiatus) was avoided by crasis (52 ff.), elision (58 ff.), aphaeresis (63), or by affixing a movable consonant at the end of the first word (116-119).

CONTRACTION

- 40. Contraction unites in a single long vowel or diphthong two vowels, or a vowel and a diphthong, standing next each other in successive syllables in the same word.
- a. Many contractions took place after the loss between vowels (37, 104) of $\underline{\iota}$, $\underline{\nu}$ ($\underline{\rho}$), and σ . The loss of $\underline{\nu}$ ($\underline{\rho}$) was later than the loss of $\underline{\iota}$, and was often not attended by contraction.
- **41**. (I) Two vowels which can form a genuine diphthong unite to form that diphthong: $\gamma \acute{\epsilon} \nu \epsilon \ddot{\iota} = \gamma \acute{\epsilon} \nu \epsilon \iota$ (6), $a \emph{i} \delta \acute{o} \ddot{\iota} = a \emph{i} \delta o \acute{\iota}$, $\kappa \lambda \acute{\eta} \ddot{\iota} \theta \rho o \nu = \kappa \lambda \hat{\eta} \theta \rho o \nu$.
- 42. (II) Like Vowels. Like vowels, whether short or long, unite in the common long vowel; but $\epsilon\epsilon$, oo become spurious

2. In Attic poetry hiatus is allowable, as in 1 c, and after τi what ℓ $\epsilon \bar{\nu}$ well, interjections, $\pi \epsilon \rho i$ concerning, and in oude $(\mu \eta \delta e)$ ϵls (for oude is, $\mu \eta \delta \epsilon ls$ no one).

³⁹ D. 1. In *Epic poetry* hiatus is allowed: (a) After ι and $v: d\xi o n$ $d\mu \phi ls$, $\sigma \dot{v}$ $\ell \sigma \sigma \iota$. (b) After a long final syllable having the rhythmic accent: $\mu \iota \iota$ $\ell \theta \ell \hbar v \sigma \sigma \iota$. (c) When a long final syllable is shortened before an initial vowel (weak, or improper, hiatus): $d\kappa r \hat{\eta} \ell \phi' \dot{\nu} \psi \eta \lambda \hat{\eta}$ ($\underline{\cdot} \cup \underline{\cdot} \underline{\cdot} \underline{\cdot})$. (d) When the concurrent vowels are separated by diaeresis or caesura; often after the fourth foot: $d\lambda \lambda' d\gamma' \dot{\ell} \mu \hat{\omega} \nu \delta \chi \dot{\ell} \omega \nu \dot{\ell} \kappa \iota \beta \dot{\eta} \sigma \epsilon o$, $|\delta \phi \rho \alpha| l\delta \eta \alpha \iota$; very often between the short syllables of the third foot: $d\lambda \lambda' d\kappa \dot{\ell} \upsilon \upsilon \sigma \kappa \dot{\kappa} \theta \eta \sigma o$, $|\dot{\ell} \mu \hat{\omega}| \dot{\delta}' \dot{\ell} \kappa \iota \kappa \iota \theta \dot{\ell} \omega \nu$; rarely after the first foot: $d\lambda \lambda' d\kappa \dot{\ell} \upsilon \upsilon \sigma \kappa \dot{\ell} \omega \nu \dot{\ell} \omega \nu$. (e) Where initial ℓ has been lost.

- ει, ου (6): γέραα = γέρα, φιλέητε = φιλήτε, δηλόω = δηλώ; ἐφίλεε = ἐφίλει, δηλόομεν = δηλοῦμεν.
- 43. (III) Unlike Vowels. Unlike vowels which cannot unite to form a *genuine* diphthong are assimilated, either the second to the first, or the first to the second.
- a. An o sound prevails over an a or e sound: o or ω before or after a, and before η, forms ω. εο and οε form ου (a spurious diphthong, 6). Thus $\tau \bar{\iota} \mu \dot{a} o \mu \epsilon \nu = \tau \bar{\iota} \mu \dot{\omega} \mu \epsilon \nu$, $a \dot{i} \dot{\delta} \dot{\alpha} = a \dot{i} \dot{\delta} \dot{\omega}$, $\dot{\eta} \rho \omega a = \ddot{\eta} \rho \omega$, $\tau \bar{\iota} \mu \dot{a} \omega = \tau \bar{\iota} \mu \dot{\omega}$, $\delta \eta \lambda \dot{\delta} \eta \tau \epsilon = \delta \eta \lambda \dot{\omega} \tau \epsilon$; but $\phi \iota \lambda \dot{\epsilon} o \mu \epsilon \nu = \phi \iota \lambda \dot{\omega} \dot{\nu} \epsilon \nu$, $\delta \eta \lambda \dot{\omega} \epsilon \tau o \nu = \delta \eta \lambda \dot{\omega} \dot{\tau} o \nu$.

b. When α and ε or η come together the vowel sound that precedes pre-

vails, and we have $\bar{\mathbf{a}}$ or η : $\delta \rho a \epsilon = \delta \rho \bar{a}$, $\tau \bar{\iota} \mu \dot{a} \eta \tau \epsilon = \tau \bar{\iota} \mu \hat{a} \tau \epsilon$, $\delta \rho \epsilon a = \delta \rho \eta$.

- 44. (IV) Vowels and Diphthongs. A vowel disappears before a diphthong beginning with the same sound: $\mu\nu\dot{\alpha}a\iota = \mu\nu a\hat{\iota}$, $\phi\iota\lambda\dot{\epsilon}\iota$ (46) = $\phi\iota\lambda\dot{\epsilon}\hat{\iota}$, $\delta\eta\lambda\dot{\delta}o\iota = \delta\eta\lambda o\hat{\iota}$.
- **45.** A vowel before a diphthong not beginning with the same sound generally contracts with the first vowel of the diphthong; the last vowel, if ι , is subscript (5): $\tau \bar{\iota} \mu \acute{a} \epsilon \iota = \tau \bar{\iota} \mu \mathring{a}$, $\tau \bar{\iota} \mu \acute{a} \iota \iota \mu \epsilon \nu = \tau \bar{\iota} \mu \mathring{a} \mu \epsilon \nu$, $\lambda \epsilon \acute{\iota} \pi \epsilon a \iota = \lambda \epsilon \acute{\iota} \pi \jmath$, $\mu \epsilon \mu \nu \eta \circ \acute{\iota} \mu \eta \nu = \mu \epsilon \mu \nu \acute{\varrho} \mu \eta \nu$. But $\epsilon + o \iota$ becomes $o \iota$: $\phi \iota \lambda \acute{e} \iota \iota = \phi \iota \lambda \circ \hat{\iota}$; $o + \epsilon \iota$, $o + \eta$ become $o \iota$: $\delta \eta \lambda \acute{o} \iota = \delta \eta \lambda \circ \hat{\iota}$.
- **46.** The *spurious* diphthongs $\epsilon \iota$ and $\delta \upsilon$ are treated like ϵ and $\delta \upsilon$: $\tau \bar{\iota} \mu \acute{a} \epsilon \iota \upsilon = \tau \bar{\iota} \mu \acute{a} \upsilon$, $\delta \eta \lambda \acute{o} \epsilon \iota \upsilon = \delta \eta \lambda o \acute{v} \upsilon$, $\tau \bar{\iota} \mu \acute{a} o \upsilon \sigma \iota = \tau \bar{\iota} \mu \acute{a} \sigma \iota$ (but $\tau \bar{\iota} \mu \acute{a} \epsilon \iota = \tau \bar{\iota} \mu \acute{a}$ and $\delta \eta \lambda \acute{o} \epsilon \iota = \delta \eta \lambda o \acute{\iota}$, since $\epsilon \iota$ is here *genuine*; 6).
- 47. (V) Three Vowels. When three vowels come together, the last two unite first, and the resulting diphthong may be contracted with the first vowel: $\tau \bar{\iota} \mu \hat{a}$ from $\tau \bar{\iota} \mu \dot{a}$ - $\tau \bar{\iota} \mu \dot{\iota} \mu \dot{\iota} \mu \dot{\iota}$ - $\tau \bar{\iota} \mu \dot{\iota} \mu \dot{\iota}$ - $\tau \bar{\iota} \mu \dot{$
- 48. Irregularities. ϵ or o before a or any long vowel or diphthong, in contracts of the 1 and 2 declensions (203 and 259 c), is apparently absorbed: $\chi\rho\bar{\nu}\sigma\epsilon a = \chi\rho\bar{\nu}\sigma\hat{a}$, $\dot{a}\pi\lambda\dot{o}a = \dot{a}\pi\lambda\hat{a}$ (by analogy to the a which marks the neut. pl.), $\chi\rho\bar{\nu}\sigma\dot{\epsilon}as = \chi\rho\bar{\nu}\sigma\hat{a}s$. (So $\dot{\eta}\mu\dot{\epsilon}as = \dot{\eta}\mu\hat{a}s$ to show the -as of the acc. pl.) But in the sing. of the 1 declension $\epsilon\bar{a}$ becomes η (\bar{a} , after a vowel or ρ): $\chi\rho\bar{\nu}\sigma\dot{\epsilon}as = \chi\rho\bar{\nu}\sigma\dot{\eta}s$, $\dot{a}\rho\gamma\nu\rho\dot{\epsilon}a = \dot{a}\rho\gamma\nu\rho\dot{\mu}$. In the 3 declension $\epsilon\epsilon a$ becomes $\epsilon\bar{a}$ (234, 261 c); ϵa becomes $\epsilon\bar{a}$ or ϵa becomes ϵa or ϵa becomes are considered under their appropriate sections.

49.

TABLE OF VOWEL CONTRACTIONS

[After et or ov, gen. means genuine, sp. means spurious.]

a+a	$=\bar{a}$	γέραα	$=\gamma\epsilon\rho\bar{a}$	€+1	$=\epsilon\iota(\mathrm{gen}.$)γένεϊ	=γένει
$\tilde{a}+a$	$=\bar{a}$	λᾶας	$=\lambda \hat{a}\varsigma$	€+0	= ov(sp.)	φιλέομεν	=φιλοῦμεν
$a+\bar{a}$	$=\bar{a}$	βεβάδι	σι	€ +01	$=$ o ι	φιλέοιτε	=φιλοῖτε
			$=\beta\epsilon\beta\hat{a}\sigma\iota$	€ + ov (sp.)	=ov	φιλέουσι	=φιλοῦσι
$a+a\iota$	$=a\iota$	μνάαι	$=\mu\nu\alpha\hat{\iota}$	€+v .	$=\epsilon v$	ěΰ	$=\epsilon \hat{v}$
a+a	$=\bar{a}$	μνάα	$=\mu\nu\hat{q}$	$\epsilon + \omega$	$=\omega$	φιλέω	$=\phi\iota\lambda\hat{\omega}$
$\alpha + \epsilon$	$=\bar{a}$	τιμάετι	ε=τιμᾶτε	$\epsilon + \omega$	$= \varphi$	χρυσέψ	$=\chi \rho \bar{v}\sigma \hat{\varphi}$
$a + \epsilon \iota (\text{gen.})$	=a	τιμάει	$= \tau \bar{\iota} \mu \hat{a}$	$\eta + a\iota$	$=\eta$	λύη(σ)αι	$=\lambda \acute{v}\jmath$
$a + \epsilon \iota \text{ (sp.)}$	$=\bar{a}$	τιμάειν	$v = \tau \bar{\iota} \mu \hat{a} v$	$\eta + \epsilon$	$=\eta$	τιμήεντος	$=\tau i \mu \hat{\eta} \nu \tau o \varsigma$
$\alpha + \eta$	$=\bar{a}$	τιμάητ	·ε	$\eta + \epsilon \iota$ (gen.)	$=\eta$	ζήει	$=\zeta\hat{\eta}$
			$= \tau \bar{\iota} \mu \hat{a} \tau \epsilon$	$\eta + \epsilon \iota \text{ (sp.)}$	$= \eta$	τιμήεις	$=\tau \bar{\iota}\mu\hat{\eta}\varsigma$
$\alpha + \eta$	$=\bar{a}$	τιμάη	$= \tau \tilde{\iota} \mu \hat{a}$	$\eta + \eta$	$=\eta$	φανήητε	$=\phi a v \hat{\eta} \tau \epsilon$
$a+\iota$	$=a\iota$		$=\kappa\epsilon\rho\alpha\iota$	$\eta + \eta$	$=\eta$	ζήη	$=\zeta\hat{y}$
$\bar{a} + \iota$	$=\bar{a}$	ραΐτερι	os	$\eta + o\iota$	$= \varphi$	μεμνηοίμη	ν
			= βῷτερος				= μεμνώμην
a +o	$=\omega$	τιμάομ	€ν	$\eta + \iota$	$=\eta$	κληΐς	$=\kappa\lambda\hat{\eta}s$
			$= \tau \bar{\iota} \mu \hat{\omega} \mu \epsilon \nu$	$\iota + \iota$	= ī	Xítos	=Xîos
$a+o\iota$	=ψ	τιμάοιμ	u	o + a	$=\omega$	αἰδόα	$=\alpha i\delta\hat{\omega}$
			$= au\iota\mu\hat{arphi}\mu\iota$		$=\bar{a}$	åπλόα	$=\dot{a}\pi\lambda\hat{a}$
a + ov(sp.)	$=\omega$	ἐτῖμάε($(\sigma)o(47)$			(48)	
			$= \vec{\epsilon} \tau \bar{\iota} \mu \hat{\omega}$	0+€	=ov(sp.)	_ ` '	$= \dot{\epsilon} \delta \dot{\eta} \lambda o v$
$a+\omega$	=ω			$o + \epsilon$ $o + \epsilon \iota$ (gen.)		_ ` '	$= \vec{\epsilon} \delta \dot{\eta} \lambda \sigma v = \delta \eta \lambda \sigma \hat{v}$
$a+\omega$ $\epsilon+a$	$=\omega$ $=\eta$	τῖμάω	$= \vec{\epsilon} \tau \bar{\iota} \mu \hat{\omega}$			<i>ἐδήλοε</i>	
		τιμάω τείχεα	$= \vec{\epsilon} \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \bar{\iota} \mu \hat{\omega}$	$o + \epsilon \iota$ (gen.)	=01	εδήλοε δηλόει	$=\delta\eta\lambda\hat{o}\hat{i}$
	$=\eta$	τῖμάω τείχεα ὀστέα	$= \vec{\epsilon} \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \epsilon i \chi \eta$	$o + \epsilon \iota \text{ (gen.)}$ $o + \epsilon \iota \text{ (sp.)}$	= ov	εδήλοε δηλόει δηλόειν	$= \delta \eta \lambda o \hat{i}$ $= \delta \eta \lambda o \hat{i} v$
	$=\eta$	τιμάω τείχεα ὀστέα (48)	$= \vec{\epsilon} \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \epsilon i \chi \eta$ $= \vec{o} \sigma \tau \hat{a}$	$o + \epsilon \iota \text{ (gen.)}$ $o + \epsilon \iota \text{ (sp.)}$ $o + \eta$	= ου = ου = ω	έδήλοε δηλόει δηλόειν δηλόητε	$= \delta \eta \lambda o \hat{i}$ $= \delta \eta \lambda o \hat{v} v$ $= \delta \eta \lambda \hat{\omega} \tau \epsilon$
$\epsilon + a$	$=\frac{\eta}{=\bar{a}}$	τιμάω τείχεα ὀστέα (48) ἀπλέᾶ	$= \vec{\epsilon} \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \epsilon i \chi \eta$ $= \vec{o} \sigma \tau \hat{a}$	$o + \epsilon \iota \text{ (gen.)}$ $o + \epsilon \iota \text{ (sp.)}$ $o + \eta$	$=o\iota$ $=o\upsilon$ $=\omega$ $=o\iota$	έδήλοε δηλόει δηλόειν δηλόητε δηλόη	$= \delta \eta \lambda o \hat{i}$ $= \delta \eta \lambda o \hat{i} v$ $= \delta \eta \lambda \hat{\omega} \tau \epsilon$ $= \delta \eta \lambda o \hat{i}$
$\epsilon + a$ $\epsilon + \bar{a}$	$= \eta$ $= \bar{a}$ $= \eta$	τῖμάω τείχεα ὀστέα (48) ἀπλέᾶ λύεαι	$= \vec{\epsilon} \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \epsilon i \chi \eta$ $= \delta \sigma \tau \hat{a}$ $= \delta \pi \lambda \hat{\eta}$	$o + \epsilon \iota \text{ (gen.)}$ $o + \epsilon \iota \text{ (sp.)}$ $o + \eta$ $o + \eta$	= οι = ου = ω = οι = ψ	έδήλος δηλόςι δηλόςιν δηλόητς δηλόη δόης ήχόϊ	= δηλοῖ = δηλοῦν = δηλῶτε = δηλοῖ = δῷς
$\epsilon + a$ $\epsilon + \bar{a}$	$= \eta$ $= \bar{a}$ $= \eta$	τῖμάω τείχεα ὀστέα (48) ἁπλέα λύεαι when	$= \vec{\epsilon} \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \epsilon i \chi \eta$ $= \vec{o} \sigma \tau \hat{a}$ $= \hat{a} \pi \lambda \hat{\eta}$ $= \lambda \hat{v} \eta$	$o + \epsilon \iota \text{ (gen.)}$ $o + \epsilon \iota \text{ (sp.)}$ $o + \eta$ $o + \eta$ $o + \iota$	= οι = ου = οι = οι = οι	έδήλος δηλόςι δηλόςιν δηλόητς δηλόη δόης ήχόϊ	$= \delta \eta \lambda o \hat{i}$ $= \delta \eta \lambda o \hat{i} v$ $= \delta \eta \lambda \hat{\omega} \tau \epsilon$ $= \delta \eta \lambda o \hat{i}$ $= \delta \hat{\psi} \hat{s}$ $= \dot{\eta} \chi o \hat{i}$
$\epsilon + a$ $\epsilon + \bar{a}$	$= \eta$ $= \bar{a}$ $= \eta$ $= \eta$	τῖμάω τείχεα ὀστέα (48) ἁπλέα λύεαι when	$= \epsilon \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \epsilon i \chi \eta$ $= \delta \sigma \tau \hat{a}$ $= \delta \pi \lambda \hat{\eta}$ $= \lambda \hat{v} \eta$ $\text{nce } \lambda \hat{v} \epsilon \iota$	$ \begin{aligned} o + \epsilon \iota & \text{(gen.)} \\ o + \epsilon \iota & \text{(sp.)} \\ o + \eta \\ o + \eta \end{aligned} $ $ o + \iota \\ o + o \\ o + o\iota $	= ot = ov = ot = ot = ot = ot = ot = ot	ἐδήλοε δηλόει δηλόειν δηλόητε δηλόη δόης ήχόϊ πλόος	= δηλοῖ = δηλοῦν = δηλῶτε = δηλῶ = δῷς = δῷς = ἡχοῖ = πλοῦς
$\epsilon + a$ $\epsilon + \bar{a}$	$= \eta$ $= \bar{a}$ $= \eta$ $= \eta$	τῖμάω τείχεα ὀστέα (48) ἁπλέα λύεαι when	$= \epsilon \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \epsilon \iota (\chi \eta)$ $= \delta \sigma \tau \hat{\alpha}$ $= \delta \pi \lambda \hat{\eta}$ $= \lambda \dot{v} \eta$ $\text{nce } \lambda \dot{v} \epsilon \iota$ ιs $= \chi \rho \bar{v} \sigma \alpha \hat{s} s$	$ \begin{aligned} o + \epsilon \iota & \text{(gen.)} \\ o + \epsilon \iota & \text{(sp.)} \\ o + \eta \\ o + \eta \end{aligned} $ $ o + \iota \\ o + o \\ o + o\iota $	= ot = ov = ot = ot = ot = ot = ot = ot	έδήλοε δηλόει δηλόειν δηλόητε δηλόη δόης ήχόϊ πλόος δηλόοιμεν	$= \delta \eta \lambda \delta \hat{0} \\ = \delta \eta \lambda \delta \hat{0} \nu \\ = \delta \eta \lambda \delta \hat{0} \nu \\ = \delta \eta \lambda \delta \hat{0} \\ = \delta \hat{\phi} \hat{0} \\ = \delta \hat{\phi} \hat{0} \\ = \pi \lambda \delta \hat{0} \hat{0} \\ = \pi \lambda \delta \hat{0} \hat{0} \\ = \delta \eta \lambda \delta \hat{0} \mu \epsilon \nu \\ = \delta \eta \lambda \delta \hat{0} \delta \hat{0} \\ = \delta \eta \lambda \hat{0} \hat{0}$
$\epsilon + a$ $\epsilon + \bar{a}$	$= \eta$ $= \bar{a}$ $= \eta$ $= \eta$	τῖμάω τείχεα ὀστέα (48) ἀπλέα λύεαι when χρῦσέα	$= \epsilon \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \epsilon \iota (\chi \eta)$ $= \delta \sigma \tau \hat{\alpha}$ $= \delta \pi \lambda \hat{\eta}$ $= \lambda \dot{v} \eta$ $\text{nce } \lambda \dot{v} \epsilon \iota$ ιs $= \chi \rho \bar{v} \sigma \alpha \hat{\imath} s$	$\begin{aligned} o + \epsilon \iota & \text{(gen.)} \\ o + \epsilon \iota & \text{(sp.)} \\ o + \eta \\ o + \eta \end{aligned}$ $o + \iota \\ o + o \\ o + o \\ o + o\iota \\ o + ov & \text{(sp.)} \end{aligned}$	= ot = ov = ov = ot = ov (sp.) = ot = ov(sp.)	έδήλος δηλόςι δηλόςιν δηλόητς δηλόη δόης ήχόϊ πλόος δηλόοιμεν δηλόουσι δηλόω πλόω	= δηλοῖ = δηλοῖν = δηλοῖν = δηλῶτε = δηλοῖ = δῷς = ἦχοῖ = πλοῦς = δηλοῦμεν = δηλοῦσι
$\epsilon + a$ $\epsilon + \bar{a}$ $\epsilon + a\iota$	$= \eta$ $= \bar{a}$ $= \eta$ $= y$ $= at$	τῖμάω τείχεα ὀστέα (48) ἀπλέα λύεαι when χρῦσέα	$= \epsilon \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \epsilon \iota (\chi \eta)$ $= \delta \sigma \tau \hat{\alpha}$ $= \delta \pi \lambda \hat{\eta}$ $= \lambda \dot{v} \eta$ $\text{nce } \lambda \dot{v} \epsilon \iota$ ιs $= \chi \rho \bar{v} \sigma \alpha \hat{\imath} s$	$ \begin{array}{c} o + \epsilon \iota \; (\text{gen.}) \\ o + \epsilon \iota \; (\text{sp.}) \\ o + \eta \\ o + \eta \\ o + y \\ \\ o + \epsilon \\ o + o \\ \end{array} $	= ot = ov = ov = ot = ov (sp.) = ot = ov (sp.) = ot = ov (sp.)	έδήλοε δηλόει δηλόειν δηλόητε δηλόη δόης ήχόϊ πλόος δηλόοιμεν δηλόουσι δηλόω πλόω πλόω Ιχθύε	$= \delta \eta \lambda \delta \hat{0} \\ = \delta \eta \lambda \delta \hat{0} \nu \\ = \delta \eta \lambda \delta \hat{0} \nu \\ = \delta \eta \lambda \delta \hat{0} \\ = \delta \hat{\phi} \hat{0} \\ = \tilde{\eta} \chi \delta \hat{0} \\ = \pi \lambda \delta \hat{0} \hat{0} \\ = \delta \eta \lambda \delta \hat{0} \hat{0} \\ = \delta \eta \lambda \delta \hat{0} \hat{0} \hat{0} \\ = \delta \eta \lambda \hat{0} \hat{0} \\ = \pi \lambda \hat{\phi} \\ = \delta \eta \hat{0} \hat{0} \\ = \delta \eta 0$
$\epsilon + a$ $\epsilon + \ddot{a}$ $\epsilon + a\iota$ $\epsilon + \epsilon$	$= \eta$ $= \bar{a}$ $= \eta$ $= y$ $= at$	τῖμάω τείχεα ὀστέα (48) ἀπλέᾶ λύεαι whei χρῦσέα (48) φιλέετ	$= \epsilon \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \epsilon \iota (\chi \eta)$ $= \delta \sigma \tau \hat{\alpha}$ $= \delta \pi \lambda \hat{\eta}$ $= \lambda \dot{v} \eta$ $\text{nce } \lambda \dot{v} \epsilon \iota$ $= \chi \rho \bar{v} \sigma \alpha \hat{\iota} s$ $= \chi \rho \bar{v} \sigma \alpha \hat{\iota} s$ $= \varphi \iota \lambda \epsilon \hat{\iota} \tau \epsilon$	$\begin{array}{l} o+\epsilon\iota\;(\mathrm{gen.})\\ o+\epsilon\iota\;(\mathrm{sp.})\\ o+\eta\\ o+\eta\\ o+\eta\\ o+\epsilon\\ o+\epsilon\\ o+\epsilon\\ o+\epsilon\\ o+\epsilon\\ o+\epsilon\\ o+\epsilon\\ o+\epsilon$	= ot = ov = ov = ot = ov (sp.) = ot = ov (sp.) = ot = ov (sp.) = w = w	έδήλοε δηλόει δηλόειν δηλόητε δηλόη δόης ήχόϊ πλόος δηλόοιμεν δηλόουσι δηλόω πλόω τλόω ιχθύε ἰχθυίδιον	$= \delta \eta \dot{\lambda} \delta \hat{0} \\ = \delta \eta \dot{\lambda} \delta \hat{0} \dot{\nu} \\ = \delta \eta \dot{\lambda} \delta \hat{0} \dot{\nu} \\ = \delta \dot{\eta} \dot{\lambda} \delta \hat{0} \\ = \delta \dot{\phi} \dot{s} \\ = \dot{\eta} \dot{\chi} \delta \hat{0} \\ = \pi \dot{\lambda} \delta \hat{0} \dot{s} \\ = \delta \eta \dot{\lambda} \delta \hat{0} \dot{\mu} \dot{\epsilon} \dot{\nu} \\ = \delta \eta \dot{\lambda} \delta \hat{0} \dot{\omega} \\ = \pi \dot{\lambda} \dot{\phi} \dot{\delta} \dot{\omega} \\ = i \dot{\chi} \theta \dot{\hat{v}} \dot{\delta} \dot{\omega} \dot{\nu} $
$\epsilon + a$ $\epsilon + \bar{a}$ $\epsilon + a\iota$ $\epsilon + \epsilon$ $\epsilon + \epsilon\iota$ (gen.	$= \frac{\eta}{a}$ $= \bar{a}$ $= \eta$ $= y$ $= a $ $= a $ $= e $ (sp.)	τῖμάω τείχεα ὀστέα (48) ἁπλέα λύεαι when χρῦσέα ψιλέετ	$= \epsilon \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \epsilon \iota \chi \eta$ $= \delta \sigma \tau \hat{\alpha}$ $= \delta \pi \lambda \hat{\eta}$ $= \lambda \dot{v} \eta$ $\text{mee } \lambda \dot{v} \epsilon \iota$ $= \chi \rho \bar{v} \sigma \alpha \hat{s}$ $= \xi \rho \bar{v} \sigma \alpha \hat{s}$ $= \xi \rho \bar{v} \delta \alpha \hat{s}$ $= \xi \rho \iota \lambda \epsilon \hat{\iota} \tau \epsilon$ $= \xi \rho \iota \lambda \epsilon \hat{\iota} \tau \epsilon$ $= \xi \rho \iota \lambda \epsilon \hat{\iota} \tau \epsilon$	$\begin{array}{l} o+\epsilon\iota\;(\mathrm{gen.})\\ o+\epsilon\iota\;(\mathrm{sp.})\\ o+\eta\\ o+\eta\\ o+\eta\\ o+\epsilon\\ o+\epsilon\\ o+\epsilon\\ o+\epsilon\\ o+\epsilon\\ o+\epsilon\\ o+\epsilon\\ o+\epsilon$	= ot = ov = ov = ot = ov (sp.) = ot = ov (sp.) = ot = ov (sp.) = ov = o	έδήλοε δηλόει δηλόειν δηλόητε δηλόη δόης ήχόϊ πλόος δηλόοιμεν δηλόουσι δηλόω πλόω πλόω Ιχθύε	$= \delta \eta \dot{\lambda} \delta \hat{0} \\ = \delta \eta \dot{\lambda} \delta \hat{0} \dot{\nu} \\ = \delta \eta \dot{\lambda} \delta \hat{0} \dot{\nu} \\ = \delta \dot{\eta} \dot{\lambda} \delta \hat{0} \\ = \delta \dot{\phi} \dot{s} \\ = \dot{\eta} \dot{\chi} \delta \hat{0} \\ = \pi \dot{\lambda} \delta \hat{0} \dot{s} \\ = \delta \eta \dot{\lambda} \delta \hat{0} \dot{\mu} \dot{\epsilon} \dot{\nu} \\ = \delta \eta \dot{\lambda} \delta \hat{0} \dot{\omega} \\ = \pi \dot{\lambda} \dot{\phi} \dot{\delta} \dot{\omega} \\ = i \dot{\chi} \theta \dot{\hat{v}} \dot{\delta} \dot{\omega} \dot{\nu} $
$\epsilon + a$ $\epsilon + \bar{a}$ $\epsilon + a\iota$ $\epsilon + \epsilon$ $\epsilon + \epsilon\iota$ (gen.	$= \eta$ $= \bar{a}$ $= \eta$ $= y$ $= at$ $= \epsilon t \text{ (sp.)}$ $= \epsilon t \text{ (sp.)}$	τῖμάω τείχεα ὀστέα (48) ἁπλέα λύεαι when χρῦσέα ψιλέετ φιλέει φιλέει	$= \epsilon \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \epsilon \iota \chi \eta$ $= \delta \sigma \tau \hat{\alpha}$ $= \delta \pi \lambda \hat{\eta}$ $= \lambda \dot{v} \eta$ $\text{mee } \lambda \dot{v} \epsilon \iota$ $= \chi \rho \bar{v} \sigma \alpha \hat{s}$ $= \xi \rho \bar{v} \sigma \alpha \hat{s}$ $= \xi \rho \bar{v} \sigma \alpha \hat{s}$ $= \xi \rho \iota \lambda \epsilon \hat{\iota} \tau \epsilon$ $= \xi \rho \iota \lambda \epsilon \hat{\iota} \tau \epsilon$ $= \xi \rho \iota \lambda \epsilon \hat{\iota} \tau \epsilon$ $= \xi \rho \iota \lambda \epsilon \hat{\iota} \tau \epsilon$ $= \xi \rho \iota \lambda \epsilon \hat{\iota} \tau \epsilon$ $= \xi \rho \iota \lambda \epsilon \hat{\iota} \tau \epsilon$	$\begin{array}{l} o+\epsilon\iota\;(\mathrm{gen.})\\ o+\epsilon\iota\;(\mathrm{sp.})\\ o+\eta\\ o+\eta\\ o+\eta\\ o+\varepsilon\\ o+\varepsilon\\ o+\varepsilon\\ o+\varepsilon\\ o+\varepsilon\\ v+\epsilon\\ v+\epsilon\\ \end{array}$	=ot	έδήλοε δηλόει δηλόειν δηλόητε δηλόη δόης ήχόϊ πλόος δηλόοιμεν δηλόουσι δηλόω πλόω τλόω ιχθύε ἰχθυίδιον	$= \delta \eta \dot{\lambda} \delta \hat{0} \\ = \delta \eta \dot{\lambda} \delta \hat{0} \dot{\nu} \\ = \delta \eta \dot{\lambda} \delta \hat{0} \dot{\nu} \\ = \delta \dot{\eta} \dot{\lambda} \delta \hat{0} \\ = \delta \dot{\phi} \dot{s} \\ = \dot{\eta} \dot{\chi} \delta \hat{0} \\ = \pi \dot{\lambda} \delta \hat{0} \dot{s} \\ = \delta \eta \dot{\lambda} \delta \hat{0} \dot{\mu} \dot{\epsilon} \dot{\nu} \\ = \delta \eta \dot{\lambda} \delta \hat{0} \dot{\omega} \\ = \pi \dot{\lambda} \dot{\phi} \dot{\delta} \dot{\omega} \\ = i \dot{\chi} \theta \dot{\hat{v}} \dot{\delta} \dot{\omega} \dot{\nu} $
$\begin{array}{c} \epsilon + \alpha \\ \\ \epsilon + \bar{\alpha} \\ \\ \epsilon + \alpha \end{array}$ $\begin{array}{c} \epsilon + \epsilon \\ \\ \epsilon + \epsilon \epsilon \text{ (gen. } \\ \\ \epsilon + \epsilon \epsilon \text{ (sp.)} \end{array}$	$= \eta$ $= \bar{a}$ $= \eta$ $= y$ $= at$ $= \epsilon t \text{ (sp.)}$ $= \epsilon t \text{ (sp.)}$ $= \epsilon t \text{ (sp.)}$	τῖμάω τείχεα ὀστέα (48) ἁπλέα λύεαι when χρῦσέα ψιλέετ φιλέει φιλέει φιλέει	$= \epsilon \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \epsilon \iota \chi \eta$ $= \delta \sigma \tau \hat{\alpha}$ $= \delta \pi \lambda \hat{\eta}$ $= \lambda \dot{v} \eta$ $\text{mee } \lambda \dot{v} \epsilon \iota$ $= \chi \rho \bar{v} \sigma \alpha \hat{s}$ $= \xi \rho \bar{v} \sigma \alpha \hat{s}$ $= \xi \rho \bar{v} \sigma \alpha \hat{s}$ $= \xi \rho \iota \lambda \epsilon \hat{\iota} \tau \epsilon$ $= \xi \rho \iota \lambda \epsilon \hat{\iota} \tau \epsilon$ $= \xi \rho \iota \lambda \epsilon \hat{\iota} \tau \epsilon$ $= \xi \rho \iota \lambda \epsilon \hat{\iota} \tau \epsilon$ $= \xi \rho \iota \lambda \epsilon \hat{\iota} \tau \epsilon$ $= \xi \rho \iota \lambda \epsilon \hat{\iota} \tau \epsilon$	$ \begin{array}{c} o + \epsilon \iota \; (\text{gen.}) \\ o + \epsilon \iota \; (\text{sp.}) \\ o + \eta \\ o + \eta \\ o + y \\ \\ o + \epsilon \\ o + \epsilon \\ o + \epsilon \\ o + \epsilon \\ v + \epsilon \\ v + \epsilon \\ v + \nu \\ \end{array} $	=ot	έδήλος δηλόςι δηλόςι δηλόςι δηλόητς δηλόης δόης ήχοϊ πλόος δηλόουσι δηλόω πλόω ιχθύς (for υἱ ήρωα ἤρωι	$= \delta \eta \lambda \delta \hat{0} \\ = \delta \eta \lambda \delta \hat{0} \nu \\ = \delta \eta \lambda \delta \hat{0} \nu \\ = \delta \eta \lambda \delta \hat{0} \\ = \delta \delta \hat{\phi} \hat{s} \\ = \eta \chi \delta \hat{0} \\ = \pi \lambda \delta \hat{0} \hat{s} \\ = \delta \eta \lambda \delta \hat{0} \delta \hat{0} \\ = \delta \eta \lambda \delta \hat{0} \delta \hat{0} \\ = \delta \eta \lambda \delta \hat{0} \\ = \pi \lambda \hat{\phi} \\ = \delta \eta \lambda \delta \hat{0} \\ = \delta \eta \lambda \delta \delta \delta \delta \delta \delta \delta \delta \delta \\ = \delta \eta \lambda \delta \delta$
$\begin{array}{c} \epsilon + \alpha \\ \\ \epsilon + \bar{\alpha} \\ \\ \epsilon + \alpha \end{array}$ $\begin{array}{c} \epsilon + \epsilon \\ \\ \epsilon + \epsilon \epsilon \text{ (gen. } \\ \\ \epsilon + \epsilon \epsilon \text{ (sp.)} \end{array}$	$= \eta$ $= \bar{a}$ $= \eta$ $= \eta$ $= \alpha$ $= \alpha \text{ (sp.)}$ $= \alpha \text{ (sp.)}$ $= \alpha \text{ (sp.)}$ $= \eta$	τῖμάω τείχεα ὀστέα (48) ἁπλέα λύεαι whe: χρῦσέα ψιλέετ φιλέει φιλέει φιλέει	$= \epsilon \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \bar{\iota} \mu \hat{\omega}$ $= \tau \epsilon \iota \chi \eta$ $= \delta \sigma \tau \hat{\alpha}$ $= \delta \pi \lambda \hat{\eta}$ $= \lambda \dot{v} \eta$ $\text{mee } \lambda \dot{v} \epsilon \iota$ $= \chi \rho \bar{v} \sigma \alpha \hat{\iota} s$ $= \chi \rho \bar{v} \sigma \alpha \hat{\iota} s$ $= \epsilon \epsilon \iota \lambda \epsilon \hat{\iota} \tau \epsilon$ $= \epsilon \iota \lambda \epsilon \hat{\iota} \tau \epsilon$	$\begin{array}{c} o + \epsilon \iota \; (\text{gen.}) \\ o + \epsilon \iota \; (\text{sp.}) \\ o + \eta \\ o + \eta \\ o + \eta \\ o + 0 \\ o + o \\ o + o \\ o + \omega \\ o + \omega \\ o + \omega \\ v + \epsilon \\ v + \iota \\ v + v \\ \omega + \alpha \\ \end{array}$	= ot = ov = ov = ov = ov (sp.) = ov (sp.) = ov (sp.) = ov = o	έδήλος δηλόςι δηλόςιν δηλόητε δηλόη δόης ήχόϊ πλόος δηλόουμεν δηλόουσι δηλόω πλόω Ιχθύς ἰχθνίδιον ὑνς (for υἱ ήρωα	$= \delta \eta \lambda \delta \hat{0} \\ = \delta \eta \lambda \delta \hat{0} \nu \\ = \delta \eta \lambda \delta \hat{0} \nu \\ = \delta \eta \lambda \delta \hat{0} \\ = \delta \delta \hat{\phi} \hat{s} \\ = \eta \chi \delta \hat{0} \\ = \pi \lambda \delta \hat{0} \hat{s} \\ = \delta \eta \lambda \delta \hat{0} \delta \hat{0} \\ = \delta \eta \lambda \delta \hat{0} \delta \hat{0} \\ = \delta \eta \lambda \delta \hat{0} \\ = \pi \lambda \hat{\phi} \\ = \delta \eta \lambda \delta \hat{0} \\ = \delta \eta \lambda \delta \delta \delta \delta \delta \delta \delta \delta \delta \\ = \delta \eta \lambda \delta \delta$

N. — ρῖγόω shiver contracts from the stem ρῖγω (yielding ω or ω).

⁴⁹ D. The laws of contraction often differ in the different dialects.

SYNIZESIS

- 50. In poetry two vowels, or a vowel and a diphthong, belonging to successive syllables of the same word may unite to form a single syllable in pronunciation, though not making a diphthong. Thus $\beta \dot{\epsilon} \lambda \dot{\epsilon} a$ missiles, $\Pi \eta \lambda \eta \ddot{\imath} \dot{a} \delta \dot{\epsilon} \omega$ of the son of Peleus, $\theta \dot{\epsilon} o \dot{i} gods$. This is called Synizēsis (συνίζησις settling together).
- 51. Synizesis also sometimes occurs between two words when the first ends in a long vowel or diphthong. This is especially the case with $\delta \acute{\eta}$ now, $\check{\eta}$ or, $\mathring{\eta}$ (interrog.), $\mu \acute{\eta}$ not, $\dot{\epsilon} \pi \epsilon \acute{\iota}$ since, $\dot{\epsilon} \gamma \acute{\omega}$ I, $\mathring{\omega}$ oh.

CRASIS

- 52. Crasis ($\kappa\rho\hat{a}\sigma\iota s$ mingling) is the contraction of a vowel or diphthong at the end of a word with a vowel or diphthong beginning the following word. Over the long syllable resulting from contraction is placed the sign '; as $\tau o \nu \rho \gamma o \nu$ from $\tau \delta \epsilon \rho \gamma o \nu$ the work. The first of the two words is generally the article, the relative pronoun $(\delta, \check{a}), \delta \acute{\eta}, \kappa a \acute{\iota}, \pi \rho \delta, \check{a}$.
- a. The rough breathing is written instead of the sign when the first word has a rough breathing: $\delta \tilde{a}\nu\theta\rho\omega\pi\sigma s = \tilde{a}\nu\theta\rho\omega\pi\sigma s$.
- 53. Iota subscript (5) appears in the syllable resulting from crasis only when the first syllable of the second word contains ι : $\dot{\epsilon}\gamma\dot{\omega}$ of $\delta a = \dot{\epsilon}\gamma\dot{\psi}\delta a$ I know.
- **54.** The rules for crasis are in general the same as those for contraction (41 ff.). Thus $\tau \delta$ $\delta \nu o \mu a = \tau o \delta \nu o \mu a$, δ $\delta \nu = o \delta \nu$, δ $\delta \nu = \delta \nu e \rho$, $\tau \delta$ $\delta \nu e \rho = \delta \nu e \rho$, $\tau \delta$ $\delta \nu e \rho = \delta \nu e \rho$, $\tau \delta$ $\delta \nu e \rho = \delta \nu e \rho$, $\delta \nu e \rho$ $\delta \nu e \rho$, $\delta \nu e \rho$

Ionic is marked by absence of contraction; as πλόος for πλοῦς voyage, τείχεα for τείχη walls, ἀοιδή for ἀδή song, ἀεργός for ἀργός idle.

^{2.} Ionic (and less often Doric) may contract ε0, ε0υ to ευ: σεῦ from σέο of thee, φιλεῦσι from φιλέουσι they love.

^{3.} ao, āo, aω, āω contract to ā in Doric and Aeolic. Thus 'Ατρείδā from Ατρείδāo, Dor. γελάντι they laugh from γελάοντι, χωρᾶν from χωράων of countries.

^{4.} Doric contracts as to η ; and to η ; aset, and to η . Thus $\nu i \kappa \eta$ from $\nu i \kappa \alpha \epsilon$ conquer! $\delta \rho \hat{\eta}$ from $\delta \rho \hat{\alpha} \epsilon \epsilon$ and $\delta \rho \hat{\alpha} \eta$; but $\bar{\alpha} \epsilon = \bar{\alpha}$ ($\bar{\alpha} \lambda \iota \alpha s$) from $\bar{\alpha} \dot{\epsilon} \lambda \iota \alpha s$, Hom. $\dot{\eta} \dot{\epsilon} \lambda \iota \alpha s$, sun).

^{5.} The contraction of $\epsilon\epsilon$ to η , and of $o\epsilon$, so to ω is Doric. Thus $\phi\iota\lambda\dot{\eta}\tau\omega$ from $\phi\iota\lambda\dot{\epsilon}\epsilon\tau\omega$, $\delta\eta\lambda\dot{\omega}\tau\epsilon$ from $\delta\eta\lambda\dot{\epsilon}\epsilon\tau\epsilon$, $\ell\pi\pi\omega$ from $\ell\pi\pi\sigma$ -0 (198 D.); Aeolic here has $\epsilon\iota$ and $o\nu$.

But the following exceptions are to be noted (55-57):

- 55. A diphthong may lose ι or υ : of $\dot{\epsilon}\mu$ o $\dot{\iota}=$ o $\dot{\nu}\mu$ o $\dot{\iota}$, μ o υ $\dot{\epsilon}\sigma\tau\dot{\iota}=$ μ o $\dot{\upsilon}\sigma\tau\dot{\iota}$. Cp. 37, 56.
- **56.** The final vowel or diphthong of the article, and the α of $\tau o'$, are dropped before α , and the α is lengthened unless it is the first vowel of a diphthong. The same rule applies in part to $\kappa \alpha'$.
- a. Article. ὁ ἀνήρ = ἀνήρ, οἱ ἀνδρες = ἄνδρες, αἱ ἀγαθαί = άγαθαί, ἡ ἀλήθεια = ἁλήθεια, τοῦ ἀνδρός = τἀνδρός, τῷ ἀνδρί = τἀνδρί, ὁ αὐτός = αὑτός the same, τοῦ αὐτοῦ = ταὐτοῦ of the same.

b. τ oi. — τ oì $\tilde{a}\rho a = \tau \tilde{a}\rho a$, $\mu \dot{\epsilon} \nu \tau$ oi $\tilde{a}\nu = \mu \dot{\epsilon} \nu \tau \tilde{a}\nu$.

- c. καί. (1) αι is dropped: καὶ αὐτός = καὐτός, καὶ οὐ = κοὐ, καὶ $\dot{\eta} = \chi\dot{\eta}$, καὶ οἱ = χοἰ, καὶ ἱκετεύετε = χἶκετεύετε (107). (2) αι loses its ι and the a is then contracted (chiefly before ϵ and $\epsilon\iota$): καὶ ϵἰγω = κἀγω, καὶ ϵἶτα = κἀτα (note however καὶ ϵἰ = κϵἰ, καὶ ϵἰς = κϵἰς); also before ϵ in καὶ ὅτε = χωτε.
- 57. Most crasis forms of ἔτερος other come from ἄτερος, the earlier form: thus: ὁ ἔτερος = ἄτερος, οἱ ἔτεροι = ἄτεροι; but τοῦ ἐτέρου = θοὐτέρου (107).

ELISION, APOCOPE

- 58. Elision is the expulsion of a short vowel at the end of a word before a word beginning with a vowel. An apostrophe (') marks the place where the vowel is elided. Thus $\dot{a}\lambda\lambda'(\dot{a})$ $\ddot{a}\gamma\epsilon$, $\ddot{\epsilon}\delta\omega\kappa'(a)$ $\dot{\epsilon}\nu\nu\dot{\epsilon}a$, $\dot{\epsilon}\phi'$ (= $\dot{\epsilon}\pi\dot{\iota}$) $\dot{\epsilon}a\nu\tau\dot{\iota}$ 0 (107), $\ddot{\epsilon}\chi\dot{\iota}\iota\mu'(\iota)$ $\ddot{a}\nu$, $\gamma\dot{\epsilon}-\nu\dot{\iota}\iota'(o)$ $\ddot{a}\nu$.
- **59.** Elision does not occur in (a) monosyllables, except such as end in ϵ (as $\tau \acute{\epsilon}$, $\delta \acute{\epsilon}$, $\gamma \acute{\epsilon}$); (b) the conjunction $\delta \tau \iota$ that $(\delta \tau \acute{\epsilon})$ is $\delta \tau \epsilon$ when); (c) the prepositions $\pi \rho \acute{\epsilon}$ before, $\check{\epsilon} \chi \rho \iota$, $\mu \acute{\epsilon} \chi \rho \iota$ until, and $\pi \epsilon \rho \acute{\epsilon}$ concerning (except before ι); (d) the dat. sing. ending ι of the 3 declension, and $\sigma \iota$, the ending of the dat. pl.; (e) words with final ν .
- N.—The final vowel of an emphatic personal pronoun is rarely elided. $a\iota$ in the personal endings and the infinitive is sometimes elided in poetry; its elision in prose is doubtful.

⁵⁶ D. Hom. has ὤριστος = ὁ ἄριστος, ωὐτός = ὁ αὐτός. Hdt. has οὕτερος = ὁ ἔτερος, ὡνήρ = ὁ ἀνήρ, ὡυτοί = οἱ αὐτοί, τώντό (οτ τωὐτό) = τὸ αὐτό, τωὐτοῦ = τοῦ αὐτοῦ, ἐωυτοῦ = ἔο αὐτοῦ, ὧνδρες = οἱ ἄνδρες. Doric has κήπί = καὶ ἐπί.

⁵⁹ D. Absence of elision in Homer often proves the loss of a consonant, as f(3) in $\kappa a \tau \lambda$ $\delta \sigma \tau \nu$. Epic admits elision in $\sigma \alpha$ thy, $\dot{\rho} \dot{\alpha}$, in the dat. sing. of the 3 deel. and in $-\sigma \iota$, $-\alpha \iota$ in the personal endings, and in $-\nu \alpha \iota$, $-\sigma \theta \alpha \iota$ of the infinitive, and (rarely) in $\mu o l$, $\sigma o l$, $\tau o l$.

- **60.** Except $\dot{\epsilon}\sigma\tau\dot{\iota}$ is, forms admitting movable ν (116) do not suffer elision in prose. In poetry a vowel capable of taking movable ν is often cut off.
- **61.** Interior elision takes place in forming compound words. Thus οὐδείς no one from οὐδὲ εἶς, καθορῶ look down upon from κατὰ ὁρῶ, μεθίημι let go from μετὰ ἵημι (107).
- a. Interior elision does not always occur in forming compounds: $\epsilon \pi \iota o \rho \kappa \hat{\omega}$ swear falsely, σκηπτοῦχος sceptre-bearing from σκηπτο + οχος (i.e. -σοχος). Cp. 622.
- 62. Apocope (ἀποκοπή cutting off) is the cutting off of a final short vowel before an initial consonant. In literature apocope is confined to poetry, as $\pi a \rho \mu \acute{\epsilon} \nu \epsilon \tau \epsilon$ for $\pi a \rho a \mu \acute{\epsilon} \nu \epsilon \tau \epsilon$ stand fast.

APHAERESIS (INVERSE ELISION)

63. Aphaeresis (ἀφαίρεσις taking away) is the elision, or slurring, of ϵ in poetry at the beginning of a word standing after a word ending in a long vowel or diphthong. This occurs chiefly after $\mu \dot{\eta}$ not, $\ddot{\eta}$ or. Thus $\mu \dot{\eta}$ 'νταῦθα not there.

CONSONANT CHANGE

DOUBLING OF CONSONANTS

- **64.** Attic has $\tau\tau$ for $\sigma\sigma$ of Ionic and most other dialects: $\pi\rho\acute{a}\tau\tau\omega$ do for $\pi\rho\acute{a}\sigma\sigma\omega$, $\theta\acute{a}\lambda\alpha\tau\tau\alpha$ sea for $\theta\acute{a}\lambda\alpha\sigma\sigma\alpha$, $\kappa\rho\epsilon\acute{\iota}\tau\tau\omega\nu$ stronger for $\kappa\rho\epsilon\acute{\iota}\sigma\sigma\omega\nu$.
- a. Tragedy and Thucydides adopt σσ as an Ionism. On χαρίεσσα see
- b. $\tau\tau$ is used for that $\sigma\sigma$ which is regularly formed by κ , χ , and ι (97), sometimes by τ , θ , and ι (99). On $\tau\tau$ in Attikós see 69 a.
- **65.** New Attic has ρρ for ρσ of Old Attic: θάρρος courage = θάρσος, ἄρρην male = ἄρσην.

a. But $\rho\sigma$ does not become $\rho\rho$ in the dative plural ($\dot{\rho}\dot{\eta}\tau\rho\rho-\sigma\iota$ orators) and in words containing the suffix $-\sigma\iota$ s for $-\tau\iota$ s ($\check{\alpha}\rho-\sigma\iota$ s raising).

b. Ionic and most other dialects have ρσ. ρσ in Attic tragedy and Thu-

cydides is probably an Ionism. Xenophon has $\rho\sigma$ and $\rho\rho$.

- 66. An initial ρ is doubled when a simple vowel is placed before it in inflection or composition. Thus, after the syllabic augment (397 a), $\tilde{\epsilon}$ - $\rho\rho\epsilon\iota$ was flowing from $\dot{\rho}\dot{\epsilon}\omega$; and in $\kappa a\lambda \dot{\iota}$ - $\rho\rho\sigma$ fair flowing. After a diphthong ρ is not doubled: $\dot{\epsilon}\dot{\nu}$ - $\rho\sigma$ fair flowing.
- a. This $\rho\rho$, due to assimilation of $\sigma\rho$ ($\tilde{\epsilon}$ - $\rho\rho\epsilon\iota$, $\kappa\alpha\lambda'$ - $\rho\rho\sigma\sigma$), or ρ ($\tilde{\epsilon}\rho\rho'\eta\theta\eta$ was spoken), is really retained in the interior of a word; but simplified to single ρ when standing at the beginning. In composition ($\epsilon\tilde{\nu}$ - $\rho\sigma\sigma$) single ρ is due to the influence of the simplified initial sound ($\hat{\rho}\epsilon\omega$). $\rho\rho$ arising from assimilation of $\rho\sigma$ (65) and $\nu\rho$ (80) is different.
- 67. In $\gamma\gamma$ the first γ is nasal (15 a). ϕ , χ , θ are not doubled in Attic; instead, we have $\pi\phi$, $\kappa\chi$, $\tau\theta$ as in $\Sigma\alpha\pi\phi\omega$, Sappho, $B\alpha\kappa\chi\sigma$, Bacchus. Cp. 69 a.

CONSONANTS WITH CONSONANTS

STOPS BEFORE STOPS

- **68.** A labial stop (π, β, ϕ) or a palatal stop (κ, γ, χ) before a dental stop (τ, δ, θ) must be of the same order (13).
- a. $\beta \tau$, $\phi \tau$ become $\pi \tau$: $(\tau \epsilon \tau \rho \bar{\iota} \beta \tau a\iota)$ $\tau \epsilon \tau \rho \bar{\iota} \pi \tau a\iota$ has been rubbed from $\tau \rho \dot{\iota} \beta \iota ub$; $(\gamma \epsilon \gamma \rho a \phi \tau a\iota)$ $\gamma \dot{\epsilon} \gamma \rho a \pi \tau a\iota$ has been written from $\gamma \rho \dot{a} \phi \omega$ write. $\gamma \tau$, $\chi \tau$ become $\kappa \tau$: $(\lambda \epsilon \lambda \epsilon \gamma \tau a\iota)$ $\lambda \dot{\epsilon} \lambda \epsilon \kappa \tau a\iota$ has been said from $\lambda \dot{\epsilon} \gamma \omega$ say; $(\beta \epsilon \beta \rho \epsilon \chi \tau a\iota)$ $\beta \dot{\epsilon} \beta \rho \epsilon \kappa \tau a\iota$ has been moistened from $\beta \rho \dot{\epsilon} \chi \omega$ moisten.

b. πδ. φδ become βδ: (κλεπ-δην) κλέβδην by stealth from κλέπ-τ-ω steal; (γραφδην) γράβδην scraping from γράφ-ω write (originally scratch, scrape).

 $\kappa\delta$ becomes $\gamma\delta$: $(\pi\lambda\epsilon\kappa-\delta\eta\nu)$ $\pi\lambda\epsilon\gamma\delta\eta\nu$ entirined from $\pi\lambda\epsilon\kappa-\omega$ plait.

c. $\pi\theta$, $\beta\theta$ become $\phi\theta$: $(\epsilon \pi \epsilon \mu \pi - \theta \eta \nu)$ $\epsilon \pi \epsilon \mu \phi \theta \eta \nu$ I was sent from $\pi \epsilon \mu \pi - \omega$ send;

66 D. In poetry ρ sometimes remains single even after a vowel: ἔ-ρεξε did from ῥέζω, καλλί-ροος.

1. Hom. often doubles liquids and nasals: ἄλληκτος unceasing, φιλομμειδής fond of smiles, ἀργεννός white, ἔννεπε relate. These forms are due to the assimilation of σ with λ , μ , or ν . Thus ἀγά-ννιφος very snowy is from ἀγα-σνιφος, cp. sn in snow.

2. Doubled stops: ὅττι that (σροδ-τι), ἔδδεισε feared (ἐδρεισε).

3. $\sigma\sigma$ in $\mu\epsilon\sigma\sigma\sigma$ s middle (for $\mu\epsilon\theta \cos$, 98), $\delta\pi$ i $\sigma\sigma\omega$ backward, in the datives of σ -stems, as $\epsilon\pi\epsilon\sigma\sigma\iota$ (93, 221 D. 2), and in verbs with stems in σ ($\tau\rho\epsilon\sigma\sigma\epsilon$).

4. ()ne of these doubled consonants may be dropped without lengthening the preceding vowel: 'Οδυσεύς from 'Οδυσσεύς, μέσος, ὀπίσω.

(ἐτρῖβ-θη) ἐτρἱφθη was rubbed (τρἱβ-ω rub). κθ, γθ become χθ: (ἐπλεκ-θη) ἐπλέχθη was plaited (πλέκ-ω plait); (ἐλεγ-θη) ἐλέχθη was said (λέγ-ω say). N.— The κ of ἐκ out of remains unchanged.

69. A dental stop before another dental stop becomes σ .

ἀνυστός practicable for ἀνυτ-τος from ἀνύτω complete, ἴστε you know for ἰδ-τε, οἶσθα thou knowest for οἰδ-θα, πέπεισται has been persuaded for πεπειθ-ται, ἐπείσθην I was persuaded for ἐπειθ-θην.

- a. $\tau\tau$, $\tau\theta$ remain unchanged in 'Αττικός, 'Ατθίς, Attic, and in κατθανεῖν die (62 D., 67). So also $\tau\tau$ for $\sigma\sigma$ (64).
- **70.** Any stop standing before a stop other than τ , δ , θ , or in other combination than $\pi\phi$, $\kappa\chi$, $\tau\theta$ is dropped, as in $\kappa\epsilon\kappa\acute{o}\mu(\delta)$ - κa have brought from $\kappa o\mu i \xi_{\omega}$ for $\kappa o\mu i \delta_{\omega} \omega$ (101). γ before κ , γ , or χ is γ -nasal (15 a), not a stop.

STOPS BEFORE M

71. Before μ , the labial stops (π, β, ϕ) become μ ; the palatal stops κ , χ become γ ; γ before μ remains unchanged.

ὅμμα eye for ὀπ-μα (cp. ὅπωπα), λέλειμμαι I have been left for λελειπ-μαι from λείπ-ω leave, τέτριμμαι for τετριβ-μαι from τρίβ-ω ruh, γέγραμμαι for γεγραφ-μαι from γράφ-ω write, πέπλεγμαι for πεπλεκ-μαι from πλεκ-ω plait, τέτευγμαι for τετευχ-μαι from τεύχ-ω build.

a. κ and χ may remain unchanged before μ in a noun-suffix: $\mathring{a}\kappa$ - $\mu \mathring{\eta}$ edge, $\delta \rho a \chi$ - $\mu \mathring{\eta}$ drachma. $\kappa \mu$ remains when brought together by phonetic change (111 a), as in $\kappa \acute{\epsilon}$ - $\kappa \mu \eta$ - κa am wearied ($\kappa \acute{a}\mu$ - $\nu \omega$).

b. γγμ and μμμ become γμ and μμ; as ἐλήλεγμαι for ἐληλεγγ-μαι from ἐληλεγχ-μαι (ἐλέγχ-ω convict), πέπεμμαι for πεπεμμ-μαι from πεπεμπ-μαι (πέμπ-ω send).

- 72. A dental stop (τ, δ, θ) before μ often appears to become σ ; as $\eta \nu \nu \sigma \mu a \iota$ for $\eta \nu \nu \tau \mu a \iota$ ($\dot{a} \nu \dot{\nu} \tau \omega$ complete), $\pi \dot{\epsilon} \phi \rho a \sigma \mu a \iota$ for $\pi \epsilon \phi \rho a \delta \mu a \iota$ ($\phi \rho \dot{a} \zeta \omega$ declare), $\pi \dot{\epsilon} \pi \epsilon \iota \sigma \mu a \iota$ for $\pi \epsilon \pi \epsilon \iota \theta \mu a \iota$ ($\pi \epsilon \dot{\iota} \theta \omega$ persuade).

CONSONANTS BEFORE N

74. β regularly, and ϕ usually, become μ before ν ; as $\sigma \epsilon \mu \nu \delta s$

revered for σεβ-νος (σέβ-ομαι revere), στυμνός firm for στυφ-νος (στύφω contract).

- **75.** γίγνομαι become, γιγνώσκω know become γίνομαι, γῖνώσκω in Attic after 300 B.C., in New Ionic, late Doric, etc.
 - 76. λν becomes λλ in ὅλλῦμι destroy for ὀλ-νῦμι.

N BEFORE CONSONANTS

- 77. ν before π , β , ϕ , ψ becomes μ : $\epsilon \mu \pi i \pi \tau \omega$ fall into for $\epsilon \nu \pi i \pi \tau \omega$, $\epsilon \mu \beta \dot{\alpha} \lambda \lambda \omega$ throw in for $\epsilon \nu \beta a \lambda \lambda \omega$, $\epsilon \mu \phi a i \nu \omega$ exhibit for $\epsilon \nu \phi a i \nu \omega$, $\epsilon \mu \psi \bar{\nu} \chi \sigma$ alive for $\epsilon \nu \psi \bar{\nu} \chi \sigma$.
- 78. ν before κ , γ , χ , ξ becomes γ -nasal (15 a): ἐγκαλῶ bring a charge for ἐν-καλῶ, ἐγγράφω inscribe for ἐν-γραφω, συγχέω pour together for συν-χεω, συγξύω grind up for συν-ξῦω. ν before τ , δ , θ remains unchanged.
- 79. ν before μ becomes μ : $\epsilon \mu \mu \epsilon \tau \rho \sigma s$ moderate for $\epsilon \nu \mu \epsilon \tau \rho \sigma s$, $\epsilon \mu \mu \epsilon \nu \omega$ abide by for $\epsilon \nu \mu \epsilon \nu \omega$.
- a. Verbs in $-\nu\omega$ may form the perfect middle in $-\sigma\mu\alpha\iota$ (73); as $\pi\epsilon\phi\alpha\sigma$ - $\mu\alpha\iota$ (from $\phi\alpha'\nu\omega$ show) for $\pi\epsilon\phi\alpha\nu$ - $\mu\alpha\iota$ (cp. $\pi\epsilon\phi\alpha\gamma$ - $\kappa\alpha$, $\pi\epsilon\phi\alpha\nu$ - $\tau\alpha\iota$). Here ν does not become σ ; but the ending $-\sigma\mu\alpha\iota$ is borrowed from verbs with stems in a dental (as $\pi\epsilon\phi\rho\alpha\sigma\mu\alpha\iota$, on which see 73).
- **80.** ν before λ , ρ is assimilated $(\lambda\lambda, \rho\rho)$: $\sigma\dot{\nu}\lambda\lambda o\gamma os$ concourse for $\sigma\nu\nu$ - $\lambda o\gamma os$, $\dot{\epsilon}\lambda\lambda\dot{\epsilon}i\pi\omega$ fail for $\dot{\epsilon}\nu$ - $\lambda\dot{\epsilon}\iota\pi\omega$, $\sigma\nu\rho\dot{\epsilon}\omega$ flow together for $\sigma\nu\nu$ - $\rho\dot{\epsilon}\omega$.
- 81. ν before σ is dropped and the preceding vowel is lengthened (ϵ to $\epsilon \iota$, σ to $\sigma \iota$, σ): $\mu \epsilon \lambda \bar{\sigma} s$ black for $\mu \epsilon \lambda a \nu s$, $\epsilon i s$ one for $\epsilon \nu s$, $\tau \sigma v s$ the for $\tau \sigma v s$. Cp. 86, 87.
- a. But in the dative plural ν before -σι appears to be dropped without compensatory lengthening: μ έλασι for μ ελαν-σι, δαίμοσι for δαιμον-σι divinities, ϕ ρεσί for ϕ ρεν-σι mind. But see 221 N.

CONSONANTS BEFORE Z

82. With σ a labial stop forms ψ , a palatal stop forms ξ .

λείψω shall leave for λειπ-σω τρίψω shall rub for τρῖβ-σω γράψω shall write for γραφ-σω

κῆρυξ herald for κηρυκ-ς $\mathring{a} \not \xi \omega$ shall lead for $\mathring{a} \gamma$ - $\sigma \omega$ $\mathring{\beta} \mathring{\eta} \not \xi$ cough for $\mathring{\beta} \eta \chi$ -ς

a. The only stops that can stand before σ are π and κ , hence β , ϕ become π , and γ , χ become κ . Thus $\gamma \rho \alpha \phi - \sigma \omega$, $\mathring{\alpha} \gamma - \sigma \omega$ become $\gamma \rho \alpha \pi - \sigma \omega$, $\mathring{\alpha} \kappa - \sigma \omega$.

83. A dental stop before σ is assimilated $(\sigma\sigma)$ and one σ is dropped.

σώμασι bodies for σωμασσι from σωματ-σι, ποσί feet for ποσσί from ποδ-σι, ὄρνῖσι birds for ὀρνῖσσι from ὀρνῖθ-σι. So πάσχω suffer for πασσχω from παθ-σκω (cp. παθ-εῖν and 109), νυξί for νυκτ-σι (νύξ night).

- a. δ and θ first become τ before σ : π οδ- σ ι, $\delta \rho \nu i \theta$ - σ ι become $\pi \sigma \tau$ - σ ι, $\delta \rho \nu i \tau$ - σ ι.
- **84.** κ is dropped before $\sigma \kappa$ in $\delta \iota \delta a(\kappa) \sigma \kappa \omega$ teach ($\delta \iota \delta a \kappa \tau \delta s$ taught). π is dropped before $\sigma \phi$ in $\beta \lambda a(\pi) \sigma \phi \eta \mu \iota \tilde{a}$ evil-speaking ($\beta \lambda \dot{a} \pi \tau \omega \ harm$).
- 85. $\nu\tau$, $\nu\delta$, $\nu\theta$ before σ are dropped and the preceding vowel is lengthened (32).

γίγας giant for γιγαντ-ς, λύουσι loosing for λυοντ-σι, σπείσω shall make libation for σπενδ-σω, πείσομαι shall suffer for πενδ-σωμαι (πένδος grief).

- a. Strictly, $\nu\sigma\sigma$ is formed (83), then $\nu\sigma$; and finally ν is lost: as $\pi\hat{a}\sigma\iota$ all from $\pi a\nu\tau$ - $\sigma\iota$, whence $\pi a(\nu)(\sigma)$ - $\sigma\iota$; $\tau\iota\theta\hat{\epsilon}\hat{\iota}\sigma\iota$ loosing from $\tau\iota\theta\hat{\epsilon}\nu\tau$ - $\sigma\iota$, whence $\tau\iota\theta\hat{\epsilon}(\nu)(\sigma)$ - $\sigma\iota$.
- 86. ἐν in before ρ, σ, or ζ keeps its ν: ἔν-ρυθμος in rhythm, ἐν-σκευάζω prepare, ἐν-ζεύγνῦμι yoke in. σύν with before σ and a vowel becomes συσ-σώζω help to save; before σ and a consonant or before ζ, σύν becomes συ-: συ-σκευάζω pack up, σύ-ζυγος yoked together.
- **87.** $\pi \hat{a} \nu$, $\pi \hat{a} \lambda \nu$ before σ either keep ν or assimilate ν to σ : $\pi a \nu \sigma \hat{\epsilon} \lambda \eta \nu o s$ or $\pi a \sigma \hat{\epsilon} \hat{\epsilon} \lambda \eta \nu o s$ the full moon, $\pi a \lambda \hat{\nu} \sigma \kappa \iota o s$ thick-shaded, $\pi a \lambda \hat{\nu} \sigma \nu \tau o s$ rushing back.
- **88.** $\rho\sigma$, $\lambda\sigma$ may become ρ , λ with lengthening of the preceding vowel (32): $\eta\gamma\epsilon\nu\rho$ collected, $\eta\gamma\gamma\epsilon\lambda$ announced for $\eta\gamma\epsilon\rho$ - σ a, $\eta\gamma\gamma\epsilon\lambda$ - σ a. On $\rho\sigma$ see 65 a. $\lambda\sigma$ is retained in $\delta\lambda\sigma\sigma$ precinct.

Σ BEFORE CONSONANTS

- 89. Sigma between consonants is dropped: $\eta \gamma \gamma \epsilon \lambda(\sigma) \theta \epsilon$ you have announced, $\epsilon \kappa(\sigma) \mu \eta \nu \sigma \sigma$ of six months ($\epsilon \xi \epsilon x$, $\mu \eta \nu m \sigma t h$).
- a. But in compounds σ is retained when the second part begins with σ : $\tilde{\epsilon}\nu$ - $\sigma\pi\nu\delta\sigma$ included in a truce. Compounds of $\delta\nu\sigma$ -ill omit σ before a word beginning with σ : $\delta\nu\sigma\chi\iota\sigma\tau\sigma$ hard to cleave for $\delta\nu\sigma$ - $\sigma\chi\iota\sigma\tau\sigma$ ($\sigma\chi\iota\zeta\omega$ cleave).
 - 90. $\dot{\epsilon}\xi$ out of $(=\dot{\epsilon}\kappa\varsigma)$ drops σ in composition before another consonant,

⁸³ D. Hom. often retains σσ: ποσσί, δάσσασθαι for δατ-σασθαι (δατέομαι divide).

⁸⁸ D. Hom. has e.g. Ερσε incited, κέρσε cut, ξέλσαι to coop up.

but usually retains its κ unaltered: ἐκτείνω stretch out, ἐκφέρω carry out, ἐκθύω sacrifice, ἐκρέω flow out, ἐκσώζω rescue from danger. Cp. 68 N., 118.

91. σ before μ or ν usually disappears with compensatory lengthening (32) as in $\epsilon l \mu'$ for $\epsilon \sigma - \mu$. But $\sigma \mu$ is retained when μ belongs to a suffix $(\delta \sigma - \mu \eta')$ odor, older $\delta \delta - \mu \eta'$ and in compounds of $\delta \nu \sigma$ - ill $(\delta \nu \sigma - \mu \epsilon \nu \eta' \epsilon)$ hostile).

a. Assimilation takes place in Πελοπόννησος for Πέλοπος νήσος island of

Pelops, εννυμι clothe for έσ-νυμι (Ionic είνυμι).

- 92. $\sigma\delta$ becomes ζ in some adverbs denoting motion towards. Thus 'A $\theta\acute{\eta}$ -va $\acute{\zeta}\epsilon$ for 'A $\theta\acute{\eta}$ va ς - $\delta\epsilon$ Athens-wards.
- 93. Of two sigmas brought together by inflection one is dropped: $\beta \acute{\epsilon} \lambda \epsilon \sigma \iota$ for $\beta \acute{\epsilon} \lambda \epsilon \sigma \cdot \sigma \iota$ missiles, $\check{\epsilon} \pi \epsilon \sigma \iota$ for $\check{\epsilon} \pi \epsilon \sigma \cdot \sigma \iota$ words, $\tau \epsilon \lambda \acute{\epsilon} \sigma \iota \iota$ for $\tau \epsilon \lambda \acute{\epsilon} \sigma \cdot \sigma \iota \iota$ (from $\tau \epsilon \lambda \acute{\omega}$ accomplish, stem $\tau \epsilon \lambda \epsilon \sigma \cdot$).
 - a. $\sigma\sigma$ when = $\tau\tau$ (64) never becomes σ .

CONSONANTS WITH VOWELS

CONSONANTS BEFORE I

- 94. Numerous changes occur before the semivowel ℓ (17). In 95-101 (except in 100) ℓ is = y.
- 95. λι becomes λλ: ἄλλος for ἀλιος Lat. alius, ἄλλομαι for άλιομαι Lat. salio, φύλλον for φυλιον Lat. folium.
- 96. After $a\nu$, $a\rho$, $o\rho$, an ι is shifted to the preceding syllable, forming $a\iota\nu$, $a\iota\rho$, $o\iota\rho$. This is called *Epenthesis* ($\epsilon\pi\epsilon\nu\theta\epsilon\sigma\iota s$ insertion). Thus $\phi a\iota\nu\omega$ show for $\phi a\nu$ - $\iota\omega$, $\epsilon\chi\theta a\iota\rho\omega$ hate for $\epsilon\chi\theta a\rho$ - $\iota\omega$, $\mu o\iota\rho$ fate for $\mu o\rho$ - ι a. (Similarly $\kappa\lambda a\iota\omega$ weep for $\kappa\lambda a\iota \epsilon\omega$, $\kappa\lambda a\epsilon$ - $\iota\omega$, 33.) On ι after $\epsilon\nu$, $\epsilon\rho$, $\iota\nu$, $\iota\rho$, $\nu\nu$, $\nu\rho$, see 471.
- 97. κι, χι become ττ (= σσ 64): φυλάττω guard for φυλακ μω (ep. φυλακή guard), ταράττω disturb for ταραχ-ιω (ep. ταραχή disorder).
- 98. (I) Medial τ_{ℓ} , θ_{ℓ} after long vowels, diphthongs, and consonants become σ ; after short vowels τ_{ℓ} , θ_{ℓ} become $\sigma\sigma$ (not

⁹¹ D. σ is assimilated in Aeol. and Hom. ἔμμεναι το be for ἐσ-μεναι (εἶναι), ἀργεννός white for ἀργεσ-νος, ἐρεβεννός dark (ἐρεβεσ-νος, cp. "Ερεβος), ἄμμε we, ὕμμες you (ἀσμε, ὑσμες). Cp. 66 D. 1.

⁹³ D. Homer often retains σσ: βέλεσσι, ἔπεσσι, τελέσσαι.

- = ττ 64), which is simplified to σ. Thus πᾶσα all from παντ-μα (81), αἶσα fate from αἶτ-μα; μέσος middle (Hom. μέσσος) from μεθ-μος (Lat. med-ius), τόσος so great (Hom. τόσσος) from τοτ-μος (Lat. toti-dem).
- 99. (II) Medial τ_{ℓ} , θ_{ℓ} become $\tau\tau$ (= $\sigma\sigma$ 64): μέλιττα (μέλισσα) bee from μελιτ-ια (ep. μέλι, -ιτος honey), κορύττω (κορύσσω) equip from κορυθ-ιω (ep. κόρυς, -υθος helmet).
- a. χ αρίεσσα graceful and some other fem. adjs. in -εσσα are poetical, and do not show the form in $\tau\tau$ in Attic prose. (But μ ελιτοῦσσα and μ ελιτοῦττα honied: 267 a.)
 - b. The change in 99 is due to the analogy of $\tau\tau$ (= $\sigma\sigma$) from κ_{ℓ} , χ_{ℓ} (97).
- **100.** τ before final ι often becomes σ , as $\tau i\theta \eta \sigma \iota$ places for $\tau i\theta \eta \tau \iota$; also in the middle of a word before ι followed by a vowel; as $\pi \lambda o i\sigma \iota os$ rich for $\pi \lambda o v\tau \iota \iota os$ ($\pi \lambda o i\tau os$ wealth).
- a. ντ before final ι becomes νς, which drops ν: ἔχουσι they have for ἔχοντι (32).
- 101. $\delta \iota$ between vowels and $\gamma \iota$ after a vowel become $\zeta : \epsilon \lambda \pi \iota \zeta \omega$ hope for $\epsilon \lambda \pi \iota \delta \iota \omega$, $\pi \epsilon \zeta \delta s$ on foot for $\pi \epsilon \delta \iota \omega s$ (cp. $\pi \epsilon \delta \iota \omega s$); $\delta \rho \pi \delta \zeta \omega s$ eize for $\delta \rho \pi \delta \gamma \iota \omega s$ (cp. $\delta \rho \pi \delta \zeta \omega s$). After a consonant $\gamma \iota \omega s$ becomes $\delta : \delta \rho \delta \omega s$ from $\delta \rho \gamma \iota \omega s$.

DISAPPEARANCE OF 2

- 102. Sigma with a vowel before or after it is often lost. Its former presence is known by earlier Greek forms or from the cognate languages.
- 103. Initial σ before a vowel becomes the rough breathing; as ἐπτά seven, Lat. septem; ημισυς half, Lat. semi-; ἴστημι set for σι-στη-μι, Lat. si-st-o.
- 104. Between vowels σ is dropped; as γένους of a race from γενε(σ)-os, Lat. gener-is. λύει thou loosest, from λύη for λὖε-(σ) aι, ἐλὖου from ἐλὖε (σ)ο, τιθεῖο for τιθεῖσο, εἴην from ἐσ-ιη-ν, ἀλήθε-ια truth from ἀληθεσ-ια.
 - a. Strictly, σ between vowels becomes the aspirate h ('), which usually

¹⁰⁰ D. Doric often retains τ (τίθητι, ἔχοντι).

falls out; but it is sometimes transferred to the initial vowel: εἰπόμην

followed from $\dot{\epsilon}$ - $(\sigma)\epsilon\pi$ -o- $\mu\eta\nu$ (Lat. sequor).

b. Yet σ appears in some -μι forms (τίθεσαι, ἴστασο), and in θρασύς = θαρσύς 111. σ between vowels is due to phonetic change (as σ for σσ 93, πλούσιος for πλουτιος 100) or to analogy (as ἔλῦσα for ἐλῦα, modeled on words like ἐδεικ-σ-α), cp. 18.

- 105. σ usually disappears in the first agrist of liquid verbs (active and middle) with lengthening of the preceding vowel (32): ἔστειλα sent for ἐστελ-σα, ἔφηνα showed for ἐφαν-σα, ἐφήνατο for ἐφαν-σατο. Cp. 88.
- 106. Some words have lost initial $\sigma_{\nu}(\sigma_{F})$: $\dot{\eta}\delta\dot{\nu}s$ sweet (Lat. sua(d)vis), $o\dot{v}$, $o\dot{t}$, \ddot{e} him, her, $\ddot{o}s$ his (Lat. suus), $\ddot{e}\theta os$ custom, $\ddot{\eta}\theta os$ character (Lat. con-suetus).

ASPIRATION

107. A smooth stop (π, τ, κ) , brought before the rough breathing by elision, by crasis, or in forming compounds, is made rough, becoming an aspirate (ϕ, θ, χ) . Cp. 13 a.

ἀφ' οὖ from which for ἀπ(ὸ) οὖ, νύχθ' ὅλην whole night for νύκτ(α) ὅλην (68 c), γυναῖχ' ὁρῶ I see a woman for γυναῖκ(α) ὁρῶ; θắτερον the other for τ(ὸ) ἔτερον (cp. 57), θοἰμάτιον for τὸ ἱμάτιον the cloak (54); μεθίημι let go for μετ(ὰ) ῗημι, αὐθάδης self-willed from αὐτός self and ἀδεῖν please.

a. An interior rough breathing, passing over ρ , roughens a preceding smooth step: $\phi \rho o v \rho \phi s$ watchman from $\pi \rho o \cdot \delta \rho o s$ (cp. $\pi \rho o \cdot + \delta \rho o o s$ look before),

 $\tau \in \theta_{\rho} = \pi \pi \sigma v$ four-horse chariot ($\tau \in \tau_{\rho} + \pi \pi \sigma_{\rho}$).

108. Two rough stops beginning successive syllables of the same word are avoided. A rough stop is changed into a smooth stop when the adjoining syllable contains a rough stop.

a. In reduplication (404) initial ϕ , θ , χ are changed to π , τ , κ . Thus $\pi \dot{\epsilon} \phi \dot{\epsilon} \nu \gamma a$ for $\phi \dot{\epsilon} - \phi \dot{\epsilon} \nu \gamma a$ perfect of $\phi \dot{\epsilon} \dot{\nu} \gamma \omega$ flee, $\tau \dot{\epsilon} - \theta \gamma - \mu \nu$ place for $\theta \dot{\epsilon} - \theta \gamma - \mu \nu$, $\kappa \dot{\epsilon} - \chi \gamma - \nu a$ perf. of $\chi \dot{\alpha} \sigma \kappa \omega$ gape.

b. In the first agrist passive imperative $-\theta_{\ell}$ becomes $-\tau_{\ell}$ after $-\theta_{\eta}$, as in

 $\lambda \dot{v} - \theta \eta - \tau \iota$ for $\lambda v - \theta \eta - \theta \iota$; elsewhere $-\theta \iota$ is retained $(\gamma v \hat{\omega} \theta \iota)$.

c. In the agrist passive, $\theta \epsilon$ - and θv - are changed to $\tau \epsilon$ - and τv - in ϵ - $\tau \epsilon$ - $\theta \eta \nu$ was placed ($\tau i \theta \eta \mu \mu$) and ϵ - τi - $\theta \eta \nu$ was sacrificed ($\theta \dot{\nu} \omega$).

d. A succession of rough stops is avoided in ἀμπέχω ἀμπίσχω clothe (for ἀμφεχω, ἀμφισχω), ἐκε-χειρία truce for ἐχε-χειρία (ἔχω hold + χείρ hand).

e. The rough breathing, as an aspirate (13 a), often disappears when

¹⁰⁷ D. New Ionic generally leaves π , τ , κ before the rough breathing : ἀπ' οὖ, ωετίημι, τοὕτερον. But in compounds ϕ , θ , χ may appear : μέθοδος method (μετά after + ὁδός way).

either of the following two syllables contains ϕ , θ , or χ . $\xi \chi \omega$ have stands for $\xi \chi \omega = \sigma \epsilon \chi \omega$ (103, cp. $\xi - \sigma \chi \omega \nu$), the rough breathing changing to the smooth breathing before a rough stop.

f. Transfer of the aspirate occurs in θρίξ hair, gen. sing. τριχ-ός for θριχος, dat. pl. θριξί; ταχύς swift, comparative θάττων from θαχῖων (97).

g. Transfer of the aspirate occurs in $\tau \alpha \phi$ - ($\tau \acute{\alpha} \phi$ os tomb), pres. $\theta \acute{\alpha} \pi$ - τ - ω bury, fut. $\theta \acute{\alpha} \psi \omega$, perf. $\tau \acute{\epsilon} \theta \alpha \mu$ - $\mu \alpha \iota$; $\tau \rho \acute{\epsilon} \phi \omega$ nourish, fut. $\theta \rho \acute{\epsilon} \psi \omega$, perf. $\tau \acute{\epsilon} - \theta \rho \alpha \mu$ - $\mu \alpha \iota$; $\tau \rho \acute{\epsilon} \chi \omega$ run, fut. $\theta \rho \acute{\epsilon} \not \xi$ $\rho \mu \alpha \iota$; $\tau \rho \nu \phi$ - $\tau \rho \nu \phi \gamma$ delicacy), pres. $\theta \rho \acute{\nu} \pi$ - τ - ω

enfeeble, fut. θρύψω; τύφω smoke, perf. τέ-θυμ-μαι.

- N. The two rough stops remain unchanged in the aorist passive; as $\epsilon\theta\rho\epsilon-\phi\theta\eta\nu$ was nourished, $\epsilon\phi\Delta\eta\nu$ was shown forth, $\epsilon\phi\Delta\eta\nu$ was set upright, $\epsilon\delta\epsilon\lambda-\chi\theta\eta\nu$ was charmed, $\epsilon\kappa\alpha\theta\Delta\rho\theta\eta\nu$ was purified, $\epsilon\chi\epsilon\theta\eta\nu$ was poured; in $\epsilon\sigma\chi\epsilon\theta\sigma\nu$ held; in the perfect inf. $\pi\epsilon\phi\Delta\nu\theta\alpha$, $\kappa\epsilon\kappa\alpha\theta\Delta\rho\theta\alpha$, $\tau\epsilon\theta\Delta\phi\theta\alpha$; in the imperatives $\epsilon\eta\epsilon\theta\eta\theta$ be written, $\epsilon\eta\epsilon\theta\eta\theta$ turn about, $\epsilon\eta\epsilon\theta$ say.
- 109. Transfer of Aspiration. An aspirate dropped before σ passes on its aspiration to the consonant following σ : $\pi \acute{a}\sigma \chi \omega$ suffer for $\pi a\theta$ - $\sigma \kappa \omega$ (cp. 83).
- 110. Some roots vary between a final smooth and a rough stop; as δέχομαι receive, δωροδόκος bribe-taker; ἀλείφω anoint, λίπος fat; πλέκω weave, πλοχμός braid of hair (cp. 71 a); and the perfect ἦχα from ἄγω lead.

VARIOUS CONSONANT CHANGES

- 111. Metathesis (transposition). A consonant is sometimes transposed in a word: $\Pi \nu \dot{\nu} \xi$ the Pnyx, gen. $\Pi \nu \kappa \nu \dot{\sigma} \varsigma$, $\tau \dot{\kappa} \tau \omega$ bear for $\tau \iota \tau \kappa \omega$ (cp. $\tau \epsilon \kappa \epsilon \hat{\iota} \nu$).
- 112. Dissimilation. a. λ sometimes becomes ρ when a second λ appears in the same word: $\tilde{a}\rho\gamma\alpha\lambda\dot{\epsilon}$ os ρ painful for $\tilde{a}\lambda\gamma\alpha\lambda\dot{\epsilon}$ os ρ ($\tilde{a}\lambda\gamma\sigma$).
- b. A consonant (usually ρ) may disappear when it occurs also in the adjoining syllable: δρύφακτος railing for δρυ-φρακτος (lit. fenced by wood).

¹⁰⁹ D. Hdt. has ένθαῦτα there (ένταῦθα), κιθών tunic (χιτών).

¹¹⁰ D. Hom. and Hdt. have adtis again (addis), odki not (odxi).

¹¹¹ a. D. Hom. κραδίη, καρδίη heart, κάρτιστος best (κράτιστος), βάρδιστος slowest (βραδύς), δρατός and -δαρτος from δέρω flay, ξ-δρακον saw from δέρκομαι see.

- c. When the same or two similar adjacent syllables contain the same consonant the first syllable may disappear: ἀμφορεύς jar for ἀμφι-φορευς, θάρσυνος bold for θαρσο-συνος.
- 113. Development. δ is developed between ν and ρ , as in $\mathring{a}\nu\delta\rho\acute{o}s$ of a man for $\mathring{a}\nu\rho\omicron$ s from $\mathring{a}\nu\acute{\eta}\rho$ (cp. cinder with Lat. cineris); β is developed between μ and ρ (or λ), as in $\mu\epsilon\sigma\eta\mu\beta\rho\acute{\iota}a$ midday, south from $\mu\epsilon\sigma-\eta\mu\rho\iota\bar{a}$ for $\mu\epsilon\sigma-\eta\mu\epsilon\rho\iota\bar{a}$ from $\mu\acute{\epsilon}\sigma$ os middle and $\mathring{\eta}\mu\acute{\epsilon}\rho\ddot{a}$ day (cp. chamber with Lat. camera).
- 114. The dialects often show consonants different from Attic in the same or kindred words.

FINAL CONSONANTS

115. No consonant except ν , ρ , or σ (including ξ and ψ) can stand at the end of a Greek word. All other consonants are dropped.

σῶμα body for σωματ (gen. σώματ-os); παῖ O boy! for παιδ (gen. παιδ-ós); γάλα milk for γαλακτ (gen. γάλακτ-os); φέρον bearing for φεροντ (gen. φέροντ-os); ἄλλο for ἀλιοδ (95), op. Lat. aliud; ἔφερε- (τ) was carrying, ἔφερο- (τ) were carrying.

a. Exceptions are the proclitics (149) $\dot{\epsilon}_{\kappa}$ out of, derived from $\dot{\epsilon}_{\kappa}^{\xi}$ (cp. 90,

118), and over (ovx) not, of which ov is another form (119).

116. Movable N. — When the next word begins with a vowel, movable ν may be added to words ending in $-\sigma\iota$; to the third person singular in $-\epsilon$; and to $\dot{\epsilon}\sigma\tau\dot{\iota}$ is.

πασιν έλεγεν έκεινα he said that to everybody (but πασι λέγουσι ταῦτα), λέ-

¹¹³ D. Hom. μϵ-μβλω-κα have gone from μλω from μολ- in ξ-μολ-ο-ν (111 a). At the beginning of words this μ is dropped; as βλωσκω go, βροτδs mortal for μβρο-τοs (root μρο-, μορ-, as in mortalus). In composition μ remains, as in δ-μβροτοs immortal; δ-βροτοs immortal is formed directly from βροτδs.

¹¹⁴ D. τ for σ: Doric τύ, τοί, τέ, διᾶκατίοι (διᾶκόσιοι), είκατι (είκοσι). - σ for τ: Doric σάμερον to-day (σήμερον Ionic, τήμερον Attic). - κ for π: Ionic κότε when, ὅκως, κόσος, κῆ. - κ for τ: Doric πόκα (πότε), ὅκα (ὅτε). - γ for β: Doric γλέφαρον eyelid, γλάχων (Ion. γλήχων) pennuroyal. - δ for β: Doric δδελός (ὁβολός) a spit. - π for τ: Hom. πίσυρες, Aeol. πέσσυρες four (τέτταρες); Aeol. πέμπε five (πέντε). - θ for τ: see 109 D. - φ for θ: Hom. φήρ centaur (θήρ beast). - ν for λ: Doric ἐνθεῖν to come.

¹¹⁶ D. Hom. has $\dot{\epsilon}\gamma\dot{\omega}(\nu)$ I, $\ddot{\alpha}\mu\mu(\nu)$ to us, $\ddot{\nu}\mu\mu(\nu)$ to you, $\sigma\phi l(\nu)$ to them. The suffixes $-\phi\iota$ and $-\theta\epsilon$ vary with $-\phi\iota\nu$ and $-\theta\epsilon\nu$: $\theta\epsilon\dot{\phi}\mu(\nu)$. $\pi\rho\dot{\delta}\sigma\theta\epsilon(\nu)$. Also $\kappa\dot{\epsilon}(\nu)$ = Attic $\ddot{\alpha}\nu$, $\nu\dot{\nu}(\nu)$ now. Hdt. often has $-\theta\epsilon$ for $-\theta\epsilon\nu$ ($\pi\rho\dot{\delta}\sigma\theta\epsilon$ before).

γουσιν εμοί they speak to me (but λέγουσί μοι), εστιν άλλος there is another

(154 b), 'Aθήνησιν ήσαν they were at Athens.

a. Verbs in $-\epsilon \omega$ never (in Attic) add $-\nu$ to the 3 sing, of the contracted form: $\epsilon \tilde{v}$ $\epsilon \pi o i \omega$ a $\tilde{v} + \tilde{v}$ $\tilde{v} + \tilde{v}$ $\tilde{v} = \tilde{v}$ $\tilde{v} + \tilde{v}$ $\tilde{v} = \tilde{v}$ \tilde{v}

N. — Movable v is called ν έφελκυστικόν (dragging after).

- 117. Movable ν is usually written at the end of a clause, and at the end of a verse in poetry. To make a syllable long by position (126) the poets (and some prose writers) add ν before a word beginning with a consonant.
- 118. οὕτως thus, ἐξ out of are used before a vowel, οὕτω, ἐκ, before a consonant. Thus οὕτως ἐποίει he acted thus, but οὕτω ποιεῖ he acts thus; ἐξ ἀγορᾶς, but ἐκ τῆς ἀγορᾶς, out of the market-place.
- 119. οὐκ not is used before the smooth breathing, οὐχ (cp. 107) before the rough breathing: οὐκ ὀλίγοι, οὐχ ἡδύς. Before consonants οὐ is written.
 - a. A longer form is οὐχί (Ion. οὐκί), used before vowels and consonants.

SYLLABLES

- **120.** There are as many syllables in a Greek word as there are separate vowels or diphthongs: $\grave{a}-\lambda\acute{\eta}-\theta\epsilon\iota-a\ truth$.
- 121. The last syllable is called the *ultima*; the next to the last syllable is called the *penult*; the one before the penult is called the *antepenult*.
- 122. In pronouncing Greek words and in writing (at the end of the line) the rules for division of syllables commonly observed are these:
- a. A single consonant standing between two vowels in a word belongs with the second vowel: $\tilde{a}-\gamma\omega$, $\tilde{\epsilon}-\chi\omega$, $\sigma -\phi \dot{\epsilon}-\dot{\zeta}\omega$.
- b. Any group of consonants that can begin a word, and a group formed by a stop with μ or ν , and by $\mu\nu$, belongs with the second vowel: $\tau\dot{\nu}-\pi\tau\omega$, $\ddot{\delta}-\gamma\delta\cos$, $\ddot{a}-\sigma\tau\rho\sigma\nu$, $\ddot{\epsilon}-\chi\delta\cos$; $\pi\rho\hat{a}-\gamma\mu\alpha$, $\ddot{\epsilon}-\theta\nu\sigma$, $\lambda\dot{\epsilon}-\mu\nu\eta$.
 - c. A group that cannot begin a word is divided between two syllables:

 \mathring{a} ν-θος, $\mathring{\epsilon}$ λ-πίς, $\mathring{\epsilon}$ ρ-γμα. Doubled consonants are divided: θ άλατ-τα.

d. Compounds formed with prepositions and with $\delta v\sigma$ - divide at the point of union : $\epsilon i\sigma$ - $\phi \epsilon \rho \omega$, $\pi \rho o\sigma$ - $\phi \epsilon \rho \omega$, $\delta v\sigma$ - τv - $\chi \dot{\eta} s$; $\dot{\alpha} v$ - $\dot{\alpha} \gamma \omega$, $\dot{\epsilon} i\sigma$ - $\dot{\alpha} \gamma \omega$, σvv - $\dot{\epsilon} \chi \omega$.

¹¹⁸ D. Several adverbs often omit s without much regard to the following word: ἀμφί αhout, ἀμφίs (poet.), μέχρι, ἄχρι until (rarely μέχρις, ἄχρις), ἀτρέμαs and ἀτρέμα quietly, πολλάκις often (πολλάκι Hom., Hdt.).

123. A syllable ending in a vowel is said to be open; one ending in a consonant is closed. Thus in $\mu\dot{\eta}$ - $\tau\eta\rho$ mother the first syllable is open, the second closed.

QUANTITY OF SYLLABLES

- 124. A syllable is short when it contains a short vowel followed by a vowel or a single consonant: $\theta \epsilon \delta s$ god, $\nu \delta \mu o s$ law.
- 125. A syllable is long by nature when it contains a long vowel or a diphthong: $\chi \hat{\omega} \rho \hat{a}$ country, $\delta \hat{ov} \lambda \hat{os}$ slave.
- **126.** A syllable is long by position when its vowel precedes two consonants or a double consonant: $\mathcal{U}_{\pi-\pi os}$ horse, \mathcal{E}_{ξ} out of.
- a. One or both of the two consonants lengthening a final syllable by position may belong to the next word: ἄλλος πολίτης, ἄλλο κτῆμα.
- b. Length by position does not affect the natural quantity of a vowel. Thus both $\lambda \dot{\epsilon} \dot{\xi} \omega$ shall say and $\lambda \dot{\eta} \dot{\xi} \omega$ shall cease have the first syllable long by position; but the first vowel is short in $\lambda \dot{\epsilon} \dot{\xi} \omega$, long in $\lambda \dot{\eta} \dot{\xi} \omega$.
- 127. The combination of stop and liquid or nasal following a short vowel does not necessarily make the syllable containing the short vowel long by position. A syllable containing a short vowel before a stop and a liquid or nasal is common (either short or long). When short, such syllables are said to have a weak position.

Thus in $\delta\acute{\alpha}\kappa\rho\nu$, $\pi\alpha\tau\rho\acute{o}s$, $\delta\acute{\pi}\lambda\nu\nu$, $\tau\acute{\epsilon}\kappa\nu\nu$, $\tau\acute{\epsilon}\delta\rho\^{q}$ the first syllable is either long or short as the verse requires. In Homer the syllable before a stop with a liquid or nasal is usually long; in Attic poetry it is usually short.

- a. The stop and the liquid or nasal making weak position must stand in the same word or in the same part of a compound. Thus in $\tilde{\epsilon}\kappa \lambda \hat{v}\omega$ I release the first syllable is always long, but in $\tilde{\epsilon}-\kappa\lambda\nu\epsilon$ he heard it is common.
- b. β , γ , δ before μ or ν , and usually before λ , make the preceding syllable long by position. Thus $\delta\gamma\nu\delta$ s ($_$ \bigcirc) pure, $\beta\iota\beta\lambda$ iov ($_$ \bigcirc \bigcirc) book.

¹²⁶ D. In Hom, an initial liquid or nasal was probably doubled in pronunciation when it followed a short syllable carrying the rhythmic accent, as in $\dot{\epsilon}\nu l$ $\mu\epsilon\gamma\dot{\alpha}\rho\rho\sigma\iota$ (\odot $\dot{}$ \odot \odot . The lengthening of the short syllable is sometimes due to the former presence of σ or ρ before the liquid or nasal: $\delta\tau\epsilon$ $\lambda\dot{\eta}\dot{\xi}\epsilon\iota\epsilon\nu$ \odot $\dot{}$ $\dot{$

- 128. The quantity of syllables containing a, ι , v must be learned by observation, especially in poetry. They are long when these vowels have the circumflex accent $(\pi \hat{a}_S, \dot{v} \mu \hat{\nu} v)$ and when they arise from contraction (49) or from crasis (52): $\gamma \epsilon \rho \hat{a}$ from $\gamma \epsilon \rho a a$, $\dot{a} \rho \gamma \delta s$ idle from $\dot{a} \epsilon \rho \gamma o s$ (but $\dot{a} \rho \gamma \delta s$ bright), $\kappa \dot{a} \gamma \dot{\omega}$ from $\kappa a \dot{a} \dot{\epsilon} \gamma \dot{\omega}$.
- a. ι and v are generally short before ξ (except as initial sounds in augmented forms, 401), and α , ι , v before ζ ; as $\kappa \hat{\eta} \rho v \xi$, $\hat{\epsilon} \kappa \hat{\eta} \rho v \xi \alpha$, $\pi \nu t \xi \omega$, $\hat{\epsilon} \rho \pi \alpha \xi \omega$, $\hat{\epsilon} \lambda \pi t \zeta \omega$. The vowels of αs , ιs , and υs are long when ν or $\nu \tau$ has dropped out before s (81, 85). The accent often shows the quantity (138, 139).

ACCENT

129. There are three accents in Greek. No Greek accent can stand farther back than the antepenult.

Acute (') and Grave ('): over short or long vowels and diphthongs. The acute may stand on ultima, penult, or antepenult: $\kappa \alpha \lambda \delta s$, $\delta \alpha i \mu \omega \nu$, $\check{\alpha} \nu \delta \rho \omega \pi \sigma s$. The grave stands on the ultima only: $\tau \delta \nu \check{\alpha} \nu \delta \rho a$, $\tau \dot{\eta} \nu \tau \dot{\nu} \chi \eta \nu$, $\delta \iota \dot{\theta} \epsilon \delta \iota \tau \dot{\eta} s$ Έλλά $\delta \delta s$.

Circumflex (^): over long vowels and diphthongs. It may stand on ultima or penult: $\gamma \hat{\eta}$, $\theta \epsilon o \hat{v}$, $\delta \hat{\omega} \rho o \nu$, $\tau o \hat{v} \tau o$.

- 130. The acute marks syllables pronounced in a raised tone of voice. The grave marks syllables pronounced in a low-pitched tone as contrasted with the high-pitched tone of the acute. The circumflex marks syllables pronounced with a combination of acute and grave (134).
- 131. The ancients regarded the grave originally as belonging to every syllable not accented with the acute or circumflex. Syllables with acute or circumflex had a higher pitch ($\tau \acute{o}vos$) than other syllables, and it was the rising and falling of the pitch that made Ancient Greek a musical language.
- 132. A diphthong has the accent over its second vowel $(\tau o \hat{v} \tau o)$, except in the case of capital q, η , ψ (as "Aidys, 9). A breathing belonging to an accented syllable is written before the acute and grave $(o \hat{i}, \check{\eta})$, but under the circumflex $(\mathring{o}, o \mathring{v} \tau o s)$. Accents and breathings are placed before capitals: " $O\mu\eta\rho o s$, " $\Omega\rho\alpha$. The acute and grave stand between, the circumflex stands over, the marks of diaeresis (7): $\kappa\lambda\eta\hat{i}s$, $\epsilon\hat{v}$ $\tau\rho\epsilon\phi o v$, $\kappa\lambda\eta\hat{i}\delta\iota$.
- 133. A final acute changes to grave when the word on which it stands is followed immediately by another word. Thus μετὰ τὴν μάχην after the battle (for μετά τήν μάχην). It is also some-

times placed on τis , τi (299), to distinguish these indefinite pronouns from the interrogatives τis , τi .

- a. But a final acute is not changed to the grave: (1) when the oxytone (135) is followed by an enclitic (152 a); (2) in τ is, τ i interrogative, as τ is ovtos; who's this? (3) when an elided syllable follows the accented syllable: ν i χ θ ' $\delta \lambda \eta \nu$ (107), not ν i χ θ ' $\delta \lambda \eta \nu$; (4) when a colon or period follows. (Usage varies before a comma.)
- 134. A syllable with the circumflex was spoken with a rising tone followed by one of lower pitch ($'=^{\land}$). Thus $\pi a \hat{i} s = \pi a \hat{i} s$, $\epsilon \hat{v} = \epsilon \hat{v}$.
- a. Similarly, since every long vowel may be resolved into two short units $\tau \hat{\omega} \nu$ may be regarded as = $\tau \acute{o}\acute{o}\nu$. $\mu o \acute{v} \sigma a$, $\delta \acute{\eta} \mu o s$ are thus = $\mu \acute{o}\acute{v} \sigma a$, $\delta \acute{\epsilon} \grave{\epsilon} \mu o s$; $\mu o \acute{v} \sigma \eta s$, $\delta \acute{\eta} \mu o v$ are = $\mu \acute{o}\acute{v} \sigma \eta s$, $\delta \acute{\epsilon} \acute{\epsilon} \mu o v$. Note $\Delta \acute{t} = \Delta \iota \acute{\iota}$ to Zeus.
- 135. Words are named according to their accent as follows: Oxytone (acute on the ultima): θήρ, καλός, λελυκώς. Paroxytone (acute on the penult): λύω, λείπω, λελυκότος. Proparoxytone (acute on the antepenult): ἄνθρωπος, παιδεύομεν. Perispomenon (circumflex on the ultima): γῆ, θεοῦ. Properispomenon (circumflex on the penult): πρᾶξις, μοῦσα. Barytone (when the ultima is unaccented): μοῦσα, πόλεμος.
- a. Oxytone ($\delta\xi\delta$ s sharp + $\tau\delta\nu$ os) means 'sharp-toned,' perispomenon ($\pi\epsilon\rho\iota$ $\sigma\pi\delta\mu\epsilon\nu$ os) 'turned-around' (circumflectus, 134). Paroxytone and proparoxytone are derived from $\delta\xi\delta\nu$ rovos with the prepositions $\pi\alpha\rho\delta$ and $\pi\rho\delta$.
- 136. An accent is *recessive* when it stands back as far from the end of the word as the quantity of the ultima permits (141).

GENERAL RULES FOR POSITION OF THE ACCENT

- 137. Using the words *short* and *long* to denote only the natural quantity of vowel sounds without reference to position, we have the following rules (138-144) with regard to the place of the accent as determined by quantity.
- a. Length, by position (126), of the ultima influences the accent in preventing the acute from standing on the antepenult: $olko\phi \dot{\nu} \lambda a \xi$, gen. $olko\phi \dot{\nu} \lambda a \kappa os$.
 - 138. The antepenult, if accented, can have the acute only

¹³⁶ D. Aeolic has recessive accent except in prepositions and conjunctions σόφος, Zeôs (i.e. Zéòs; Attic Zeós = Zèós), αὖτος, λίπειν (= λιπεῖν).

(ἄνθρωπος, βασίλεια queen). If the ultima is long, the antepenult cannot take an accent: hence ἀνθρώπου, βασιλεία kingdom.

- a. Genitives in $-\epsilon \omega_S$ and $-\epsilon \omega_V$ of substantives in $-\iota_S$ and $-\upsilon_S$ (πόλεως, πόλεων, ἄστεως), the forms of the Attic declension, as $\tilde{\iota}\lambda\epsilon\omega_S$ (258), the Ionic genitive in $-\epsilon\omega$ (πολίτεω), and some compound adjectives in $-\omega_S$, as δύσερως unhappy in love, ὑψίκερως lofty antlered, allow the acute on the antepenult. On ὧντινων see 153.
- 139. The penult, if accented and long, takes the circumflex when the ultima is short $(\nu\hat{\eta}\sigma\sigma\varsigma, \kappa\hat{\eta}\rho\check{\nu}\xi$ 128 a, $\tau a\hat{\nu}\tau a$). In all other cases, if accented, it has the acute $(\phi\acute{\sigma}\beta\sigma\varsigma, \lambda\epsilon\lambda\nu\kappa\acute{\sigma}\tau\varsigma, \theta\acute{\omega}\rho\bar{a}\xi, \grave{a}\nu\theta\rho\acute{\omega}\pi\sigma\upsilon, \tau\acute{\sigma}\acute{\nu}\tau\upsilon\upsilon)$. Apparent exceptions, 153.
- 140. The ultima, if accented and short, has the acute (ποτα- μ ός); if accented and long, has either the acute (λελυκώς), or the circumflex (Περικλῆς).
- 141. When the ultima is long, the acute cannot stand on the antepenult, nor the circumflex on the penult. When the ultima is long, a word, if accented
- a. on the ultima, has the acute or the circumflex: ἐγώ, σοφῶς.
- **b.** on the penult, has the acute: $\lambda \acute{\epsilon}\omega\nu$, $\delta a \acute{\iota}\mu\omega\nu$.
 - 142. When the ultima is short, a word, if accented
- a. on the ultima, has the acute: σοφός.
- b. on a short penult, has the acute: ὄψις, νόμος.
- c. on a long penult, has the circumflex : δώρον, κῆρὕξ (128 a).
- **d.** on the antepenult, has the acute: $\ddot{a}\nu\theta\rho\omega\pi\sigma$.
- **143.** Final -αι and -οι, though long, are regarded as short in determining accent: μοῦσαι, λῦσαι (inf.), βούλομαι, λυεται, ἄνθρωποι; but not in the optative (λύσαι, βουλεύοι), or in the adverb οἴκοι at home (but οἶκοι houses).

ACCENT AS AFFECTED BY CONTRACTION, CRASIS, AND ELISION

- 144. Contraction. If either of the syllables to be contracted had an accent, the contracted syllable has an accent. Thus:
 - a. A contracted antepenult has the acute: φιλεόμενος = φιλούμενος.
- b. A contracted penult has the acute, when the ultima is long; otherwise it has the circumflex: ϕ ιλεόντων = ϕ ιλούντων, ϕ ιλέουσι = ϕ ιλούσι.

- c. A contracted ultima has the acute when the uncontracted form was oxytone: $\dot{\epsilon}\sigma\tau\alpha\dot{\omega}_{S}=\dot{\epsilon}\sigma\tau\dot{\omega}_{S}$; otherwise, the circumflex: $\phi\iota\lambda\dot{\epsilon}\omega=\phi\iota\lambda\dot{\omega}$.
- N. 1. A contracted syllable has, in general, the circumflex only when, in the uncontracted word, an acute was followed by the (unwritten) grave (131, 134). Thus $\Pi \epsilon \rho \iota \kappa \lambda \hat{\epsilon} \hat{\eta}_S = \Pi \epsilon \rho \iota \kappa \lambda \hat{\eta}_S$, $\tau \bar{\iota} \mu \hat{\omega} \hat{\omega} = \tau \bar{\iota} \mu \hat{\omega}$.

N. 2. — Exceptions to 144 are often due to the analogy of other forms

(204, 259 b, 277 a).

- **145.** If neither of the syllables to be contracted had an accent, the contracted syllable has no accent: $\phi i \lambda \epsilon \epsilon = \phi i \lambda \epsilon \iota$, $\gamma \epsilon \nu \epsilon \bar{\iota} = \gamma \epsilon \nu \epsilon \iota$, $\pi \epsilon \rho i \pi \lambda \cos = \pi \epsilon \rho i \pi \lambda \cos$. For exceptions, see 204.
- 146. Crasis. In crasis, the first word (as less important) loses its accent: $\tau \dot{\alpha} \gamma a \theta \dot{\alpha}$ for $\tau \dot{\alpha} \dot{\alpha} \gamma a \theta \dot{\alpha}$, $\tau \dot{\alpha} \nu$ for $\tau \dot{\alpha} \dot{\epsilon} \nu$, $\kappa \dot{\alpha} \gamma \dot{\omega}$ for $\kappa a \dot{\epsilon} \dot{\gamma} \dot{\omega}$, $\tau o \ddot{\nu} \rho \gamma o \nu$ for $\tau \dot{\sigma} \dot{\epsilon} \rho \gamma o \nu$ (sometimes written $\tau o \hat{\nu} \rho \gamma o \nu$).
- 147. Elision. In elision, oxytone prepositions, conjunctions, and the enclitics $\tau \iota \nu \dot{\alpha}$ and $\pi \sigma \tau \dot{\epsilon}$ (152 d), lose their accent: $\pi a \rho$ ' (for $\pi a \rho \dot{\alpha}$) $\dot{\epsilon} \mu \sigma \dot{\nu}$, $\dot{\alpha} \lambda \lambda$ ' (for $\dot{\alpha} \lambda \lambda \dot{\alpha}$) $\dot{\epsilon} \gamma \dot{\omega}$. In other oxytones the accent is thrown back to the penult: $\pi \dot{\sigma} \lambda \lambda$ ' (for $\pi \sigma \lambda \lambda \dot{\alpha}$) $\ddot{\epsilon} \pi a \theta \sigma \nu$, $\phi \dot{\gamma} \mu$ ' (for $\phi \eta \mu \dot{\lambda}$) $\dot{\epsilon} \gamma \dot{\omega}$.

ANASTROPHE

148. Anastrophe (ἀναστροφή turning-back) is the shifting of the accent from the ultima to the penult in oxytone prepositions of two syllables. It occurs

a. When the preposition follows its case: $\tau \circ \acute{\nu} \tau \nu \nu \tau \acute{\nu} \nu \iota$ (for $\pi \epsilon \rho \iota$) $\tau \circ \acute{\nu} \tau \nu \nu \nu$) about these things. $\pi \epsilon \rho \iota$ is the only true preposition following its case in prose.

N.—In poetry, anastrophe occurs with other dissyllabic prepositions (except $\mathring{a}\nu\tau\acute{\iota}$, $\mathring{a}\mu\phi\acute{\iota}$, $\delta\imath\acute{a}$). In Homer a preposition following its verb also admits anastrophe ($\lambda o\acute{\iota}\sigma\eta$ $\mathring{a}\pi o$ for $\mathring{a}\pi o\lambda o\acute{\iota}\sigma\eta$).

b. When the preposition stands for a compound formed of the preposition and ἐστί, as πάρα for πάρεστι it is permitted, ἔνι for ἔνεστι it is possible.

N.— In poetry, πάρα may stand for πάρεισι or πάρειμι; and ἄνα arise! up! is used for ἀνάστηθι. Hom. has ἔνι = ἔνεισι.

PROCLITICS

149. Proclitics $(\pi\rho\sigma\kappa\lambda\hbar\nu\omega$ lean forward) are monosyllabic words which have no accent and are closely connected with the

following word. They are: the forms of the article δ , $\dot{\eta}$, oi, ai; the prepositions $\dot{\epsilon}\nu$, $\epsilon\dot{i}s$ ($\dot{\epsilon}s$), $\dot{\epsilon}\xi$ ($\dot{\epsilon}\kappa$); the conjunction ϵi ; $\dot{\omega}s$, except when it means thus; the negative adverb où (où κ , où χ , 119).

- 150. A proclitic sometimes takes an accent, thus:
- a. où at the end of a sentence: $\phi \acute{\eta} s$, $\mathring{\eta}$ où; do you say so or not? $\pi \hat{\omega} s$ $\gamma \hat{\alpha} \rho$ où; for why not? Also où no standing alone.

b. When an enclitic follows: ἔν τινι, ον φησι.

c. $\hat{\epsilon}\xi$, $\hat{\epsilon}\nu$, and $\hat{\epsilon}\hat{\epsilon}s$ receive an acute when they follow the word to which they belong: $\kappa a \kappa \hat{\omega} \nu \tilde{\epsilon}\xi$ out of evils Ξ 472.

d. ω_S as becomes ω_S in poetry when it follows its noun: $\theta \in \delta_S$ ω_S as a god. When it stands for $ov_T \omega_S$, ω_S is written ω_S even in prose ($ov_S \omega_S$ not even thus).

ENCLITICS

151. Enclitics ($\epsilon \gamma \kappa \lambda \hat{t} \nu \omega$ lean on) are words attaching themselves closely to the preceding word, after which they are pronounced rapidly. Enclitics usually lose their accent. They are:

a. The personal pronouns $\mu o \hat{v}$, $\mu o \hat{\iota}$, $\mu \epsilon \hat{\epsilon}$; $\sigma o \hat{v}$, $\sigma o \hat{\iota}$, $\sigma \hat{\epsilon}$; $o \hat{v}$, $o \hat{t}$, $\tilde{\epsilon}$, and (in

poetry) σφίσι.

- b. The indefinite pronoun τi_s , τi in all forms (but not $\mathring{a}\tau\tau a = \tau \iota \nu \mathring{a}$); the indefinite adverbs $\pi o \acute{v}$ (or $\pi o \acute{\theta} \acute{v}$), $\pi \acute{\eta}$, $\pi o \acute{t}$, $\pi o \acute{\tau} \acute{e}$, $\pi \acute{o}$, $\pi \acute{o}$. As interrogatives these words retain their accents ($\tau \acute{\iota}_s$, $\tau \acute{\iota}$, $\pi o \acute{v}$ (or $\pi \acute{o} \acute{\theta} \iota$), $\pi \acute{\eta}$, $\pi o \acute{\iota}$, $\pi \acute{o} \acute{\theta} \acute{e} \nu$, $\pi \acute{o} \tau \acute{e}$, $\pi \acute{\omega}$, $\pi \acute{\omega}$, $\pi \acute{\omega}$ s).
 - c. The present indicative of εἰμί am and φημί say, except εἶ and φής.

d. The particles $\gamma \dot{\epsilon}$, $\tau \dot{\epsilon}$, $\tau o \dot{\iota}$, $\pi \dot{\epsilon} \rho$.

- 152. The word before an enclitic is treated as follows:
- a. An oxytone keeps its acute accent: δός μοι, καλόν ἐστι.
- b. A perispomenon keeps its accent: φιλῶ σε, τῖμῶν τινας.
- c. A proparoxytone or proper is pomenon receives, as an additional accent, the acute on the ultima: $\tilde{\alpha}\nu\theta\rho\omega\pi\dot{\alpha}s$ $\tau\iota s$, $\tilde{\alpha}\nu\theta\rho\omega\pi\dot{\alpha}i$ $\tau\iota\nu\epsilon s$; $\sigma\hat{\omega}\sigma\dot{\alpha}\nu$ $\mu\epsilon$, $\pi\alpha\hat{\imath}\delta\dot{\epsilon}s$ $\tau\iota\nu\epsilon s$.
- d. A paroxytone receives no additional accent: a monosyllabic enclitic loses its accent $(\chi \omega \rho \bar{a} \tau \iota s, \phi i \lambda o s, \mu o v)$, a dissyllabic enclitic retains its accent $(\chi \omega \rho \bar{a} s \tau \iota \nu \dot{o} s, \phi i \lambda o \iota \tau \iota \nu \dot{c} s)$, except when its final vowel is elided $(o v \tau \omega \tau o \tau' \dot{v} v)$.

e. Of several enclitics in succession, each receives an acute accent from

¹⁵¹ D. Also enclitic are the dialectic and poetical forms $\mu\epsilon\hat{v}$, $\sigma\epsilon\hat{o}$, $\sigma\epsilon\hat{o}$, τol , $\tau\epsilon$, and $\tau\hat{v}$ (acc. $=\sigma\epsilon$), ϵ 0, ϵ

the following, only the last having no accent: $\epsilon \tilde{t}$ πού τίς τινα ἴδοι $\epsilon \chi \theta \rho \acute{o} \gamma$ if ever any one saw an enemy anywhere T. 4. 47.

- N. Properispomena ending in $-\xi$ or $-\psi$ are probably treated as paroxytones: κῆρυξ τις, φοῖνιξ ἐστί.
- 153. Sometimes an enclitic unites with a preceding word to form a compound (cp. Lat. -que, -ve), which is accented as if the enclitic were still a separate word. Thus οὖτε (not οὖτε), ὧστε, εἴτε, καίτοι, οὖτινος, ὧτινι, ὧντινων; usually π ερ (ὧσ π ερ); the inseparable -δε in ὅδε, ἢδε, τούσδε; and -θε and - χ ι in εἴθε (poetic αἴθε), ναίχι. οὖτε, ὧτινι, etc., are not real exceptions to the rules of accent (138, 139).

b. οδός τε able is sometimes written οδόστε. εγώ γε and εμοί γε may become εγωγε, εμοιγε. οὐκ οὖν is usually written οὖκουν not therefore (and not therefore?) in distinction from οὖκοῦν therefore.

154. An enclitic sometimes retains its accent:

a. If it is emphatic; as in contrasts ($\mathring{\eta}$ $\sigma o \mathring{i}$ $\mathring{\eta}$ $\tau \hat{\phi}$ $\pi a \tau \rho \acute{i}$ $\sigma o v$ either to you or to your father), and at the beginning of a sentence or clause $(\phi \eta \mu \mathring{i})$ $\gamma \acute{a} \rho$ I say in fact, $\tau i v \grave{\epsilon}_S \lambda \acute{\epsilon}_{\gamma} o v \sigma i$ some say).

b. ἐστί is written ἔστι at the beginning of a sentence or verse; when it means exists or is possible; when it immediately follows οὖκ, μή. εἰ, ὡς, καί, ἀλλά, τοῦτο; and in ἔστιν οἴ some, ἔστιν ὅτε sometimes, etc.

c. After an elision: $\pi \circ \lambda \lambda \circ i \delta' \epsilon i \sigma' \nu$ (for $\delta \epsilon \epsilon i \sigma \iota \nu$), $\tau a \hat{\nu} \tau' \epsilon \sigma \tau' \nu$ (for $\tau a \hat{\nu} \tau \dot{\epsilon} \delta \tau \iota \nu$).

d. An enclitic of two syllables keeps its accent after a paroxytone (152 d).

N. 1. — As indirect reflexives in Attic prose (759 b), $o\tilde{v}$ and $\sigma\phi i\sigma\iota$ are not enclitic, \tilde{v} is generally enclitic, \tilde{e} usually not enclitic.

N. 2. — After oxytone prepositions and ἔνεκα enclitic pronouns (except τὶς) usually keep their accent (ἐπὶ σοί, not ἔνεκα σοῦ, not ἔνεκα σοῦ; ἔνεκα του, not ἔνεκα τοῦ). ἐμοῦ, ἐμοῦ, ἐμοἱ ἀμε are used after prepositions (except πρός με; and in the drama ἀμφί μοι).

MARKS OF PUNCTUATION

155. The comma and period have the same forms as in English. The colon is a point above the line (·), and stands for the English colon or semicolon: οἱ δὲ ἡδέως ἐπείθοντο · ἐπίστενοι γὰρ αὐτῷ and they gladly obeyed; for they trusted him X. A. 1. 2. 2. The mark of interrogation (;) is the same as our semicolon: τί λέγεις; what do you say?

PART II

INFLECTION

- 156. Parts of Speech. Greek has the following parts of speech: substantives (nouns), adjectives, pronouns, verbs, adverbs, prepositions, conjunctions, and particles.
- 157. Declension is the inflection of substantives, adjectives (including participles), and pronouns; conjugation is the inflection of verbs.
- **158.** Stems. Inflection consists in the addition of endings to the stem, which is that part of a word which sets forth the idea. Thus the stem $\lambda o \gamma o$ -becomes $\lambda \acute{o} \gamma o$ - $\gamma word$, the stem $\lambda o \gamma o$ -becomes $\lambda \acute{e} \gamma o$ - $\gamma word$. The endings originally had distinct meanings, which are now seldom apparent. In verbs they represent the force of the personal pronouns in English; in nouns they often correspond to the ideas expressed by of, to, for, etc. The stem without any ending may serve as a word; as $\chi \acute{\omega} \rho \bar{a} \ land$, $\lambda \acute{e} \gamma \epsilon \ speak$! $\lambda \acute{o} \gamma \epsilon \ O \ word$! On roots, see 577.
- 159. The stem often changes in form. Thus $\pi \alpha \tau \eta \rho$ father has the stems $\pi \alpha \tau \eta \rho$, $\pi \alpha \tau \epsilon \rho$ -, $\pi \alpha \tau \rho$ -; the stem of $\lambda \epsilon i \pi \sigma$ -μ $\epsilon \nu$ we left is $\lambda \iota \pi \sigma$ -. The stem of a verb is also modified to indicate change in time: $\lambda \epsilon i \psi \sigma$ -μ $\epsilon \nu$ we shall leave.

DECLENSION

- 160. Declension deals with variations of number, gender, and case.
- 161. Number. There are three numbers: singular, dual, and plural. The dual speaks of two, or a pair, as $\tau \grave{o}$ $\grave{o} \phi \theta a \lambda \mu \acute{o}$ the two eyes, but it is not often used, and the plural (which denotes more than one) is frequently substituted for it (oi $\grave{o} \phi \theta a \lambda \mu o \acute{e}$ the eyes).
- 162. Gender. There are three genders: masculine, feminine, and neuter.
- 163. Natural Gender. Nouns denoting male persons are masculine, nouns denoting female persons are feminine. Thus δ ναύτης seaman, δ στρατιώτης soldier, ή γυνή woman, ή κόρη maiden. The masculine designates a whole class: οἱ ἄνθρωποι men (and women).

- **164.** Exceptions. Diminutives in -ιον are neuter (166), as παιδίον little child (male or female, δ or η παῖς child). Also τέκνον, τέκος child (strictly 'thing born'), ἀνδράποδον captive.
- 165. Common Gender. Many nouns denoting persons are either masculine or feminine; as δ $\pi a \hat{i} s$ boy, $\hat{\eta}$ $\pi a \hat{i} s$ girl, δ $\theta \epsilon \delta s$ god, $\hat{\eta}$ $\theta \epsilon \delta s$ ($\hat{\eta}$ $\theta \epsilon \delta$ poet.) goddess. So with names of animals: δ $\beta o \hat{v} s$ o x, $\hat{\eta}$ $\beta o \hat{v} s$ cow, δ $\tilde{i} \pi \pi o s$ horse, $\hat{\eta}$ $\tilde{i} \pi \pi o s$ mare; but δ $\lambda a \gamma \hat{w} s$ he-hare or she-hare.
- 166. Gender of Sexless Objects. Masculine are the names of winds, months, and most rivers. Feminine are the names of most countries, islands, cities, trees, and plants, and most abstract words. Neuter are diminutives (164), words and expressions quoted, and indeclinable nouns, as letters of the alphabet and infinitives (253).
- **167.** Exceptions are chiefly due to the endings; as $\dot{\eta}$ $\Lambda \dot{\eta} \theta \eta$ Lethe, $\tau \dot{o}$ "Apyos Argos, $\tau \dot{o}$ "Iluov Ilium, of $\Delta \epsilon \lambda \phi o \acute{t}$ Delphi, \dot{o} $\lambda \omega \tau \dot{o}$ lotus.
- 168. Cases. There are five cases: nominative, genitive, dative, accusative, and vocative. The genitive denotes from as well as of, the dative denotes to or for and also by, with, on, in, at, etc. The other cases are used as in Latin.
- 169. The genitive, dative, and accusative are called *oblique* cases to distinguish them from nominative and vocative, which are called *direct* cases.
- 170. The vocative is often the same as the nominative in the singular; in the plural it is always the same. Nominative, accusative, and vocative have the same form in neuter words, and always have $-\ddot{a}$ in the plural (in contracted words, before contraction). In the dual there are two forms, one for nominative, accusative, and vocative, the other for genitive and dative.
- 171. Lost Cases. Greek has generally lost the forms of the instrumental and locative cases (which have become fused with the dative) and of the ablative (305). The Greek dative is used to express by, as in $\beta \acute{a}$ by force; with, as in $\lambda \acute{a}$ 00s with stones; and in, on, as in $\gamma \hat{q}$ 0 on the earth. From may be expressed by the genitive: $\pi\acute{o}\rho\rho\omega$ $\Sigma\pi\acute{a}\rho\tau\eta s$ far from Sparta.
- 172. Declensions. There are three declensions. First, or $\hat{\mathbf{A}}$ declension, with stems in $\bar{\mathbf{a}}$ Second, or O-declension, with stems in \mathbf{o} Vowel Declension.

Third, or Consonant declension, with stems in a consonant, and in the semivowels ι and υ , which do duty as consonants (17).

GENERAL RULES FOR THE ACCENT OF SUBSTANTIVES AND ADJECTIVES

- 173. Substantives and adjectives accent, in the oblique cases, the same syllable as is accented in the nominative, provided the quantity of the ultima permits (138); otherwise the following syllable receives the accent.
- 174. The kind of accent depends on the general laws (138–142): νέκη, νέκης, νίκαι (143); δῶρον, δώρου, δώροι, σώμα, σώματος, σωμάτων, σώματα.
- 175. Oxytones of the first and second declensions are perispomena in the genitive and dative of all numbers: $\sigma \kappa \iota \hat{a}$, $\sigma \kappa \iota \hat{a}$; $\theta \epsilon \hat{o}$, $\theta \epsilon \hat{o}$,
- 176. The feminine genitive plural of adjectives and participles in -os has the same accent and form as the masculine and neuter: δίκαιος, gen. pl. δικαίων (in all genders); λυόμενος, gen. pl. λυομένων (in all genders).
- 177. Words of the third declension having stems of one syllable accent the case ending in the genitive and dative of all numbers; and -ow and -ww have the circumflex. Thus $\theta \acute{\eta} \rho$ wild beast, $\theta \eta \rho$ - \acute{o}_{5} , $\theta \eta \rho$ - \acute{o}_{i} , $\theta \eta \rho$ - $\hat{o}_{i} \nu$.
- 178. Exceptions to 177. The ending of the gen. dual and plural is not accented in the case of some words, as δ , $\mathring{\eta}$ $\pi a is$ boy, girl, δ Trois Troisn, $\tau \delta$ $\phi \hat{\omega} s$ light, $\tau \delta$ o is ear; so $\pi \hat{a} s$ all mase, and neut. gen. and dat. pl. (267). Thus $\pi a i \delta$ - $\omega \nu$ (but $\pi a \iota$ - σi), Troisn- $\omega \nu$ (but Troisn- σi), $\pi a i \nu \tau \omega \nu$, $\pi \hat{a} \sigma \iota$. Monosyllable participles always accent the first syllable: $\mathring{\omega} \nu$ being, $\mathring{\delta} \nu \tau$ -os, $\mathring{\delta} \nu \tau$ - ι , $\mathring{\delta} \nu \tau$ - ι - ι , $o i \sigma \iota$ (273).

179. CASE ENDINGS OF SUBSTANTIVES AND ADJECTIVES

	VOWEL DECLEASE	CONSUNANT DECI	ENSION	
		SINGULAR		
	Masc. and Fem.	Neuter	Masc. and Fem.	Neuter
Nom.	-s or none	-v	-s or none	none
Gen.	-s or -to		-os	
Dat.	-6		-4	
Acc.	-v		-ν or -ä	none
Voc.	none	-v	none or like Nom.	none

	VOWEL DECLENSION		CONSONANT DECLENSION		
		DUAL			
	Masc. and Fem.	Neuter	Masc. and Fem.	Neuter	
N. A. V.	none		-€		
G. D.	-tv		-01	v	
		PLURAL			
N. V.	-L	-ă	-65	-ŭ.	
Gen.	-ων		-wı	ν	
Dat.	-is (-ioi	.)	-oi, -oo	יו, -נססו	
Acc.	-vs (-as)	-ŭ	-vs, -ăs	-ă	

180. The stem may undergo a change upon its union with the case ending, as in the genitive plural of the first declension (183). Cp. 228, 233, 237.

DECLENSION OF SUBSTANTIVES

FIRST DECLENSION (STEMS IN a)

- 181. Substantives with stems in \bar{a} are masculine or feminine. The feminine nominative singular ends in $-\bar{a}$, $-\bar{a}$, or $-\eta$; the masculine nominative singular adds -s to the stem, and ends in $-\bar{a}s$ or $-\eta s$.
- 182. Table of the union of the case endings (when there are any) with the final vowel of the stem.

FEM. SING.	MASC. SING.	MASC. FEM. DUAL	MASC. FEM. PL.
Nom. ā or ă ŋ	α-s η-s	N. A. V. a	a-ı (143)
Gen. a-s or n-s n-s	(Hom. ā-o for ā-10)	G. D. a-iv	ῶν (for ϵ-ων , ౘ-ων)
Dat. a orn n	ę n		a-is or a-isi
Acc. a-v or a-v η-v	α-ν η-ν		ās (for a-vs)
Voc. ā or ă η	ā ă or η		α-ι

- a. -air, -ais, with short a, are formed on the analogy of -oir, -ois (196).
- 183. Accent. The genitive plural always has the circumflex on the ultima, since $-\hat{\omega}\nu$ is contracted from $-\hat{\epsilon}-\omega\nu$ derived from (Hom.) $-\hat{\alpha}-\omega\nu$ (34 D.). Final $-a\iota$ is treated as short (143).
 - 184. The dialects show various forms.

¹⁸⁴ D. 1. For η , Doric and Aeolic have original \bar{a} .

^{2.} Ionic has η after ϵ , ι , and ρ . But Hom. has $\theta \epsilon \acute{a}$ goddess, 'Ep $\mu \epsilon l \ddot{a}$'s Hermes.

^{3.} The dialects admit $-\tilde{\alpha}$ in the nom. sing. less often than does Attic. Ionic has $\pi\rho \psi \mu \nu \eta$ stern (Att. $\pi\rho \psi \mu \nu \alpha$), Dor. $\tau\delta \lambda \mu \tilde{\alpha}$ daring. Ionic has η for $\tilde{\alpha}$ in

185. Dative Plural. — The ending -aioi occurs in Attic poetry.

186.

I. FEMININES

SINGULAR

	ἡ χώρὰ (χωρᾶ-) land	ή νίκη (νῖκᾶ-) victory	ή φυγή (φυγā-) flight	ἡ μο ῖρα (μοιρā-) fate	ἡ γλῶττα (γλωττā-) tongue	ἡ θάλαττα (θαλαττ ā -) sea				
Nom. Gen. Dat. Acc. Voc.	Χφ <u>ρα</u> Χφρ <u>α</u> - <i>ν</i> Χφρ <u>α</u> ε Χφρ <u>α</u>	νίκη νίκης νίκη νίκη-ν νίκη	φυγή φυγής φυγή φυγή-ν φυγή	μοίρ α μοίρ α ς μοίρα-ν μοίρα-ν	γλώττα γλώττης γλώττη γλώττα-ν γλώττα	θάλαττα θαλάττης θαλάττη θάλαττα-ν θάλαττα				
			DUA	L						
N. A. V G. D.	. χώρ α χώραιν	ν ίκᾶ νίκαιν	φυγά φυγα <i>ι̂ν</i>	μοίρ α μοίραιν	γλώττ α γλώτταιν	θαλάττ α θαλάτταιν				
	PLURAL									
N. V. Gen. Dat. Acc.	χώραι χωρών χώραις χώρ α ς	vîkaı vīkûv vtkaıs vtkās	φυγαί φυγῶν φυγαῖς φυγ ά ς	μο ίραι μοιρών μοίραις μοίρ α ς	γλώτται γλωττών γλώτταις γλώττ α ς	θάλατται θαλαττῶν θαλάτταις θαλάττᾶς				

abstracts in $-\epsilon i\eta$, $-\delta i\eta$ (à $\lambda\eta\theta\epsilon i\eta$ truth, $\epsilon\dot{\nu}v\delta i\eta$ good-will). Hom. has voc. $\nu\dot{\nu}\mu\phi\ddot{a}$ from $\nu\dot{\nu}\mu\phi\eta$ maiden.

- 4. Nom. sing. masc. Hom. has $-\tau \breve{a}$ for $-\tau \eta s$ in $l\pi \pi b \tau a$ horseman, $l\pi \pi \eta \lambda \acute{a} \tau a$ driver of horses, κὖανοχαῖτα dark-haired, μητίετα counsellor with recessive accent. So \breve{a} in the adj. εἰρύοπα far-sounding.
- 5. Gen. sing. masc. (a) $-\bar{a}o$, the original form from \bar{a} - $(\iota)o$, is used by Hom. $(\Lambda \tau \rho \epsilon l \delta \bar{a}o)$. It contracts in Aeolic and Doric to $-\bar{a}$ $(\Lambda \tau \rho \epsilon l \delta \bar{a}o)$.
- (b) $-\epsilon \omega$, from ηo (= $\bar{a}o$) by 29, is also used by Hom., who makes it a single syllable by synizesis (50), as in $A\tau \rho \epsilon i \delta \epsilon \omega$. Hdt. has $-\epsilon \omega$, as $\pi o \lambda t \tau \epsilon \omega$ (138 a).
 - (c) - ω in Hom. after a vowel, Boré ω (nom. Boré η s).
 - 6. Acc. sing. masc. In proper names Hdt. often has - $\epsilon \alpha$ for - $\eta \nu$.
 - 7. Dual. In the gen, and dat. Hom. has -air and also -air.
- 8. Gen. pl.—(a) - $\delta\omega\nu$, the original form, occurs in Hom. In Aeolic and Doric - $\delta\omega\nu$ contracts to (b) - $\delta\nu$ ($\delta\gamma\rho\rho\hat{a}\nu$). (c) - $\delta\omega\nu$, the Ionic form, appears in Homer, who usually makes it a single syllable by synizesis (50). - $\delta\omega\nu$ is from - $\delta\omega\nu$, Ionic for - $\delta\omega\nu$. (d) - $\delta\nu$ in Hom. generally after vowels ($\kappa\lambda\iota\sigma\iota\hat{\omega}\nu$, from $\kappa\lambda\iota\sigma l\eta \ hut$).
- 9. Dat. pl. Hom. has -ησι, -ηs (generally before vowels), and (rarely) -αιs. Ionic has -ησι, Aeolic -αισι, -αιs, Doric -αιs.
 - 10. Acc. pl. -avs, -as, as in various Doric dialects, -as in Aeolic.

- 187. Feminines are of two kinds: those that have α or η , and those that have $\check{\alpha}$, in the nominative singular.
- 188. If the nominative singular has \bar{a} or η , the other cases of the singular have the same. After ϵ , ι , or ρ we have \bar{a} , otherwise η .
- 189. If the nominative singular has \check{a} , accusative and vocative singular have the same; genitive and dative singular have \hat{a} after ϵ , ι , or ρ , otherwise η .
- a. Here belong: \check{a} preceded by $\sigma(\xi, \psi)$, $\tau\tau(\sigma\sigma)$, $\lambda\lambda$, $a\nu$; substantives in - $\epsilon\iota a$ and - $\tau\rho\iota a$ denoting females; abstracts in - $\epsilon\iota a$ and - $\sigma\iota a$; and most substantives in - ρa after a diphthong or \check{v} .

190.		II. MASCULINE	S	
		SINGULAR		
	ό νεανίας	ό πολίτης	ό κριτής	'Ατρείδης
	$(v\epsilon \tilde{a}v\iota \tilde{a}$ -)	$(\pi o \lambda \bar{\iota} au ar{a}$ - $)$	$(κριτ\bar{a}$ - $)$	('Ατρειδα-)
	young man	citizen	judge	son of Atreus
Nom.	veāvlā-s	πολίτη-ς	κριτή-ς	'Ατρείδη-ς
Gen.	νεανίου	πολίτου	κριτοῦ	'Ατρείδου
Dat.	veāvia	πολίτη	κριτή	'Ατρείδη
Acc.	veāviā-v	πολίτη-ν	κριτή-ν	'Ατρείδη-ν
Voc.	veāvlā	πολίτα	κριτά	'Ατρείδη
		DUAL		
N. A. V.	veāvlā	πολίτᾶ	κριτά	'Ατρείδα
G. D.	veāviaiv	πολίταιν	κριταΐν	'Ατρείδαιν
		PLURAL		
N. V.	νεανίαι	πολίται	κριταί	'Ατρείδαι
Gen.	νεανιών	πολῖτῶν	κριτῶν	'Ατρειδῶν
Dat.	veāviais	πολίταις	κριταῖς	'Ατρείδαις
Acc.	veāvlās	πολίτᾶς	κριτάς	'Ατρείδας

- 191. \bar{a} and η . In the final syllable of the singular \bar{a} appears after ϵ , ι , and ρ ; otherwise we find η (188). Except in compounds in $-\mu \epsilon \tau \rho \eta s$: $\gamma \epsilon \omega -\mu \epsilon \tau \rho \eta s$ measurer of land.
- 192. Genitive singular. The ending -ov is borrowed from the genitive singular of the second declension.
- 193. Vocative singular. Masculines in -āς have -ā (νεᾶνίᾶ); those in -της have -ἄ (πολῖτα, δέσποτα from δεσπότης master); all others in -ης have -η except national names and compounds: Πέρσἄ Persian, γεω-μέτρἄ.

CONTRACTS (FEMININES AND MASCULINES)

194. Most substantives in $a\bar{a}$, $\epsilon \bar{a}$, and $\epsilon \bar{a}$ s are contracted.

		SINGULAR		
	ή μνα mina	ή συκή fig tree	δ Έρμης Hermes	
	(μνᾱ- for μναᾱ-)	(συκη- for συκεά-)	(Έρμη- for Έρμεα-)	
Nom.	(μνάā) μν â	$(σ \bar{v} κ \acute{\epsilon} \bar{a})$ $σ \bar{v} κ \hat{\eta}$	(Έρμέας) Έρμη-ς	
Gen.	(μνάας) μνας	(συκέας) συκής	(Έρμέου) Έρμοῦ	
Dat.	(μνά <i>ą</i>) μν ậ	(σῦκέᾳ) σῦκῆ	(Ἑρμέᾳ) Ἑρμῆ	
Acc.	(μνάα-ν) μν α-ν	(συκέα-ν) $συκη-ν$	($^{\epsilon}$ Ερμέ \bar{a} -ν) $^{\epsilon}$ Ερμ $\hat{\eta}$ -ν	
Voc.	(μνάā) μν â	$(σ \bar{v} κ \epsilon \bar{a})$ $σ \bar{v} κ \hat{\eta}$	($^{\epsilon}$ Ερ μ έ \bar{a}) $^{\epsilon}$ Ερ μ $\hat{\eta}$	
		DUAL		
N. A. V.	(μνάā) μν â	$(σ \bar{v} κ \acute{\epsilon} \bar{a})$ $σ \bar{v} κ \hat{a}$	($^{\epsilon}$ Ερμέ \bar{a}) $^{\epsilon}$ Ερμ \hat{a}	
G. D.	(μνάαιν) μναιν	(συκέαιν) συκαίν	(Έρμέαιν) Έρμαιν	
		PLURAL		
N. V.	(μνάαι) μναῖ	(σῦκέαι) σῦκαῖ	(Έρμέαι) Έρμαῖ	
Gen.	(μναῶν) μνῶν	(συκεών) συκών	(Έρμεῶν) Έρμῶν	
Dat.	(μνάαις) μναῖς	(συκέαις) συκαίς	(Έρμέαις) Έρμαις	
Acc.	(μνάας) μνας	(συκέας) συκ ας	(Έρ $μ$ έ \bar{a} ς) Έρ $μ$ \hat{a} ς	

The dual and plural of $E\rho\mu\eta_s$ mean statues of Hermes. Bopéas North wind, has also the form Boppas (Boppov, Boppa, Boppav, Boppa).

SECOND DECLENSION (STEMS IN 0)

195. Substantives with stems in o are masculine, feminine, or neuter. The masculine (or feminine) nominative singular adds - ς , and ends in - $o\varsigma$. The few feminines are declined like the masculines. In neuters, nominative, vocative, and accusative singular end in -o- ν ; in the plural these cases end in -a.

196. Table of the union of the case endings (when there are any) with the final vowel of the stem.

	SINGULAR		DUAL			PLURAL	
Mas	c. and Fem.	' Neuter	Masc., Fem., an	d Neuter		Masc. and Fem.	Neuter
Nom.	0-S	ο-ν	N. A. V.	ω	Nom.	o-ı (143)	ă
Gen.	ov (for o-(1)	0)	G. D.	0-17	Gen.	ων	
Dat.	é				Dat.	o-is or o-ioi	
Acc.	o-v				Acc.	ous (for o-vs)	ă
Voc.	€	0-ν			Voc.	0-L	ă

¹⁹⁴ D. Hdt. has μνέαι, μνέῶν, μνέᾶς, γεῶν from γῆ, Βορῆς. Hom. has Αθηναίη (Att. 'Αθηναία and 'Αθηναί), γῆ (and γαῖα), σῦκέη, 'Ερμείας, Βορέης, gen. Βορέω.

- 197. The stem vowel o varies with ϵ , which appears in the vocative sing., and in $\pi a \nu \delta \eta \mu \epsilon i$ (locative) in full force ($\pi \hat{a} s$ all, $\delta \hat{\eta} \mu o s$ people). Dat. φ is derived from $o + a \iota$ the original ending. On the locative in $o \iota$ see 305.
 - 198. The dialects show various forms.

199.		SINGULAR		
	ό ἵππος horse	ὁ ἄνθρωπος man	ή όδός way	τὸ δῶρον gift
	$(i\pi\pi o-)$	$(\dot{a}v\theta ho\omega\pi\sigma$ -)	(δδο-)	(δωρο-)
Nom.	ἵππο-s	ἄνθρωπο-ς	δδό- s	δῶρο-ν
Gen.	ίππου	ἀνθρώπου	όδοῦ	δώρου
Dat.	ίππφ	ἀνθρώπφ	် δφ̂	δώρφ
Acc.	ἵππο-ν	ἄνθρωπο-ν	δδό-ν	δῶρο-ν
Voc.	ΐππε	ἄνθρωπε	δδ€	δῶρο-ν
		DUAL		
N. A. V.	ζππω	ἀνθρώπω	δδώ	δώρω
G. D.	ἵπποιν	άνθρώποιν	δδοῖν	δώροιν
		PLURAL		
N. V.	ἵπποι,	ἄνθρωποι	όδοί	δώρα
Gen.	ΐππων	άνθρώπων	δδῶν	δώρων
Dat.	ίπποις	άνθρώποις	όδοῖς	δώροις
Acc.	ໃππους	άνθρώπους	δδούς	δῶρα

200. Feminines. — a. $vv\acute{o}s$ daughter-in-law, $v\mathring{\eta}\sigma os$ island, $\Delta \mathring{\eta}\lambda os$ Delos, Kó- $\rho\iota v\theta os$ Corinth, $\phi \eta \gamma \acute{o}s$ (acorn-bearing) oak, $\check{a}\mu \pi \epsilon \lambda os$ vine, etc.

b. Some are properly adjectives used substantively: αὕλειος (scil. θύρα door) house-door, ἔρημος and ἤπειρος (scil. χώρα country) desert and mainland.

c. Words for way: δδός and κέλευθος way; and ἁμαξιτός carriage-road, ἀτραπός foot-path, which may be adjectival (b) with δδός omitted.

d. Various other words: β ίβλος hook, γνάθος jaw, δέλτος writing-tablet, δρόσος dew, κόπρος dung, ληνός wine-press, λίθος stone (usually mase.), νόσος disease, πλίνθος hrick, βάβδος rod, σποδός ashes, τάφρος trench, ψάμμος sand, ψῆφος pebble, etc.

201. Vocative. — The nominative is used instead of the voca-

¹⁹⁸ D. 1. Gen. sing. — -o.o, the original form, appears in Hom. $(\pi o \lambda \epsilon \mu o \iota o)$. By loss of ι (37) comes -o.o, which is sometimes read in Hom. By contraction of oo come -o.o, found in Hom., Ionic, and some Doric dialects; and ω in Aeolic and some Doric dialects ($\ell \pi \pi \omega$).

^{2.} Dual. — - ouv in Hom. ($l\pi\pi$ ouv).

^{3.} Dat. pl. -- oioi Hom., Aeolic, Ionic.

^{4.} Acc. pl. — -ovs, -ωs, -ovs, -os, in various Doric dialects, -os in Aeolic.

tive in θεός and some other words. ἀδελφός brother retracts the accent ($\mathring{a}\delta\epsilon\lambda\phi\epsilon$).

202. Dative Plural. - The ending -olol often appears in poetry, rarely in Attic prose (Plato).

CONTRACTED SUBSTANTIVES

203. Stems in so and so are contracted according to 42, 43. ϵa in the neuter becomes \bar{a} (48).

SINGULAR

	ό νοῦς mind ό περίπλους sailing aron		iling around	τὸ ὀστοῦν hone		
	(voo-	.)	(περιπ)	λoo-)	(ὀστεο-)	
Nom.	(vóo-s)	νοῦ-ς	(περίπλοο-ς)	περίπλου-ς	(ὀστέο-ν)	οστοῦ-ν
Gen.	(νόου)	νοῦ	(περιπλόου)	περίπλου	(ὀστέου)	όστοῦ
Dat.	(νόω)	νῷ	(περιπλόω)	περίπλω	(ὀστέω)	ὀστῷ
Acc.	(νόο-ν)	νοῦ-ν	(περίπλοο-ν)	περίπλου-ν	(ὀστέο-ν)	οστοῦ-ν
Voc.	(νόε)	νοῦ	(περίπλοε)	περίπλου	(ὀστέο-ν)	οστοῦ-ν
			DUAL			
N. A. V.	(νόω)	νώ	(περιπλόω)	περίπλω	(ὀστέω)	οστώ
G. D.	(νόοιν)	νοῖν	(περιπλόοιν)	περίπλοιν	(ὀστέοιν)	όστοῖν
			PLURAL			
N. V.	(νόοι)	νοί .	(περίπλοοι)	περίπλοι	(ὀστέα)	о̀ота̂
Gen.	(νόων)	νῶν	(περιπλόων)	περίπλων	(ὀστέων)	
Dat.	(νόοις)	voîs	(περιπλόοις)	περίπλοις	(ἀστέοις)	όστοῖς
Acc.	(νόους)	νοῦς	(περιπλόους)	περίπλους	(ὀστέα)	οστα

204. Accent. — The nom. dual is irregularly exytone: νώ, ὀστώ, not νῶ, ὀστῶ according to 144 c. — κανοῦν (κάνεον) basket gets its accent (not κάνουν) from that of the gen. and dat. κανοῦ, κανώ. Cp. 259 b. — Compounds retain the accent on the syllable that has it in the nom. sing. : ἔκπλους from ἔκπλοος; έκπλου (not ἐκπλοῦ) from ἐκπλόου.

ATTIC DECLENSION

205. Some substantives ending in -εως are placed under the Second Declension because they are derived from earlier stems in o preceded by a long vowel (-εως from -ηος, 29). A few others have a consonant before -ws. The vocative has no special form.

²⁰³ D. Homer and Ionic generally have the open forms. olvox bos winepourer does not contract in Attic since it stands for olvoxofos.

206. This declension is called "Attic" because the nominative singular generally shows -ως in Attic but -ος in other dialects.

207. δ νεώς temple

SINGULAR DUAL PLURAL Nom. νεώ-ς (Ionic νηό-ς) Ν. Α. νεώ (Ionic νηώ) Nom. ve (Ionic vnoi) G. D. νεών (" νηοῖν) Gen. VEW νηοῦ) Gen. νεών (" vnwv) Dat. vews (66 Dat. vew vnw) vnoîs) Αcc. νεών (" Acc. vews (" νηούς)

- **208.** So δ $\lambda \epsilon \omega \epsilon$ people, δ $M \epsilon \nu \epsilon \lambda \epsilon \omega \epsilon$ Menelaus, δ $\lambda \alpha \gamma \omega \epsilon$ hare. ω is found in every form, and takes ι subscript in the dative of all numbers.
- **209.** There are no neuter substantives belonging to the Attic declension in standard classical literature; but neuter adjectives (258 b) end in $-\omega\nu$.
- **210.** Most words of this declension owe their forms to transfer of quantity (29) or to shortening (34). Thus $\nu\epsilon\omega$ s is from $\nu\eta\delta$ s (= Doric $\nu\tilde{a}\delta$ s), $\nu\epsilon\omega$ from $\nu\eta\delta$ v, $\nu\epsilon\omega$ from $\nu\eta\delta$ v. $\lambda\alpha\gamma\omega$ s is contracted from $\lambda\alpha\gamma\omega\delta$ s.
- 211. In the acc. sing. some words end in -ω or -ων, as λαγώ or λαγών hare. So ὁ *Αθως, ἡ Κέως, ἡ Τέως, ἡ Κως, ὁ Μίνως. ἡ ἔως dawn has ἔω.
- 212. Accent. The accent of the nominative is kept in all cases. Mevé- $\lambda \epsilon \omega s$ (138 b) retains the accent of the earlier Mevé $\lambda \bar{aos}$.

THIRD DECLENSION

213. This declension includes stems ending in a consonant, and in ι and ν (including diphthongs ending in ι or ν), which were sometimes sounded as semivowels (17).

The stem is usually found by dropping -os of the genitive singular.

214. Nominative Singular. — Masculine and feminine stems not ending in ν , ρ , ς or $o\nu\tau$, add ς .

A labial $(\pi, \beta, \phi) + \varsigma$ becomes ψ (82). — A dental $(\tau, \delta, \theta) + \varsigma$ becomes $\sigma\sigma$ (83), which is reduced to ς . — A palatal (κ, γ, χ) or $\kappa\tau + \varsigma$ becomes ξ (82). — (The same changes occur in the dat. pl.)

215. Masculine and feminine stems ending in ν , ρ , and ς reject ς and lengthen a preceding vowel, if short (ϵ to η , o to ω).

²⁰⁷ D. Hom. has νηός temple, λάδις people, κάλος cable, λαγωός hare, γάλοως sister-in-law, 'Αθόως, Κόως; Hdt. has λεώς, λαγός, Κέος. Hom. and Hdt. have ήως, gen. ήοῦς, dawn (235 D.), whence Att. ἔως by 34. Hom. has Πετεῶ-ο from Πετεώς.

- 216. Masculine stems in out drop τ (115) and lengthen σ to σ : $\gamma \epsilon \rho \omega \nu$ old man $\gamma \epsilon \rho \rho \nu \tau$ -os, $\lambda \epsilon \omega \nu$ lion $\lambda \epsilon \rho \nu \tau$ -os.
- 217. Neuters show the pure stem, from which final τ and other consonants which cannot stand at the end of a word (115) are dropped: $\Hat{a}\rho\mu a$ chariot $\Hat{a}\rho\mu a\tau$ -os, $\pi\rho \Hat{a}\gamma\mu a$ thing $\pi\rho \Hat{a}\gamma\mu a\tau$ -os, $\gamma \Hat{a}\lambda a$ milk $\gamma \Hat{a}\lambda a\kappa \tau$ -os.
- 218. Accusative Singular. Masculines and feminines usually add a to stems ending in a consonant; ν to stems ending in ι or ν . Barytone stems of two syllables ending in $\iota\tau$, $\iota\delta$, $\iota\theta$ usually drop the dental and add ν , as $\chi \acute{a}\rho \iota \varsigma$ grace (stem $\chi a \rho \iota \tau$ -), $\chi \acute{a}\rho \iota \nu$; oxytones add a to the stem, as $\grave{\epsilon} \lambda \pi \iota \varsigma$ hope (stem $\grave{\epsilon} \lambda \pi \iota \delta$ -), $\grave{\epsilon} \lambda \pi \iota \delta a$.
- 219. Vocative Singular. The vocative of masculines and feminines is generally the pure stem.

πόλι (πόλι-s city), βοῦ (βοῦ-s ox, cow), Σώκρατες (Σωκράτης). Stems in ιδ and ντ cannot retain final δ and τ (115), hence *Αρτεμι from *Αρτεμις ('Αρτεμιδ-), παῖ from παῖς boy, girl (παιδ-), νεᾶνι from νεᾶνις maiden (νεᾶνιδ-); γέρον from γέρων old man (γεροντ-), γίγαν from γίγᾶς giant (γιγαντ-).

220. The vocative is generally the same as the nominative:

a. In stems ending in a stop (13) consonant (except those ending in ιδ

and ντ, 219): φύλαξ watchman (φυλακ-), Aἴas Ajax (Aἰαντ-).

- b. In oxytone stems ending in a liquid or nasal and not taking ς to form their nominative (215): $\pi οιμήν$ shepherd ($\pi οιμεν$ -); but ἀνήρ man, $\pi ατήρ$ father have ἄνερ, $\pi άτερ$ (231). Barytones use the stem in ν or ρ as the vocative (219): δαΐμον, ἡῆτορ from δαίμων divinity, ἡήτωρ orator.
- **221.** Dative Dual and Plural. The dative dual adds $-o\iota\nu$, the dative plural adds $-\sigma\iota$, to the stem. In the dative plural
- a. Stems in ντ drop ντ and lengthen the preceding vowel, if short (85): λέων (λέοντ-) λέονσι, γίγασι (γίγαντ-) γίγασι. So τιθείς (τιθεντ-) τιθείσι.
- b. Stems in ν drop ν without lengthening the preceding vowel, if short: δαίμων (δαιμον-) δαίμοσι, ποιμήν (ποιμεν-) ποιμέσι, φρήν mind (φρεν-) φρεσί.

²¹⁶ D. Hdt. has $\delta\delta\omega\nu$ tooth $\delta\delta\delta\nu\tau$ -os. Attic $\delta\delta\omega$ s has the inflection of a participle in -ous (275).

²¹⁸ D. The acc. in a (χάριτα, ἔριδα, ὅρνῖθα) occurs in Hom., Hdt., and in Attic poetry. Hom. has κόρυθα and κόρυν (κόρυς helmet).

²²⁰ D. Hom. has ἀνα as well as ἀναξ (ἀνακτ-); Αἶαν from Αlαντ-. Πουλυ-δάμ $\bar{\alpha}$, Λ $\bar{\alpha}$ οδάμ $\bar{\alpha}$ (from stems in α ντ) are later forms due to analogy.

²²¹ D. 1. Hom. has only -our in the gen. and dat. dual.

^{2.} In the dat. pl. Hom. has $-\sigma\iota$ ($\beta\epsilon\lambda\epsilon\sigma-\sigma\iota$, $\delta\epsilon\pi\alpha\sigma-\sigma\iota$), and in a few cases $-\epsilon\sigma\iota$.

- N. Strictly ν is not dropped, but since the stem of the dat. pl. is weak in form the ν stood originally between two consonants and should become a (30 b). Thus $\phi \rho a \sigma i$ in Pindar is for $\phi \rho \nu \sigma i$, as $\mu \dot{\epsilon} \lambda a \sigma i$ (266 a) is for $\mu \dot{\epsilon} \lambda \nu \sigma i$. Attic $\phi \rho \dot{\epsilon} \sigma i$ borrows its $\dot{\epsilon}$ from $\phi \rho \dot{\epsilon} \nu \dot{\epsilon} s$, $\phi \rho \dot{\epsilon} \nu \dot{\omega} \nu$, etc., $\pi o \mu \dot{\epsilon} \sigma i$ its $\dot{\epsilon}$ from $\pi o i \mu \dot{\epsilon} \nu \dot{\epsilon} s$, $\pi o \mu \dot{\epsilon} \nu \dot{\omega} \nu$, etc., and $\delta a \dot{\epsilon} \mu \sigma \sigma i$ its $\dot{\epsilon}$ from $\delta a \dot{\epsilon} \mu \sigma \nu \dot{\epsilon} s$, $\delta a \dot{\epsilon} \mu \dot{\epsilon} \nu \dot{\epsilon} \nu \dot{\epsilon}$, etc., and $\delta a \dot{\epsilon} \mu \sigma \sigma i$ its $\dot{\epsilon}$ from $\delta a \dot{\epsilon} \mu \dot{\epsilon} \nu \dot{\epsilon} s$, $\delta a \dot{\epsilon} \mu \dot{\epsilon} \nu \dot{\epsilon} \nu \dot{\epsilon} s$, $\delta a \dot{\epsilon} \mu \dot{\epsilon} \nu \dot{\epsilon} \nu \dot{\epsilon} s$, $\delta a \dot{\epsilon} \mu \dot{\epsilon} \nu \dot{\epsilon} c$, etc., and $\delta a \dot{\epsilon} \mu \dot{\epsilon} \sigma i$ its $\dot{\epsilon} c$ from $\delta a \dot{\epsilon} \mu \dot{\epsilon} \nu \dot{\epsilon} s$, $\delta a \dot{\epsilon} \mu \dot{\epsilon} \nu \dot{\epsilon} c$, etc.,
- 222. Accusative Plural. The ending -as is produced by adding νs to the stem (ν becoming a between two consonants by 30 b); as $\phi \dot{\nu} \lambda a \kappa$ -as from $\phi \nu \lambda a \kappa$ - νs .
 - 223. Accent. For the accent of the third declension, see 177-178.
- 224. Gender. The gender of substantives of the third declension is frequently known by the last letters of the stem.
- 1. Masculine are stems ending in $\nu\tau$, $\eta\tau$ (except those in $\tau\eta\tau$), $\omega\tau$, $\epsilon\nu$, and ρ (except those in $\alpha\rho$, and $\mathring{\eta}$ $\chi\epsilon\acute{\iota}\rho$ hand, $\mathring{\eta}$ $\kappa\acute{\eta}\rho$ fate, etc.). Stems in ν are usually masc., but there are many exceptions.
- 2. Feminine are stems ending in γον, δον, τητ and others in τ (except those specified in 1 and 3), δ (except ὁ πούς foot), θ (except ὁ or ἡ ὄρνῖς bird), ι and ν (with nom. in -ις and -νς).
- 3. Neuter are stems ending in $a\rho$, $a\sigma$, $a\tau$, $\epsilon\sigma$ (with nom. in -05), ι and υ (with nom. in - ι , - υ).

225. STEMS IN A LABIAL (π, β, ϕ) , OR IN A PALATAL (κ, γ, χ)

			SINGULAR			
	ό Αίθίοψ	ή φλέψ	ό φύλαξ	ή φάλαγξ	ό ή αίξ	ή θρίξ
	(Αἰθιοπ-) Ethiopian	$(\phi \lambda \epsilon \beta -)$ vein	(φυλακ-) watchman	(φαλαγγ-) phalanx	(αἰγ-) goat	(τριχ-, 108 f) hair
Nom.	Αίθίοψ	φλέψ	φύλαξ	φάλαγξ	alt	θρίξ
Gen.	Αίθίοπ-ος	φλεβ-ός	φύλακ-os	φάλαγγ-os	aly-ós	τριχ-ός
Dat.	Αίθίοπ-ι	φλεβ-ί	φύλακ-ι	φάλαγγ-ι	aly-i	τριχ-ί
Acc.	Αίθίοπ-α	φλέβ-α	φύλακ-α	φάλαγγ-α	aly-a	τρίχ-α
Voc.	Αιθίοψ	φλέψ	φύλαξ	φάλαγξ	alt	θρίξ
			DUAL			
N. A. V	. Αἰθίοπ-ε	φλέβ-ε	φύλακ-ε	φάλαγγ-ε	αίγ-ε	τρίχ-ε
G. D.	Αἰθιόπ-οιν	φλεβ-οιν	φυλάκ-οιν	φαλάγγ-οιν	aly-of	ν τριχ-οίν

reduced from -εσσι (ἀνάκτ-εσι); -σσι occurs after vowels (γένυ-σσι; for γένῦσι?). -εσσι was added both to stems not ending in σ (πόδ-εσσι, βό-εσσι, ἄνδρ-εσσι, ότ-εσσι, 242 D.), and even to stems in σ (ἐπέ-εσσι). Hom. has also ποσσι, ποσι; Pind. χαρίτεσσι, θέμισσι. Tragedy has this -εσσι (κορύθ-εσσι), and so Aeolic.

222 D. This -as may be added even to ι and υ stems: Hom. $\pi\delta\lambda\iota$ -as, $l\chi\theta\dot{\upsilon}$ -as, Hdt. $\pi\dot{\eta}\chi\epsilon$ -as, Hom. $\pi\delta\lambda\bar{\iota}$ s is from (Dor.) $\pi\delta\lambda\iota$ - ν s,

ό γέρων

PLURAL

N. V.	Αίθίοπ-ες	φλέβ-ες	φύλακ-ες	φάλαγγ-ες	αίγ-ες	τρίχ-ες
Gen.	Αἰθιόπ-ων	φλεβ-ῶν	φυλάκ-ων	φαλάγγ-ων	αίγ-ών	τριχ-ῶν
Dat.	Αἰθίοψι	φλεψί	φύλαξι	φάλαγξι	aiţi	θριξί
Acc.	Αίθίοπ-ας	φλέβ-ας	φύλακ-as	φάλαγγ-ας	aly-as	τρίχ-ας

STEMS IN A DENTAL (τ, δ, θ)

226.

ò θήs

ή έλπίς

A. MASCULINES AND FEMININES

ή χάρις ὁ ἡ ὄρνῖς

ό γίγας

SINGULAR

			1 Killing		10100	1-1-1-1
	$(\theta \eta \tau -)$	$(\epsilon \lambda \pi \iota \delta -)$	(χαριτ-)	$(\partial \rho \nu i \theta -)$	(γιγαντ-)	(γεροντ-)
	serf	hope	grace	bird	giant	old man
	361	nope	grace	Ulla	yum	ou mun
Nom.	θής	έλπίς	χάρις	ὄρνῖς	γίγᾶς	γέρων
Gen.	θητ-ός	έλπίδ-os	χάριτ-ος	ὄρνῖθ-ος	γίγαντ-ος	γέροντ-ος
Dat.	θητ-ί	έλπίδ-ι	χάριτ-ι	ὄρνῖθ-ι	γίγαντ-ι	γέροντ-ι
Acc.	θήτ-α	έλπίδ-α	χάριν	ὄρνῖν	γίγαντ-α	γέροντ-α
Voc.	θής	ἐλπί	χάρι	ὄρν ι	γίγαν	γέρον
			DUAL			
N. A. V.	θητ-ε	έλπίδ-ε	χάριτ-ε	ὄρνῖθ-ε	γίγαντ-ε	γέροντ-ε
G. D.	θητ-οίν	έλπίδ-οιν	χαρίτ-οιν	όρνίθ-οιν	γιγάντ-οιν	γερόντ-οιν
			PLURA	L		
37 37	0.0	25 /6	,	× -0	,	,
N. V.	θήτ-ες	έλπίδ-ες	χάριτ-ες	ὄρνῖθ−ες	γίγαντ-ες	γέροντ-ες
Gen.	θητ-ῶν	έλπίδ-ων	χαρίτ-ων	ορνίθ-ων	γιγάντ-ων	γερόντ-ων
Dat.	θησί	ἐλπίσι	χάρισι	ὄρνῖσι	γίγασι	γέρουσι
Acc.	θήτ-ας	έλπίδ-ας	χάριτ-ας	ὄρνῖθ-ας	γίγαντ-ας	γέροντ-ας

227. In $\delta \pi o \nu s$ foot (stem $\pi o \delta$ -) ov is irregular. Doric has $\pi \omega s$.

228. B. NEUTERS WITH STEMS IN T AND IN at VARYING WITH as

SINGULAR

	σῶμα body	ήπαρ liver	τέρας portent	KÉ	pas horn	
	(σωματ-)	$(\eta \pi a \tau$ -)	$(au\epsilon ho a au$ -)	(κερ	āτ-, κερασ-))
N.A.V	. σῶμα	ήπαρ	τέρας	κέρας		
Gen.	σώματ-ος	ήπατ-ος	τέρατ-ος	κέρατ-ος	(κέρα-ος)	κέρως
Dat.	σώματ-ι	ήπατ-ι	τέρατ-ι	κέρατ-ι	(κέρα-ϊ)	κέραι

²²⁶ D. From χρώs skin (χρωτ-) Hom. has χροός, χροί (also Hdt.), χρόα, rarely χρωτός, χρῶτα. Hom. has $iδρ \hat{\varphi}$, $\gamma \acute{\epsilon} λ ψ$, έρ ψ for Att. $iδρ \hat{ω}τι$ (iδρ ως sweat), $\gamma \acute{\epsilon} λ ωτι$ ($\gamma \acute{\epsilon} λ ως laughter$), έρωτι (έρως laughter). Hom. has also acc. $iδρ \hat{ω}$, $\gamma \acute{\epsilon} λ ω$ (or $\gamma \acute{\epsilon} λ ων$). έρον (from έρος). Some stems in -ιδ are generally ι stems in Ionic, Doric, and Aeolic; as Θέτις, Θέτιος (but Θέτιδος Θ 370).

DUAL

N. A. V. G. D.	σώματ-ε σωμάτ-οιν	ήπατ-ε ήπάτ-οιν	τέρατ-ε τεράτ-οιν	κέρᾶτ-ε κεράτ-οιν	(κέρα-ε) (κερά-οιν)	κέρ <u>α</u> κερών
		PI	LURAL			
N. V. Gen.	σώματ-α σωμάτ-ων	ἥπατ-α ἡπάτ-ων	τέρατ-α τεράτ-ων	κέρᾶτ-α κεράτ-ων	(κέρα-α) (κερά-ων)	κέρα
Dat.	σώμασι	ήπασι	τέρασι	κέρασι	(Kepa wr)	Kepar
Acc.	σώματ-α	ἥπατ-α	τέρατ-α	κέρατ-α	(κέρα-α)	κέρα

a. Stems in as (233) drop σ and contract ao, aw to ω , and aa to \bar{a} .

b. κέρας, meaning wing of an army, is usually declined from the stem κερασ- (ἐπὶ κέρως in single file); in the meaning horn, from the stem κερασ-.

c. $\tau \epsilon \rho as$, $\kappa \epsilon \rho as$ form their nominative from a stem in s. So, too, $\pi \epsilon \rho as$ end $\pi \epsilon \rho a\tau$ -os, $\phi \hat{\omega} s$ light (contracted from ϕaos) $\phi \omega \tau$ -os.

229. STEMS IN A LIQUID (λ, ρ) OR A NASAL (ν)

			SINGUL	AR		
	όθήρ (θηρ-) wild beast	ὁ ἡήτωρ (ἡητορ-) orator	ἡ ῥῖς (ῥῖν-) nose	ὁ ἡγεμών (ἡγεμον-) leader	<mark>ὁ ἀγών</mark> (ἀγων-) contest	ό ποιμήν (ποιμεν-) shepherd
Nom.	θήρ	ρήτωρ	ρίs	ἡγεμών	ἀγών	ποιμήν
Gen.	θηρ-ός	ρήτορ-os	ριν−ός	ἡγεμόν-ος	άγῶν-os	ποιμέν-ος
Dat.	θηρ-ί	ρήτορ-ι	ριν-ί	ἡγεμόν-ι	άγῶν-ι	ποιμέν-ι
Acc.	θηρ-α	ρήτορ-α	ριν−α	ἡγεμόν-α	άγῶν-α	ποιμέν-α
Voc.	θήρ	ρήτορ	ρts	ήγεμών	άγών	ποιμήν
			DUAL			
N.A.	V. θῆρ-ε	ρήτορ-ε	ρι̂ν−ε	ἡγεμόν-ε	άγῶν-ε	ποιμέν-ε
G. D.	θηρ-οίν	ρητόρ-οιν	ῥῖν−οῖν	ἡγεμόν-οιν	άγών-οιν	ποιμέν-οιν
			PLURA	L		
N. V.	θῆρ-ες	ρήτορ-εs	ριν-ες	ἡγεμόν-ες	άγῶν-ες	ποιμέν-ες
Gen.	θηρ-ῶν	ρητόρ-ων	ριν-ῶν	ἡγεμόν-ων	άγών-ων	ποιμέν-ων
Dat.	θηρ-σί	ρήτορ-σι	ρισί	ήγεμόσι	άγῶσι	ποιμέσι
Acc.	θηρ-ας	ρήτορ-as	ριν-as	ἡγεμόν-ας	άγῶν-ας	ποιμέν-ας

228 D. Hom. has τέρας, τέραα (τείρεα), τεράων, τεράεσσι; κέρας, κέρας, κέρας, κέρας κέρας κέρας and κεράεσσι. Hdt. has ε for a before a vowel (cp. 233 D. 3) in τέρεος, τέρεα (also τέρατος, τέρατα), κέρεος, κέρει, κέρεα, κερέων. Hom. has πεΐρας πείρατος for πέρας πέρατος. From φάος (φόως), he has dat. φάει, pl. φάεα. φάος and φῶς (φωτ-ός) are used in tragedy.

229 D. Hom. has ήέρι, ήέρα from ἀήρ αir; from Κρονίων, Κρονίωνοs and Κρονίονοs. Ionic μείs, Doric μής month are from μενς for μηνς (cp. 32 D. 1, 2). Aeolic gen. μῆννος is from μηνσ-ος.

230. In the acc. sing. 'Aπόλλω and Ποσειδῶ are found as well as 'Aπόλλωνα, Ποσειδῶνα. In the voc. σωτήρ preserver, 'Aπόλλων, Ποσειδῶν (from Ποσειδέων, -άων) have σῶτερ, "Aπολλον, Πόσειδον. Recessive accent also occurs in compound proper names in -ων; as 'Aγαμέμνων, voc. 'Aγάμεμνον; but not in those in -φρων (Εὐθύφρον).

STEMS IN $\epsilon \rho$ VARYING WITH ρ

231. Several words in $-\tau\eta\rho$ show three forms of stem gradation: $-\tau\eta\rho$ strong, $-\tau\epsilon\rho$ middle, $-\tau\rho$ weak. ρ between consonants becomes $\rho\alpha$ (18). The vocative singular has recessive accent. $\partial\nu\eta\rho$ man always has the weak form in ρ even before vowels; between ν and ρ , δ is inserted by 113.

SINGULAR ό πατήρ ή θυγάτηρ ή μήτηρ ό ἀνήρ (πατερ-) (θυγατερ-) $(\dot{a}\nu\epsilon\rho\text{-}\text{ or }\dot{a}\nu(\delta)\rho\text{-})$ $(\mu\eta\tau\epsilon\rho-)$ father mother daughter manNom. θυγάτηρ πατήρ άνήρ μήτηρ Gen. πατρ-ός θυγατρ-ός άνδρ-ός μητρ-ός Dat. πατρ-ί μητρ-ί θυγατρ-ί άνδρ-ί Acc. πατέρ-α μητέρ-α θυγατέρ-α άνδρ-α Voc. πάτερ μήτερ θύγατερ άνερ DUAL Ν. Α. V. πατέρ-ε θυγατέρ-ε μητέρ-ε άνδρ-€ G. D. πατέρ-οιν θυγατέρ-οιν άνδρ-οίν μητέρ-οιν PLURAL N. V. ἄνδρ-ες πατέρ-ες μητέρ-ες θυγατέρ-ες Gen. πατέρ-ων θυγατέρ-ων άνδρ-ών μητέρ-ων άνδρά-σι Dat. πατρά-σι μητρά-σι θυγατρά-σι Acc. πατέρ-ας μητέρ-ας θυγατέρ-ας ανδρ-ας

STEMS IN SIGMA (ϵs , as, os)

- 232. Stems in sigma drop the σ before all case endings, and the vowels thus brought together contract.
- a. The mass, and fem. acc. pl., when contracted, borrows the form of the contracted nom. pl. In the dat. pl. the union of σ of the stem and σ of the ending produces $\sigma\sigma$, which is reduced to σ (93).

²³¹ D. Poetry often has πατέρος, πατέρι, μητέρος, μητέρι, etc. Poetical are πατρῶν; θυγατέρι, θύγατρα, θύγατρες, θυγατρῶν, θυγατέρεσσι, θύγατρας; γαστέρος, etc.; and ἀνέρος, ἀνέρι, ἀνέρα, ἀνέρας, ἀνέρων, ἀνέρας. Hom. has ἀνδρεσσι and ἀνδράσι (with -ασι only in this word), Δήμητρος and Δημήτερος.

- b. Masc. stems in ες with nom. in -ης are proper names; the fem. τριήρης trireme is an adj. used substantively: properly, triply fitted; ἡ τριήρης (ναῦς) 'ship with three banks of oars.'
- c. Neuters with stems in ϵ_5 have $-\alpha_5$ in the nom., acc., and voc. sing.; neuters with stems in α_5 have $-\alpha_5$ in these cases.
 - d. Some stems in as have also a stem in at or at (228).

233.	ό Σωκράτης Socrates		ates	ό Δημοσθένης Demosthenes			
(Σωκρατεσ-)					(Δημοσθενε	σ-)	
Nom.	Σ	ωκράτης		Δημοσθένης			
Gen.	(Σωκράτε-ος			(Δημο	σθένε-ος)		
Dat.	(Σωκράτε-ι)	Σωκ	σάτει		σθένε-ι)		
Acc.	(Σωκράτε-α) Σωκι	ράτη	(Δημοσ	σθένε-α)	Δημοσθένη	
Voc.	Σ	ώκρατες			Δημόσθενες		
			SINGULAR				
	ή τριή	ρης	TÒ Y	vos	τò	γέρας	
	(τριηρ	εσ-)	(γενε	σ-)	(γο	(γερασ-)	
	triren	ne	rac	ee	p	rize	
Nom.	τριήρ	ης	γένο	γένος		pas	
Gen.	(τριήρε-ος)	τριήρους	(γένε-ος)	γένους	(γέρα-ος)	γέρως	
Dat.	(τριήρε-ι)	τριήρει	(γένε-ι)	γένει	(γέρα-ι)	γέραι	
Acc.	(τριήρε-α)		γένο	S	γ	pas	
Voc.	τριήρ	ES	yévo	yévos		γέρας	
			DUAL				
N. A. V.	(τριήρε-ε)	τριήρει	(γένε-ε)	γένει	(γέρα-ε)	γέρα	
	(τριηρέ-οιν)		(γενέ-οιν)	γενοίν	(γερά-οιν		
			PLURAL				
N. V.	(τριήρε-ες)	τριήρεις	(γένε-α)	γένη	(γέρα-α)	γέρα	
Gen.	(τριηρέ-ων)		(γενέ-ων)		(γερά-ων)		
Dat.	(τριήρεσ-σι)		(γένεσ-σι)		(γέρασ-σι		
Acc.	τριήρ				(γέρα-α)		

- a. Proper names in $-\eta s$ have recessive accent in the vocative.
- b. Proper names in $-\gamma \acute{\epsilon} \nu \eta s$, $-\kappa \rho \acute{a} \tau \eta s$, $-\mu \acute{\epsilon} \nu \eta s$, etc., may have an acc. in $-\eta \nu$ by imitation of the 1 decl.; as $\Sigma \omega \kappa \rho \acute{a} \tau \eta \nu$, 'Αριστοφάνην, Τισσαφέρνην, like 'Ατρείδην (190, 250 a). But names in $-\kappa \lambda \hat{\eta} s$ (234) have only $-\acute{\epsilon} a$.
 - c. The accent of τριήροιν and τριήρων follows that of the other forms.
- d. The dat. sing. of α_s stems is properly $-\check{\alpha}\iota$; but $-\check{q}$ is often written and may possibly imitate the \check{q} of $\bar{\alpha}$ stems.

²³³ D. 1. Hom. uses the open or the closed forms according to convenience. -evs occurs in the gen. of a few words in -os $(\beta \epsilon \lambda \epsilon \nu s)$; $-\epsilon \nu \nu$ is often a single syllable (50), as is the acc. sing. and the pl. $-\epsilon a$ from nom. $-\eta s$ or $-\sigma s$. Hdt. has open

234. When $-\epsilon \sigma$ - of the stem is preceded by ϵ , the inflection is as follows: τὸ δέος fear (δεε σ -), δ Περικλής from Περικλέης Pericles (Περικλέε σ -):

Nom.		δέος	(Περικλέης)	Περικλής
Gen.	$(\delta \epsilon \epsilon - 0 \varsigma)$	δέους (47)	(Περικλέε-ος)	Περικλέους
Dat.	$(\delta \epsilon \epsilon - \iota)$	δέει	(Περικλέε-ι)	Περικλεῖ
Acc.		δέος	(Περικλέε-α)	Περικλέα (48)
Voc.		δέος	(Περίκλεες)	Περίκλεις

STEMS IN OS

235. ἡ aἰδώς shame is the only os stem in Attic. It is inflected in the singular only. Nom. aἰδώς, Gen. (aἰδό-ος) aἰδοῦς, Dat. (aἰδό-ι) aἰδοῦ, Acc. (aἰδό-a) aἰδῶ, Voc. aἰδώς.

STEMS IN WU (WF)

236. Stems in ωv have lost v (37) and appear as ω stems. This ω contracts with the case endings in the dat. and acc. sing. and in the nom. and acc. pl. Stems in ωv are masculine.

	SINGULAR	D	UAL		PLU	RAL
Nom.	ηρωs hero	N. A. V.	ἥρω-ε	N. V.	ἥρω−ες	(rarely ήρως)
Gen.	ἥρω-ος	G. D.	ἡρώ-οιν	Gen.	ήρώ-ων	
Dat.	ἥρω-ι (usually ἥρω)			Dat.	ἥρω-σι	
Acc.	ἥρω-α (usually ἥρω)			Acc.	ήρω-ας	(rarely ηρως)
Voc.	ήρως .					

a. Forms of the Attic declension (205) are gen. $\mathring{\eta}\rho\omega$, $\mathring{Mt}\nu\omega$, acc. $\mathring{\eta}\rho\omega\nu$.

⁻eos, -ea, -ees(?), -ea. In the dat. pl. Hom. has β é λ e σ oi, β é λ e σ i, and β e λ é ϵ o σ i (221 D. 2) from β é λ os missile.

^{2.} Stems in as are generally open in Hom. ($\gamma \acute{\eta} \rho a o s$, $\gamma \acute{\eta} \rho a i$), but we find $-a\iota$ in the dat. sing., $\kappa \rho \epsilon \acute{\omega} \nu$ and $\kappa \rho \epsilon \iota \acute{\omega} \nu$ in the gen. pl. In the nom. and acc. pl. a is short ($\gamma \acute{\epsilon} \rho \check{\alpha}$), and this is sometimes the case in Attic poetry ($\kappa \rho \acute{\epsilon} \check{\alpha}$). Hom. has $\delta \acute{\epsilon} \pi a \sigma \sigma \iota$ and $\delta \epsilon \pi \acute{a} \epsilon \sigma \sigma \iota$ ($\delta \acute{\epsilon} \pi a s \ cup$).

^{3.} In Hom. and Hdt. some words in -as show ε for a before a vowel. Hom.: οδ-δas ground, οδδεος, οδδεϊ and οδδει; κῶas fleece, κώεα, κώεσι; Hdt.: γέρας, γέρεος, but κρέας, κρέως, κρεών. In Attic poetry: βρέτας image, βρέτεος, βρέτει, etc. Cp. 228 D.

²³⁴ D. Hom. has κλέα (for κλέα'?), and, in proper names, $-\kappa\lambda\hat{\eta}s: -\kappa\lambda\hat{\eta}os, -\kappa\lambda\hat{\eta}\iota$, $-\kappa\lambda\hat{\eta}a$ (open -έεοs, -έεϊ, -έεα may be read). Hdt. has $-\kappa\lambda\hat{\epsilon}os, -\hat{\epsilon}\ddot{\iota}$, -έα. Attic poetry often has $-\kappa\lambda\hat{\epsilon}\eta s$, -έει, -εεs.

²³⁵ D. Hom. and Ion. $\dot{\eta}$ $\dot{\eta}\omega s$ dawn ($\dot{\eta}o\sigma$ -) is inflected like $a\dot{l}\delta\omega s$. For Hom. $a\dot{l}\deltao\tilde{o}s$, $\dot{\eta}\hat{\omega}$ we may read $a\dot{l}\delta\dot{o}s$, $\dot{\eta}\dot{o}a$. Attic $\ddot{\epsilon}\omega s$ is declined according to 207 and 211. Hom. has $\dot{l}\delta\rho\dot{o}a$ from $\dot{l}\delta\rho\dot{\omega}s$ sweat (usually a τ stem). Cp. 226 D.

²³⁶ D. Hom. has ήρωϊ (for ήρω read ήρωϊ), ήρωα (or ήρω'), ήρωες, ήρωας; Μίνωα and Μίνω. Hdt. has gen. Μίνω and Μίνωος, acc. πάτρων, ήρων, but μήτρωα.

STEMS IN & AND U

237. Most stems in ι and some stems in υ show the pure stem vowel only in the nom., acc., and voc. sing. In the other cases they show an ϵ in place of ι and υ , and $-\omega$ s instead of $-\omega$ s in the gen. sing. Contraction takes place in the dat. sing., nom. and acc. dual, and nom. pl.

SINGULAR

	ή πόλις city	ό πηχυς forearm	τὸ ἄστυ town ἡ	σῦς <i>sow</i> ὁ	ixθús fish
	$(\pi \circ \lambda \iota -)$	$(\pi\eta\chi v$ -)	(ἀστυ-)	(ov-)	$(i\chi\theta v-)$
Nom.	πόλι-ς	πηχυ-ς	ἄστυ	σῦ−ς	ιχθύ−s
Gen.	πόλε-ως	πήχε-ως	ἄστε-ως	συ-ός	ίχθύ-ος
Dat.	(πόλε-ι) πόλει	(πήχε-ι) πήχει	(αστε-ι) αστει	συ-t	λχθύ-ϊ
Acc.	πόλι-ν	πῆχυ-ν	ἄστυ	σῦ-ν	ὶχθΰ-ν
Voc.	πόλι	πῆχυ	äorv	σῦ	ιχθέ
		DUAL			
N.A.V	. (πόλε-ε) πόλει	(πήχε-ε) πήχει	$(\cdot{a}\sigma au\epsilon-\epsilon)\cdot{a}\sigma au\epsilon$ ι	σύ-ε	ἰχθύ−ε
	πολ€οιν				λχθύ-οιν
		PLURAL	,		
N.V.	(πολε-ες) πόλεις (πήχε-ες) πήχεις	(ἄστε-α) ἄστη	σύ-ες	λχθύ-ες
Gen.	πόλε-ων	πήχε-ων	αστε-ων	συ−ῶν	ιχθύ-ων
Dat.	πόλε-σι	πήχε-σι	αστε-σι	συ-σί	ἰχθύ-σι
Acc.	πόλεις	πήχεις	(ἄστε-α) ἄστη	σ ນ ŝ s	lχθûs

238. Stems in and v are of two kinds: -

 a. Stems in ι with gen. -εως, as (masc.) μάντις seer; (fem.) πόλις city, ποίησις poetry, δύναμις power, στάσις faction, ὖβρις outrage.

Hom. has also forms with η : $\pi \delta \lambda \eta \sigma s$, $\pi \delta \lambda \eta \sigma s$, $\pi \delta \lambda \eta \sigma s$.

²³⁷ D. 1. ι stems. a. Doric, Aeolic, and New Ionic retain ι ; as $\pi \delta \lambda \iota s$, $\pi \delta \lambda \iota o s$, $\pi \delta \lambda \iota$ (from $\pi \delta \lambda \iota \iota \iota$) and rarely $\pi \delta \lambda \epsilon \iota$ in Hdt., $\pi \delta \lambda \iota \nu$, $\pi \delta \lambda \iota$, $\pi \delta \lambda \iota e s$, $\pi \delta \lambda \iota e s$, $\pi \delta \lambda \iota e s$, and $\pi \delta \lambda \iota e s$.

b. Hom. has πόλις, πόλιος, πόλις, πόλει or -ι (some read πόλι, as κόνι; πόσει is correct) and πτόλει, πόλιν, πόλι; pl. πόλιες, πολίων, πόλεσι (some read πόλισι) or πολίεσσι (221 D. 2) έπάλξεσιν, πόλις or πόλιας (πόλεις in some texts).

^{2.} v stems. a. Ionic, Doric, and Aeolic have πήχεες, ἄστες, ἄστες; in the gen. sing. -os (πήχεος, ἄστεος). In the dat sing. of words of more than one syllable Hom. has -vi or -vi, as νέκνι (νέκνις corpse), but Hdt. does not show -vi.

b. The gen. pl. has the regular accent $(\pi\eta\chi\epsilon\omega\nu$, ἀστέων). On the dat. $\pi\epsilon\lambda\epsilon$ κεσσι, νέκυσσι, πίτυσσι (some read νέκῦσι, πίτῦσι), νεκύεσσι, see 221 D. 2. Hom. has acc. $l\chi\theta\hat{v}$ s and $l\chi\theta\hat{v}$ as, Hdt. has $l\chi\theta\hat{v}$ as very rarely.

- b. Stems in ι with gen. -ιος; as Λύγδαμις Lygdamis, gen. Λυγδάμιος.
- a. Stems in v with gen. -vos; as (masc.) μνς mouse, ιχθύς fish; (fem.) δρύς oak, ὀφρυς eyebrow, ισχύς force.
 - b. Stems in υ with gen. -εως: as (mase.) πῆχυς forearm, πέλεκυς ax; (neut.) ἄστυ town.
- 239. Stems in ι and υ vary with stronger stems, of which ϵ in the cases other than nom., acc., and voc. sing. is a survival. Thus:
- a. ι , υ , as in $\pi \delta \lambda \iota$ - ς , $\pi \hat{\eta} \chi \upsilon$ - ς .
- ει, ευ, which before vowels lost their ι and υ (37), as in πολε(ι)-ι, πολε(ι)-ες,
 πηχε(ν)-ες; which contract to πόλει, πόλεις, πήχεις.
- **240.** Accent. $\pi \acute{o} \lambda \epsilon \omega_s$ (138 a) retains the accent of the earlier (and Hom.) $\pi \acute{o} \lambda \eta$ -os (from the stem $\pi o \lambda \eta$ -), which, by transference of quantity (29), became $\pi \acute{o} \lambda \epsilon \omega_s$. The accent of the gen. pl. follows that of the gen. sing.
- **241.** Forms. The dual $\pi\delta\lambda\epsilon\epsilon$ occurs in some Mss.; $i\chi\theta\hat{v}$ is rare (comedy). Acc. pl. $\pi\delta\lambda\epsilon\iota s$, $\pi\dot{\eta}\chi\epsilon\iota s$ are borrowed from the nom. $i\chi\theta\hat{v}s$ is from $i\chi\theta\nu\nu s$ (- $\nu\nu s$ occurs in Doric). The rare nom. pl. $i\chi\theta\hat{v}s$ (comedy) is the acc. form used as the nom.

243.	STEMS	IN	ευ,	αυ,	ου

	, ,		
	SINGULAR		
ό βασιλεύ-ς	ή γραθ-ς	ή ναθ-ς	ό ή βοῦ-ς
king	old woman	ship	ox, cow
βασιλεύ-ς	γραῦ-ς	ναῦ-ς	βοῦ-ς
βασιλέως	γρα-ός	ve-65	βο-ός
βασιλεῖ	γρᾶ-t	νη-t	βo-t
βασιλέ-α	. γραθ-ν	ναῦ-ν	βοῦ-ν
βασιλεῦ	γραῦ	ναῦ	βοῦ
	DUAL		
βασιλή	γρα-ε	νη̂-€	βό-ε
βασιλέ-οιν	γρα-οίν	ve-oîv	βο-οίν
	PLURAL		
βασιλής, later βασιλείς	γρᾶ-ες	νη-ες	βό-€\$
βασιλέ-ων	γρα-ών	νε−ῶν	βο-ῶν
βασιλεῦ-σι	γραυ-σί	ναυ-σί	βου-σί
βασιλέ-ās	γραῦ-ς	ναῦ-ς	βοῦ-ς
	δ βασιλεύ-ς king βασιλεύ-ς βασιλέ-ως βασιλέ-α βασιλέο βασιλέο βασιλή βασιλέ-οιν βασιλές βασιλές βασιλές βασιλές	king old woman βασιλεύ-ς γραῦ-ς βασιλέ-ως γρᾶ-ός βασιλέ-α γραῦ-ν βασιλεῦ γραῦ DUAL γρᾶ-ε βασιλέ-οιν γρᾶ-οῖν PLURAL βασιλέγς βασιλέις γρᾶ-ες βασιλέ-ων γρᾶ-ῶν βασιλεῦ-σι γραυ-σί	

²⁴² D. Hom. has $\delta \ddot{v}s$, δtos and olds, $\delta \ddot{v}v$, $\delta \ddot{v}es$, $\delta t\omega v$ and $ol \hat{\omega}v$, $\delta te\sigma\sigma\iota$ (of $e\sigma\sigma\iota$ of $e\sigma\sigma\iota$) and $\delta e\sigma\sigma\iota$, $\delta \ddot{v}s$ ($\tilde{\iota}$).

²⁴³ D. 1. Hom. has $\beta a \sigma i \lambda \hat{\eta} o s$, $-\hat{\eta} i$, $-\hat{\eta} a$, $-\epsilon \hat{v}$, $-\hat{\eta} \epsilon s$, $-\epsilon \hat{v} \sigma i$ (and $-\hat{\eta} \epsilon \sigma \sigma i$), $-\hat{\eta} a s$.

- **244.** Substantives in -εύς preceded by a vowel may contract in the gen. and acc. sing. and pl.; as άλιεύς fisherman, gen. άλιέως or άλιως, acc. άλιέα or άλια, gen. pl. άλιέων or άλιων, acc. pl. άλιέας or άλιας.
- **245.** Other Forms. a. In the drama words in $-\epsilon \hat{v}_{S}$ rarely show $-\hat{\epsilon}\tilde{\alpha}$ in acc. sing., $-\hat{\epsilon}\tilde{\alpha}_{S}$ in acc. pl. $-\hat{\epsilon}o_{S}$ and $-\hat{\eta}o_{S}$, $-\hat{\eta}e_{S}$, $-\hat{\eta}a_{S}$ also occur.
- b. The nom. pl. in Old Attic ended in $-\hat{\eta}_s$ ($\beta \alpha \sigma \iota \lambda \hat{\eta}_s$) from $-\hat{\eta}_s$. - $\epsilon \epsilon_s$ occurs rarely, but is suspected. $\beta \alpha \sigma \iota \lambda \epsilon \hat{\iota}_s$ (regular on inscriptions after 329 B.c.) is from analogy to words like $\hat{\eta}\delta\epsilon\hat{\iota}_s$. The nom. dual in $-\hat{\eta}$ ($\beta \alpha \sigma \iota \lambda \hat{\eta}$) is from $-\hat{\eta}\epsilon$.
- **246.** Stem Variation. Stems ending in ϵv , av, ov lose v before case endings beginning with a vowel (37). Stems in ϵv show the pure form only in the vocative; other forms are derived from the stronger stem ηv . ηv and $\bar{a}v$ before a consonant become ϵv , $\check{a}v$ as in $\beta a\sigma \iota \lambda \hat{\epsilon} \hat{v} \hat{s}$, $\beta a\sigma \iota \lambda \hat{\epsilon} \hat{v} \hat{o} \iota$, $va\hat{v} \hat{s}$, $vav\hat{o} \hat{\iota}$. From $\beta a\sigma \iota \lambda \hat{\eta}(\digamma)$ -os, $-\hat{\eta}(\digamma)$ - ι , $-\hat{\eta}(\digamma)$ -a, $-\hat{\eta}(\digamma)$ -as come, by 29, the Attic forms. So $v\epsilon \hat{\omega} s$ is derived from $v\eta(\digamma)$ -os. In $\beta a\sigma \iota \lambda \hat{\epsilon} \hat{\omega} v$, $v\epsilon \hat{\omega} v$, ϵ is shortened from the η of $\beta a\sigma \iota \lambda \hat{\eta} \omega v$, $v\eta \hat{\omega} v$ by 34. βo -os, etc. are from the stem βov - $(\beta o\digamma)$.

STEMS IN OU (OU)

- 247. Stems in $o\iota$, with nominative in $-\dot{\omega}$, turn ι into unwritten ι (37) before endings beginning with a vowel. $\dot{\eta}$ $\pi \epsilon \iota \theta \dot{\omega}$ persuasion is thus declined:
- N. πειθώ. G. (πειθό-ος) πειθοῦς. D. (πειθό-ι) πειθοῦ. A. (πειθό-α) πειθώ. V. πειθοῦ. Dual and plural forms of this declension are wanting.

Also -\(\ellipsi_0\), -\(\ellipsi_1\), -\(\ellipsi_1\), -\(\ellipsi_1\), -\(\ellipsi_1\) and -\(\ellipsi_1\) are not common. 'A\(\tau\rho\ellipsi_0\), T\(\overlipsi_0\) shave -\(\ellipsi_1\rho)-os, etc. regularly (T\(\overlipsi_0\)\vartheta\(\hat{\text{from T}\vartheta\ellipsi_0}\)). Hdt. has -\(\ellipsi_0\), -\(\ellipsi_1\) \(\ellipsi_1\), -\(\ellipsi_1\), -

2. Hom. has $\gamma \rho \eta \hat{v}$ s or $\gamma \rho \eta \hat{v}$ s, $\gamma \rho \eta \hat{t}$, $\gamma \rho \eta \hat{v}$ and $\gamma \rho \eta \hat{v}$; $\beta \delta \epsilon \sigma \sigma \iota$ (and $\beta o v \sigma \iota$), $\beta \delta a s$ (and $\beta o \hat{v}$ s), $\beta \hat{\omega} \nu$ acc. sing. H 238.

3. The declension of vaûs in Doric, Homer, and Herodotus is as follows:

		SINGU	LAR		PLURAL	
	Dorie	Homer	Hdt.	Dorie	Homer	Hdt.
Nom.	vaû-s	บ ทุง-s	vηข-s	να̂-ες	νή-ες, νέ-ες	vé-es
Gen.	να-ός	νη-ός,	ve-ós	να-ῶν	νη-ῶν,	νε-ῶν
		ve-ós	(and vn-os?)		νε-ῶν	
Dat.	vā-î	vŋ-t	νη-ΐ	ναυ-σί,	νηυ-σί,	νηυ-σί
				νά-εσσι	νή-εσσι, νέ-εσσι	
Acc.	ναθ-ν	νη-a,	νέ-a	vâ-as	νη-as,	vé-as
		vé-a			vé-as	

Hom. has ναυσί in ναυσικλυτός. Aeolic: νᾶος (gen.), νᾶϊ, νάεσσιν.

247 D. In Ionic the forms are contracted (πειθοῦς, etc.). Hdt. has acc. Ιοῦς from Ἰιά, Λητοῦν, but also πειθώ.

- a. A stronger form of the stem is ω_i , seen in the earlier form of the nom. $(\sum_{\alpha\pi}\phi_{\omega_i}', \Lambda_{\eta\tau_{\omega_i}'})$. The accusative has the accent of the nominative.
 - b. When dual and plural occur, they are of the second declension.
- c. A few words, as ħ εἰκών image, ἡ ἀηδών nightingale, properly from stems in ον, have certain forms from this declension: εἰκοῦς, εἰκώ, νοc. ἀηδοῦ.

CASES IN $-\phi\iota(\nu)$

248. Cases in $-\phi\iota(v)$. — $-\phi\iota(v)$ is often added to substantive and adjective stems in Hom. to express, in both sing. and pl., relations of the genitive and dative cases, chiefly those belonging originally to the lost instrumental, locative, and ablative. From \bar{a} stems are made singulars, from o stems singulars or plurals, from consonant stems almost always plurals. (a) Instrumental: $\beta \acute{\iota} \eta - \phi \iota$ by might, $\acute{\epsilon} \tau \acute{\epsilon} \rho \eta - \phi \iota$ with the other (hand), $\delta \alpha \kappa \rho \nu \acute{\epsilon} - \phi \iota \nu$ with tears; (b) Locative: $\theta \acute{\nu} \rho - \phi \iota$ at the door, $\mathring{\delta} \rho \epsilon \sigma - \phi \iota$ on the mountains; (c) Ablative: $\kappa \epsilon \phi \alpha \lambda \mathring{\eta} - \phi \iota \nu$ from off the head, $\grave{\epsilon} \kappa$ $\pi o \nu \tau \acute{\epsilon} - \phi \iota \nu$ from off the sea, $\mathring{a} \pi \mathring{o} \nu \alpha \mathring{\nu} - \phi \iota \nu$ from the ships.

IRREGULAR SUBSTANTIVES

- **249.** The gender in the sing, and in the pl. may not be the same: ὁ σῖτος grain, τὰ σῖτα; ὁ δεσμός chain, τὰ δεσμά chains (οἱ δεσμοί cases of imprisonment); τὸ στάδιον stade, race-course, pl. τὰ στάδια and οἱ στάδιοι.
- **250.** Heteroclites (ἐτερόκλιτα differently declined) are substantives having two different stems, but a common nom. sing.: σκότος darkness, σκότου, σκότω, etc. (like $\mathring{l}ππου$, $\mathring{l}ππω$) or σκότους, σκότει (like γένους, γένει).
- a. Many compound proper names in -ης (especially names of persons not Greeks) have forms of the 1 and 3 decl., as Τισσαφέρνης, -νους, -νη and -νει, -νην.
- **251.** Metaplastic forms (μεταπλασμός change of formation) are those formed from another stem than that of the nom. sing.: ὁ ὁνειρο-ς dream, gen. ὀνείρατ-ος, or (less freq.) ὀνείρου; so τὸν ᾿Απόλλωνα and τὸν ᾿Απόλλω (230), τοῦ υἰέος and τοῦ υἰοῦ (254, 26).
- **252.** Defectives are substantives having, by reason of their meaning or use, only one number or only certain cases. Sing. only: δ ἀήρ air, δ αἰθήρ upper air. Pl. only: τὰ Διονύσια, τὰ Ὀλύμπια the Dionysiac (Olympic) festival. In some cases only: ὧ μέλε my good sir or madam; ὄναρ dream.
- **253.** Indeclinables have one form for all cases: τὸ χρεών, τοῦ χρεών, etc. fatality, τὸ λέγειν to speak, most cardinal numbers (τὸ δέκα ten).

254. LIST OF THE PRINCIPAL IRREGULAR SUBSTANTIVES

άρήν (ὁ, ἡ) lamb, sheep, stems ἀρεν-, ἀρν-, ἀρνα-. Thus ἀρν-ός, ἀρν-ί, ἄρν α, ἄρν-ες, ἀρν-ῶν, ἀρνά-σι (Hom. ἄρν-εσσι), ἄρν-ας. ἀμνός (2 decl.) is commonly used for the nom. sing.

- 2. "Apps (6) Ares, stems 'Apes-, 'Apes- from 'Apes-. G. "Apes (poet. "Apes), D. "Apel, A. "Ap η (poet."Apea), "Ap η v, V. "Apes. Epic G. "Ap η os, "Apes, D. "Ap η l, "Apei, A. "Ap η a, "Ap η v. Hdt. "Apes, "Apel, "Apea.
- 3. γάλα (τό) milk (115), γάλακτ-ος, γάλακτ-ι, etc.
- γέλως (δ) laughter, γέλωτ-os, etc. Attic poets A. γέλωτα or γέλων. Hom.
 D. γέλω from Aeol. γέλος, Α. γέλω, γέλων (γέλον?). Cp. 226 D.
- 5. γόνυ (τό) knee, γόνατ-ος, etc. Ionic and poetic γούνατ-ος, γούνατ-ι, etc. Epic also γουν-ός, γουν-ί, γοῦν-α, pl. γούν-ων, γούν-εσσι (221 D. 2). The forms with ou are from γονς- (32 D. 1); cp. Lat. genu.
- 6. γυνή (ή) woman, γυναικ-ός, γυναικ-ί, γυναικ-α, γύναι (115); dual γυναικ-ε, γυναικ-οῦν; pl. γυναικ-ες, γυναικ-ῶν, γυναιξί, γυναικ-ας.
- 7. δάκρυον (τό) tear, δακρύου, etc. δάκρυ (τό) poetic, D. pl. δάκρυσι.
- 8. δένδρον (τό) tree, δένδρου, etc. Also D. sing. δένδρει, pl. δένδρη, δένδρεσι. Hdt. δένδρον, δένδρεον and δένδρος.
- 9. δόρυ (τό) spear, δόρατ-ος, δόρατ-ι, pl. δόρατ-α, etc. Poetic δορ-ός, δορ-ί (also in prose) and δόρ-ει (like ἄστει). Ionic and poetic δούρατ-ος, etc., Epic also δουρ-ός, δουρ-ί, dual δοῦρ-ε, pl. δοῦρ-α, δούρ-ων, δούρ-εσσι (221 D. 2). The forms with ou are from δορε- (32 D. 1).
- 10. ἔρως (ὁ) love, ἔρωτ-ος, etc. Poetical ἔρος, ἔρω, ἔρον. Cp. 226 D.
- Zeús (δ) Zeus, Δι-ός, Δι-ί, Δί-α, Ζεῦ. Ζεύς is from Διευς; Δι-ός, Δι-ί (Δί Pind.), Δί-α from Διε-. Ionic and poetic Zηνός, Ζηνί, Ζῆνα.
- 12. θέμις (ή) justice and the goddess Themis (θεμιδ-), θέμιδ-ος, θέμιδ-ι, θέμι-ν. Hom. θέμιστ-ος, etc. Pind. θέμιτ-ος, θέμι-ν, θέμιτ-ες. Hdt. θέμι-ος.
- 13. κάρὰ (τό) head (poetic) used in Attic only in N. A. V. sing., but dat. κάρα. Other cases are from the stem κρᾶτ-, G. κρᾶτ-ός, D. κρᾶτ-ί, also τὸ κρᾶτα Ν. Α. sing.; Α. pl. κρᾶτ-ας. Ερίς shows the stems κρᾶατ-, κρᾶτ-, καρητ-, καρηνο-. Ν. κάρη, G. κρᾶατος, κρᾶτός, καρήατος, κάρητος, D. κρᾶατι, κρᾶτί, καρήατι, κάρητι, Α. κάρη, κάρ. Ν. pl. κάρᾶ, κρᾶατα, καρήατα, and κάρηνα. G. κρᾶτων, καρήνων, D. κρᾶσί, Α. κρᾶτα.
- 14. κύων (ὁ, ἡ) dog, κυν-ός, κυν-ί, κύν-α, κύον; κύν-ε, κυν-οιν; κύν-ες, κυν-ων, κυσί, κύν-ας.
- λâaş (ὁ) stone, also λâs, poetic: G. λâoş (or λάου), D. λâü, A. λâaν, λâν, λâa; dual λâe; pl. λâ-ες, λά-ων, λά-εσσι or λά-εσι.
- μάρτυς (ὁ, ἡ) witness, μάρτυρ-ος, etc., but D. pl. μάρτυ-σι. Hom. has N. μάρτυρος, pl. μάρτυροι.
- Οἰδίπους (ὁ) Oedipus, G. Οἰδίποδος, Οἰδίπου, Οἰδιπόδα (Dor.), D. Οἰδίποδι,
 Α. Οἰδίπουν, Οἰδιπόδαν (Dor.), V. Οἰδίπους, Οἰδίπου, Οἰδιπόδα.
- δνειρος (δ) and ὅνειρον (τό, Ionic and poetic) dream, ὀνείρου, etc., but also ὀνείρατ-ος, etc. τὸ ὅναρ only in N. A.
- όρνῖς (ὁ, ἡ) bird (226). A. ὅρνῖν (218), ὅρνῖθα (also Hdt.). Poetic ὅρνῖς,
 Α. ὅρνῖν; pl. N. ὅρνεις, G. ὅρνεων, A. ὅρνεις, ὅρνῖς. Dor. G. ὅρνῖχ-ος, etc.
- 20. ὅσσε dual, two eyes, poetic: pl. G. ὅσσων, D. ὅσσοις (ὅσσοισι).
- οὖs (τό) ear, ἀτ-ός, ὧτ-ί, pl. ὧτ-α, ὥτ-ων (178), ἀσί; from the stem ἀτ-from οὐ(σ)ατ-, whence ὀ(ν)ατ-. Hom. G. οὕατ-ος, pl. οὕατ-α, οὕασι and ἀσί.

- 22. Πνύξ (ή) Pnyx (111), Πυκν-ός, Πυκν-ί, Πύκν-α; also Πνυκ-ός, Πνυκ-ί, Πνύκ-α.
- 23. πρεσβευτής (δ) envoy in the pl. usually substitutes the forms of the poetic πρέσβυς old man. N. sing. πρεσβευτής, G. πρεσβευτοῦ, etc., N. pl. πρέσβεις, G. πρέσβεων, D. πρέσβεσι, Α. πρέσβεις (rarely πρεσβευταί, etc.). πρέσβυς old man is poetic in the sing. (Α. πρέσβυς, V. πρέσβυ) and pl. (πρέσβεις); πρέσβυς envoy is poetic and rare in the sing. (dual πρεσβη̂ is from πρεσβεύς). πρεσβύτης old man is used in prose and poetry in all numbers.
- 24. πῦρ (τό) fire, πυρ-ός, πυρ-ί, pl. τὰ πυρά watch-fires, 2 decl.
- 25. ὕδωρ (τό) water, ὕδατ-ος, ὕδατ-ι, pl. ὕδατ-α, ὑδάτ-ων, ὕδασι.
- 26. viós (ὁ) son has three stems: 1. vio-, whence vioῦ, etc. 2. viv-, whence viεῦς, viεῖ, dual viεῖ, viεῖον, pl. viεῖς, viεῶν, viεῖς. vio- and viv-sometimes lose their ι (37): νοῦ, νέος, etc. 3. vi- in Hom. viος, viι, νία, νίε, νίες, νίασι, νίας.
- 27. χείρ (ἡ) hand, χειρ-ός, χειρ-ί, χεῖρ-α; dual χεῖρ-ε, χερ-οῖν; pl. χεῖρ-ες, χειρ-ῶν, χερ-σί, χεῖρ-ας. Poetic also, χερ-ός, χερ-ί, etc.; dual, χειρ-οῖν. Hom. agrees with Att. prose and Hdt., except that he has also χερ-ί, χείρ-εσσι and χείρ-εσι.

28. χρώς (ὁ) skin, χρωτ-ός, χρωτ-ί (but χρῷ in the phrase ἐν χρῷ near), χρῶτ-a. Poetic χρο-ός, χρο-t, χρό-a, like alδώς (uncontracted), 235.

DECLENSION OF ADJECTIVES

ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS

- 255. Adjectives of Three Endings. Most adjectives of the vowel declension have three endings: -os, - η (or - \tilde{a}), -o ν . The masculine and neuter are declined according to the second declension, the feminine according to the first.
- a. When ϵ , ι , or ρ (25, 26, 188) precedes -os the fem. ends in - \bar{a} , not in - η . But adjs. in -oos (not preceded by ρ) have η . Those in - ρ oos have \bar{a} . See 259 d.
 - 256. ἀγαθός good, ἄξιος worthy, μακρός long are thus declined:

SINGULAR

Nom. άγαθός άγαθή άγαθόν άξιος άξία άξιον μακρός μακρά μακρόν άξίου άξίας άξίου μακρού μακράς μακρού Gen. άγαθοῦ άγαθης άγαθοῦ Dat. άγαθή άγαθώ άξίω άξία άξίω μακρώ μακρά μακρώ άγαθώ άγαθόν άγαθήν άγαθόν άξιον άξίαν άξιον μακρόν μακράν μακρόν Acc. Voc. άγαθέ άγαθή άγαθόν مْدِرة مُدِرْهَ äkiov μακρέ μακρά μακρόν

²⁵⁴ D. 26. Hom. has also viós, viov, vióv, vié, vióv, viovo; viéos, viéi, viéa, viées and viers, viéas. The syllable vi is sometimes short in viós, vióv, vié (37, cp. 37 a).

DUAL

 $N.\,A.\,V.$ άγαθώ άγαθά άγαθω άξίω άξίω μακρώ μακρώ μακρώ $G.\,D.$ άγαθοῖν άγαθαῖν άγαθοῖν άξίοιν άξίοιν άξίοιν μακροῖν μακροῖν μακροῖν

PLURAL

άξιοι άξιαι άξια N. V. άγαθοί άγαθαί άγαθά μακροί μακραί μακρά άναθων άναθων άναθων άξίων άξίων άξίων Gen. μακρών μακρών μακρών Dat. άγαθοῖς άγαθαῖς άγαθοῖς átions átians átions μακροίς μακραίς μακροίς Acc. άγαθούς άγαθάς άγαθά άξίους άξίας ἄξια μακρούς μακράς μακρά

a. The accent in the fem. nom. and gen. pl. follows that of the masc.: $\mathring{a}\xi\iota u_{\ell}$, $\mathring{a}\xi\iota \omega_{\ell}$, not $\mathring{a}\xi\iota \omega_{\ell}$. Cp. 176.

b. All adjectives and participles may use the masc. instead of the fem. dual forms: $\tau \grave{\omega} \grave{\alpha} \gamma a \theta \grave{\omega} \mu \eta \tau \acute{\epsilon} \rho \epsilon$ the two good mothers.

257. Adjectives of Two Endings.—Adjectives using the masculine for the feminine are called adjectives of two endings. Most such adjectives are compounds.

258. ἄδικος unjust (à- without, δίκη justice), φρόνιμος prudent, and τλεως propitious are declined thus:

			SINGULAR			
Ma	sc. and Fem.	Neut.	Masc. and Fem.	Neut.	Masc. and Fem	. Neut.
Nom.	ἄδικος	ἄδικον	φρόνιμος	φρόνιμον	ίλεως	ξλεων
Gen.	άδίκου	άδίκου	φρονίμου	φρονίμου	ΐλεω	τλεω
Dat.	άδίκω	άδίκω	φρονίμω	φρονίμω	ίλεφ	ξγεώ
Acc.	ἄδικον	ἄδικον	φρόνιμον	φρόνιμον	ξλεων	ξλεων
Voc.	ἄδικε	ἄδικον	φρόνιμε	φρόνιμον	ťλεως	ξλεων
			DUAL			
N. A. V	. άδίκω	άδίκω	φρονίμω	φρονίμω	ΐλεω	ťλεω
G. D.	άδίκοιν	άδίκοιν	φρονίμοιν	φρονίμοιν	ίλεων	ξλεών
			PLURAL			
N. V.	ἄδικοι	ἄδικα	φρόνιμοι	φρόνιμα	ξλεφ	ίλεα
Gen.	ἄδίκων	άδίκων	φρονίμων	φρονίμων	ίλεων	ξλεων
Dat.	άδίκοις	άδίκοις	φρονίμοις	φρονίμοις	ίλεως	ξλεώς
Acc.	άδίκους	ἄδικα	φρονίμους	φρόνιμα	ξλεως	ίλεα

256 D. In the fem. nom. sing. Ionic has $-\eta$, never $-\bar{a}$; in the fem. gen. pl. Hom. has $-4\omega\nu$ (less often $-6\omega\nu$); Hdt. has $-6\omega\nu$ in oxytone adjectives and participles, and so probably in barytones.

258 D. Hom. has thaos or thaos; $\pi \lambda \epsilon i os$, $\pi \lambda \epsilon i$

a. Like ἄδικος and φρόνιμος are declined ἄ-λογος irrational, ἄ-τίμος dishonored, ἀ-χρείος useless, ἔμ-πειρος experienced, ἐπί-φθονος odious, ὑπ-ήκοος obedient; βάρβαρος barbarian, ημερος tame, ησυχος quiet.

b. Like ἔλεως are declined other adjectives of the Attic declension (205),
 as ἀξιάχρεως serviceable. For the accent, see 138 b. Adjectives in -ως, -ων

have -a in the neut. pl., but ἔκπλεω occurs in Xenophon.

- c. $\pi\lambda \epsilon \omega_s$ full has three endings: $\pi\lambda \epsilon \omega_s$, $\pi\lambda \epsilon \omega_r$, pl. $\pi\lambda \epsilon \omega_r$, $\pi\lambda \epsilon \omega_r$, but most compounds, as $\epsilon \mu \pi \lambda \epsilon \omega_s$ quite full, have the fem. like the masc. $\sigma \omega_s$ safe has usually singular N. $\sigma \omega_s$ masc. fem. (fem. rarely σa), $\sigma \omega_r$ neut., A. $\sigma \omega_r$; plural N. $\sigma \omega_r$ masc. fem., σa neut., A. $\sigma \omega_r$ masc. fem., σa neut. Other cases are supplied by $\sigma \omega_s$, $\sigma \omega_r$, $\sigma \omega_r$, $\sigma \omega_r$ also occurs in the accusative.
- d. In poetry, and sometimes in prose, some adjectives commonly of two endings have a feminine form, as $\pi\acute{a}\tau\rho\iota\sigma$ paternal, $\beta\acute{a}\iota\sigma$ violent; and some commonly of three endings have no feminine, as $\mathring{a}\nu\alpha\gamma\kappa\alpha\imath\sigma$, necessary, $\acute{\phi}\acute{\iota}\lambda\iota\sigma$ friendly.
- **259.** Contracted Adjectives. Most adjectives in - ϵ 05 and - ϵ 05 are contracted. Examples: $\chi \rho \acute{\nu} \sigma \epsilon$ 05 golden, $\mathring{\alpha} \rho \gamma \acute{\nu} \rho \epsilon$ 05 silver, $\mathring{\alpha} \pi \lambda \acute{\nu} o$ 05 simple.

			SINGULAR			
N. V.	(χρύσεος)	χρῦσοῦς	$(\chi \rho \bar{v} \sigma \epsilon \tilde{a})$	χρῦση	(χρΰσεον)	χρῦσοῦν
Gen.	(χρῦσ έου)	χρῦσοῦ	(χρῦσέᾶς)	χρῦσῆς	(χρῦσέου)	χρῦσοῦ
Dat.	(χρῦσέψ)	χρῦσῷ	(χρῦσέα)	χρῦσῆ	(χρῦσέω)	χρῦσῷ
Acc.	(χρύσεον)	χρῦσοῦν	(χρῦσέαν)	χρῦσῆν	(χρΰσεον)	χρῦσοῦν
			DUAL			
N. A. V	. (χρῦσέω)	χρῦσώ	(χρῦσέā)	χρῦσᾶ	(χρῦσέω)	χρῦσώ
	(χρῦσέοιν)		(χρυσέαιν)	χρῦσαῖν	(χρῦσέοιν)	χρῦσοῖν
			PLURAL			
N. V.	(χρύσεοι)	χρῦσοῖ	(χρΰσεαι)	χρῦσαῖ	(χρΰσεα)	χρῦσᾶ
Gen.	(χρῦσέων)	χρῦσῶν	(χρῦσέων)		(χρῦσέων)	χρῦσῶν
Dat.	(χρυσέοις)	χρῦσοῖς	(χρῦσέαις)	χρῦσαῖς	(χρυσέοις)	χρῦσοῖς
Acc.	(χρυσέους)	χρῦσοῦς	(χρῦσέᾶς)	χρυσάς	(χρύσεα)	χρῦσᾶ
			SINGULAR			
N. V.	(ἀργύρεος)	άργυροῦς	(ἀργυρέα)	άργυρᾶ	(ἀργύρεον)	ἀργυροῦν
Gen.	(ἀργυρέου)		(ἀργυρέας)		(ἀργυρέου)	
Dat.	(ἀργυρέω)		(ἀργυρέα)		(ἀργυρέψ)	
Acc.	(ἀργύρεον)		(ἀργυρέαν)		(ἀργύρεον)	

			DUAL			
	(ἀργυρέω) (ἀργυρέοιν)		(ἀργυρέα) (ἀργυρέαιν)		(ἀργυρέω) (ἀργυρέοιν)	
			PLURAL			
N.V. Gen. Dat. Acc.	(ἀργύρεοι) (ἀργυρέων) (ἀργυρέοις) (ἀργυρέους)	άργυρῶν άργυροῖς	(ἀργύρεαι) (ἀργυρέων) (ἀργυρέαις) (ἀργυρέας)	άργυρῶν άργυραῖς	(ἀργύρεα) (ἀργυρέων) (ἀργυρέοις) (ἀργύρεα)	άργυρῶν άργυροῦ:
		-	SINGULAR	-		
Gen. Dat.	(ἀπλόος) (ἀπλόου) (ἀπλόφ)	άπλοῦς άπλοῦ άπλῷ	$(\dot{\alpha}\pi\lambda\epsilon\dot{a})$ $(\dot{\alpha}\pi\lambda\epsilon\dot{a}s)$ $(\dot{\alpha}\pi\lambda\epsilon\dot{a}a)$	άπλη άπλης άπλη	(άπλόον) (άπλόου) (άπλόω)	άπλοῦν άπλοῦ άπλῷ
Acc.	(ἁπλόον)	άπλο ῦν	(ἀπλέᾶν)	άπλην	(ἁπλόον)	άπλοῦν
	(ἁπλόω) (ἁπλόοιν)	άπλώ άπλοῖν	DUAL $(\dot{a}\pi\lambda \dot{\epsilon a})$ $(\dot{a}\pi\lambda \dot{\epsilon a}\iota \nu)$ PLURAL	άπλα άπλαι̂ν	(ἀπλόω) (ἀπλόοιν)	άπλώ άπλοῖν
N. V. Gen. Dat. Acc.	(άπλόοι) (άπλόων) (άπλόοις) (άπλόους)	άπλοῖ άπλῶν άπλοῖς άπλοῦς	(άπλ έαι) (άπλ έων) (άπλ έαις) (άπλ έας)	άπλαῖ άπλῶν ἀπλαῖς ἀπλᾶς	(ἁπλόα) (ἁπλόων) (ἁπλόοις) (ἁπλόα)	άπλα άπλων άπλοῖς άπλα

- a. So χαλκοῦς (-εος), - $\hat{\eta}$, -οῦν brazen, πορφυροῦς (-εος), - \hat{a} , -οῦν dark red, σιδηροῦς (-εος), - \hat{a} , -οῦν of iron, διπλοῦς (-οος), - $\hat{\eta}$, -οῦν twofold. Compounds of two endings (257): εὕνους, -ουν (εὕνοος) well-disposed (gen. εὕνου 204), εὕρους, -ουν (εὕροος) fair-flowing. These have open on in the neuter plural.

b. Adjectives whose uncontracted forms in the nom. sing. and pl. are proparoxytone (χρύσεος, πορφύρεος) take in the contracted forms a circumflex on their last syllable (χρῦσοῦς, πορφυροῦς) by analogy to the gen. and dat. sing. The accent of the N. A. V. dual masc. and neut. is also irregular (χρῦσώ, not χρῦσώ). Cp. 204.

c. For irregular contractions see 48. $\delta\pi\lambda\hat{\eta}$ is from $\delta\pi\lambda\hat{\epsilon a}$, not from $\delta\pi\lambda\hat{\epsilon \eta}$.

d. Some adjectives are not contracted: ἀργαλέος difficult, κερδαλέος crafty, νέος young, ὅγδοος eighth, ἀθρόος crowded (usually). Here ε intervened.

ADJECTIVES OF THE THIRD DECLENSION

260. Adjectives belonging to the consonant declension have only two endings. Such adjectives generally have stems in ϵs (nom. - ηs and - ϵs) and $\sigma \nu$ (nom. - $\omega \nu$ and - $\sigma \nu$).

261. ἀληθής (ἀληθεσ-) true, εὖ-ελπις (εὐελπιδ-) hopeful are thus declined :

SINGULAR

M	[asc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	άληθής	άληθές	εὔελπις	εὔελπι
Gen.	$(\partial_{\lambda}\eta\theta\epsilon - o_{S})$ $\partial_{\lambda}\eta\theta$	ηθοῦς	εὐέλπ	ιδ-05
Dat.	$(a\lambda\eta\theta\epsilon\iota)$ $a\lambda\iota$	ηθεῖ	€ὐέλπ	ιδ-ι
Acc. $(\dot{a}\lambda\eta\theta\dot{\epsilon}-a)$	άληθη	άληθές	εὔελπιν	εὔελπι
Voc.	ἀληθές	άληθές	. εὔελπ	ι

DUAL

N. A. V.	$(\mathring{a}\lambda\eta\theta\acute{\epsilon}-\epsilon)$ $\mathring{a}\lambda\eta\theta\epsilon$ î	εὐέλπιδ-ε
G. D.	(ἀληθέ-οιν) άληθοῖν	εὐελπίδ-οιν

PLURAL

N. V. $(\dot{a}\lambda\eta\theta\dot{\epsilon}-\epsilon\varsigma)$	άληθεῖς	$(\mathring{a} λ η θ \acute{\epsilon} - a) \mathring{a} λ η θ \mathring{\eta}$	εὐέλπιδ-ες	εὐέλπιδ-α
Gen.	$(d\lambda\eta\theta\epsilon\omega\nu)$	ἀληθῶν	εὐελπ	ίδ-ων
Dat.	(ἀληθέσ-σι 93)	άληθέσι	εὐέλπ	ıoı
Acc.	άληθεῖς	$(rac{d}{a} λ η heta \epsilon - a)$ άληθή	εὐέλπιδ-ας	εὐέλπιδ-α

a. The accusative pl. $d\lambda\eta\theta\epsilon\hat{\imath}_{s}$ has the form of the nominative.

b. Compound adjectives in -ηs not accented on the last syllable show recessive accent even in the contracted forms; as αὐτάρκης self-sufficient, neut. αὕταρκες, gen. pl. αὐτάρκων, not αὐταρκῶν. Exceptions are words in -ώδης, -ώλης, -ώρης, -ήρης, as εὐῶδες sweet-smelling, ποδῆρες reaching to the feet. But τριήρων, not τριηρῶν, from τριήρης, 233 c.

c. $\epsilon\epsilon(\sigma)a$ becomes $\epsilon\bar{a}$, not $\epsilon\eta$ (48): $\epsilon\dot{v}$ κλ $\epsilon\hat{a}$, $\dot{\epsilon}v$ δ $\epsilon\hat{a}$ for $\epsilon\dot{v}$ κλ $\epsilon\dot{\epsilon}a$, $\dot{\epsilon}v$ δ $\epsilon\dot{\epsilon}a$ from $\epsilon\dot{v}$ κλ $\epsilon\dot{\eta}s$ glorious, $\dot{\epsilon}v$ δ $\epsilon\dot{\eta}s$ needy (G. $\epsilon\dot{v}$ κλ $\epsilon\dot{o}$ 0s, $\dot{\epsilon}v$ δ $\epsilon\dot{o}$ 0s). But $\iota\epsilon(\sigma)a$ and $\iota\epsilon(\sigma)a$ yield $\iota\bar{a}$ or $\iota\eta$, $\iota\bar{a}$ or $\iota\eta$; as $\dot{\nu}$ γ $\iota\hat{a}$ or $\dot{\nu}$ γ $\iota\hat{\eta}$ ($\dot{\nu}$ γ $\iota\hat{\eta}$ 5 healthy), $\epsilon\dot{v}$ φ $\iota\hat{v}$ 0 or $\epsilon\dot{v}$ φ $\iota\hat{\eta}$ 9 ($\epsilon\dot{v}$ φ $\iota\hat{\eta}$ 9 comely), cp. 48, 26 a. The forms in $-\hat{\eta}$ imitate such forms as

έμφερή (έμφερής resembling).

262. Stems in ον: εὐδαίμων happy, βελτίων better:

SINGULAR

	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.	
Nom.	εὐδαίμων	εὔδαιμον	βελτίων	βέλτιον	
Gen.	εὐδαί	μον-os	βελτίον-ος		
Dat.	εὐδαίμον-ι		βελτίον-ι		
Acc.	εὐδαίμον-α	εὔδαιμον	βελτίον-α or βελτίω	βέλτιον	
Voc.	εὔδαιμον	εὔδαιμον	βέλτιον	βέλτῖον	

²⁶¹ D. The open forms of εs stems appear in Hom. and Hdt. -ε and -εεs are, however, sometimes contracted in Hom., and should be written -ει and -ειs in Hdt. The acc. pl. masc. and fem. is -εas in Hom. and Hdt. Hdt. has ἐνδέα for ἐνδεέα by 38 a (cp. Soph. εὐκλέα). For Hom. ἐνκλείαs read ἐνκλεέαs.

N. A. V. G. D.	DUAL εὐδαίμον-ε εὐδαιμόν-οιν		βελτίον-ε βελτιόν-οιν		
N. V.	εὐδαίμον-ες	PLURAL εὐδαίμον-α	βελτίον-ες βελτίους	βελτίον-α βελτίω	
Gen. Dat.	εὐδαιμόν-ων εὐδαίμοσι		βελτῖόν-ων βελτίοσι		
Acc.	εὐδαίμον-ας	εὐδαίμον-α	βελτίον-ας βελτίους	βελτίον-α βελτίω	

a. The neuter nominative and accusative have recessive accent.

b. Comparatives are formed with stems in or and in of (cp. Lat. melioris for melios-is). of appears in $\beta \epsilon \lambda \tau i \omega$ for $\beta \epsilon \lambda \tau i \omega (\sigma)$ -a, and in $\beta \epsilon \lambda \tau i \omega f$ for $\beta \epsilon \lambda \tau i \omega f$. The acc. pl. $\beta \epsilon \lambda \tau i \omega f$ borrows the nom. form.

CONSONANT AND VOWEL DECLENSION COMBINED

- 263. Adjectives of the consonant declension having a separate form for the feminine inflect the feminine like a substantive of the first declension ending in $-\check{a}$ (186). The feminine is made from the stem of the masculine (and neuter) by adding the suffix ιa , ιa . The genitive plural feminine is always perispomenon (cp. 175). For the feminine dual, see 256 b.
- **264.** Stems in v (-vs, - $\epsilon \iota a$, -v). The masculine and neuter have the inflection of $\pi \hat{\eta} \chi vs$ and $\check{a}\sigma \tau v$ (237), except that the genitive singular masculine and neuter ends in -os (not -os) and - ϵa in the neuter plural remains uncontracted.

265. $\dot{\eta}\delta\dot{\nu}s$ sweet is thus declined:

		SI	NGULAR		
		Masc.	Fem.		Neut.
Nom.		ήδύ-ς	ήδεια		ήδύ
Gen.		ήδέ-os	ήδείας		ήδέ-ος
Dat.	(ἡδέϊ)	ήδει	ήδεία	(ἡδέϊ)	ήδεῖ
Acc.		ήδύ-ν	ήδεῖα-ν		ήδύ
Voc.		ήδύ	ήδεῖα		ήδύ

²⁶⁴ D. Hom. has usually $-\epsilon \hat{i}\alpha$, $-\epsilon i\eta$ s, $-\epsilon i\eta$ s, etc.; sometimes $-\epsilon \alpha$, $-\epsilon \eta$ s, $-\epsilon \eta$, etc. The forms without ι (37) are regular in Hdt. For $-\epsilon \nu$ Hom. has $-\epsilon \alpha$ in $\epsilon \nu \rho \epsilon \alpha$ $\pi \delta \nu \tau \nu \nu$ the wide sea. $\eta \delta \nu \delta \tau$ and $\theta \eta \delta \nu$ are sometimes fem. in Hom.

			DUAL	
N. A. V.		ήδέ-ε	ήδεία	ήδέ−ε
G. D.		ήδέ-οιν	ήδεί-αιν	ήδέ−οιν
		P	LURAL	
N. V.	(ἡδέες)	ήδεις	ήδεῖαι	ἡδέ−α
Gen.		ήδέ-ων	ήδειῶν	ἡδέ−ων
Dat.		ήδέ-σι	ήδείαις	ἡδέ-σι
A 00		mheir.	ซู่อิสเติด	286-a

a. In $\dot{\eta}\delta\epsilon\hat{u}$ -u has been added to $\dot{\eta}\delta\epsilon v$ - (= $\dot{\eta}\delta\epsilon \rho$ -), a stronger form of the stem $\dot{\eta}\delta v$ - (cp. 239). The nominative mass. $\dot{\eta}\delta\epsilon\hat{s}$ is used for the accusative.

266. Stems in ν (- \bar{a} s, - $a\nu a$, - $a\nu$; - $\eta\nu$, - $\epsilon\nu a$, - $\epsilon\nu$). — $\mu\epsilon\lambda\bar{a}$ s black, $\tau\epsilon\rho\eta\nu$ tender are declined as follows:

			SINGULAR				
Nom.	μέλας	μέλαινα	μέλαν	τέρην	τέρεινα	τέρεν	
Gen.	μέλαν-ος	μελαίνης	μέλαν-ος	τέρεν-ος	τερείνης	τέρεν-ος	
Dat.	μέλαν-ι	μελαίνη	μέλαν-ι	τέρεν-ι	τερείνη	τέρεν-ι	
Acc.	μέλαν-α	μέλαινα-ν	μέλαν	τέρεν-α	τέρεινα-ν	τέρεν	
Voc.	μέλαν	μέλαινα	μέλαν	τέρεν 😘	τέρεινα	τέρεν	
	DUAL						
N. A. V.	μέλαν-ε	μελαίνᾶ	μέλαν-ε	τέρεν-ε	τερείνα	τέρεν-ε	
G. D.	μελάν-οιν	μελαίναιν	μελάν-οιν	τερέν-οιν	τερείναιν	περέν-οιν	
			PLURAL				
N. V.	μέλαν-ες	μέλαιναι	μέλαν-α	τέρεν-ες	τέρειναι	τέρεν-α	
Gen.	μελάν-ων	μελαινῶν	μελάν-ων	τερέν-ων	τερεινών	τερέν-ων	
Dat.	μέλασι	μελαίναις	μέλασι	τέρεσιν	τερείναις	τέρεσι	
Acc.	μέλαν-as	μελαίνας	μέλαν-α	τέρεν-ας	τερείνας	τέρεν-α	

a. μ έλ $\bar{\alpha}$ s is for μ έλ α ν-s by 32, 81. With the exception of μ έλ $\bar{\alpha}$ s and τ άλ $\bar{\alpha}$ s wretched, adj. stems in ν reject s in the nom. sing. μ έλ α σι is for μ έλ ν -σι (221 N.). μ έλ α να and τ έρε ν α come from μ έλ α ν- α ν, τ ερε ν - α (96). The voc. μ έλ α ν and τ έρε ν are rare, the nom. being used instead.

267. Stems in $\nu\tau$ occur in a few adjectives and in many participles (269). $\chi a\rho i \epsilon \iota s$ graceful and πas all are declined thus:

SINGULAR Nom. Xapleis χαρίεσσα χαρίεν πâs πâσα Gen. xapiert-os χαριέσσης χαρίεντ-ος παντ-ός πάσης παντ-ός Dat. χαρίεντ-ι χαρίεντ-ι παντ-(χαριέσση πάση παντ-ί χαρίεντ-α χαρίεσσα-ν χαρίεν πάντ-α πάσα-ν Acc. Trav Voc. χαρίεν χαρίεσσα χαρίεν πûs πâσα πάν

N. A. V. vanleut-e

DUAL

G. D.	χαριέντ-οιν	χαριέσσαιν				
			PLURAL.			
N. V.	χαρίεντ-ες	χαρίεσσαι	χαρίεντ-α	πάντ-ες	πᾶσαι	πάντ-α
Gen.	χαριέντ-ων	χαριεσσῶν	χαριέντ-ων	πάντ-ων	πασῶν	πάντ-ων
Dat.	χαρίεσι	χαριέσσαις	χαρίεσι	πᾶσι	πάσαις	πᾶσι
Acc.	χαρίεντ-ας	χαριέσσᾶς	χαρίεντ-α	πάντ-ας	πάσας	πάντ-α

a. From the weak stem χαριετ-come χαρίεσσα, χαρίεσι. The \bar{a} of $\pi \hat{a} \nu$ (for $\pi \check{a} \nu (\tau)$ -) is borrowed from $\pi \hat{a} s$. Compounds have $\check{a} : \check{a} \pi a \nu$, $\sigma \dot{\nu} \mu \pi a \nu$. Adjs. in -όεις contract, as $\mu \epsilon \lambda \iota \tau \acute{o} \iota s$ honied, $\mu \epsilon \lambda \iota \tau \acute{o} \iota s$, $\mu \epsilon \lambda \iota \tau \acute{o} \iota \tau \tau a$, etc. (99 a).

DECLENSION OF PARTICIPLES

- 268. Like $\dot{\alpha}\gamma\alpha\theta\delta$ s, $-\dot{\eta}$, $-\delta\nu$ are inflected all middle and passive participles except those of the first and second agrist passive.
- 269. Participles of the active voice (except the perfect, 277), and the agrist passive participles have stems in $\nu\tau$. The masculine and neuter follow the third declension, the feminine follows the first declension.
- a. Most stems in $o\nu\tau$ make the nom. sing. masc. without s, like $\gamma\epsilon\rho\omega\nu$ (216). But stems in $o\nu\tau$ in the present and 2 aor. of μ -verbs ($\delta\iota\delta\sigma\dot{s}$, $\delta\sigma\dot{s}$), and all stems in $a\nu\tau$, $\epsilon\nu\tau$, $\nu\nu\tau$, add s, lose $\nu\tau$ (85), and lengthen the preceding vowel (-ovs, -ās, -ēs, -ēs, 32). The dat. pl. of stems in $\nu\tau$ is similarly formed.
 - b. The nom. neuter of all participles drops final τ of stems in $\nu\tau$ (115).
 - c. The perf. act. part. (stem in $o\tau$) has $-\omega_s$ in the masc., $-o_s$ in the neuter.
- d. The fem. sing. is made by adding μ to the stem. Thus $\lambda \tilde{v} o v \sigma a$ ($\lambda \tilde{v} o v \tau \mu a$), $\delta \tilde{v} \sigma a$ ($\delta v \tau \mu a$), $\delta \tilde{v} \sigma a$ ($\delta v \tau \mu a$), $\delta \tilde{v} \sigma a$ ($\delta v \tau \mu a$). The perfect adds $\delta v \sigma a$ to the stem ending $\delta v \sigma a$ sidula for $\delta v \sigma a$.
 - 270. The vocative is the same as the nominative.
- **271.** Participles in $-\omega\nu$, $-\bar{\alpha}_{S}$, $-\epsilon\iota_{S}$, $-o\nu_{S}$, $-\bar{\nu}_{S}$ frequently use the masc. for the fem. in the dual.
- **272.** The accent of monosyllabic participles is an exception to 177: ὧν, ὄντος (not ὀντός), στάς, στάντος.

²⁶⁷ D. Hom. alματόεσσα bloody, σκιδεντα shadowy, but τἶμῆs and τἷμήειs valuable, τἷμῆντα and τἷμήεντα. Dor. has sometimes -âs, -âντοs for -áεις, -áεντοs, as φωνᾶντα. Attic poetry often has the open forms -όεις, -όεσσα.

²⁶⁹ a. D. In the fem. of participles from stems in οντ, αντ, Aeolic has -οισα, -αισα (λύοισα, λύσαισα), and -αις in the masc. (λύσαις).

²⁷⁰ D. Hom. has έπιειμένε, κεκασμένε.

273. Participles in -ων, -ονσα, -ον (ω-verbs): λύων loosing (stem λυ̃οντ-), ων being (stem οντ-).

			SINGULAR			
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. V.	λύων	λύουσα	λῦον	ట్ ν	ovea	őν
Gen.	λύοντ-ος	λυούσης	λύοντ-ος	ővt-os	กขัชทุร	ővt-os
Dat.	λύοντ-ι	λυούση	λύοντ-ι	ὄντ-ι	ούση	őντ-ι
Acc.	λύοντ-α	λύουσα-ν	λῦον	όντ-α	οὖσα-ν	őν
			DUAL			
N. A. V.	λύοντ-ε	λυούσα	λύοντ-ε	őντ-ε	οὕσα	ŏv ⊤ -€
G. D.	λῦόντ-οιν	λυούσαιν	λῦόντ-οιν	ὄντ-οιν	ούσαιν	อังт-อเง
			PLURAL			
N. V.	λύοντ-ες	λύουσαι	λύοντ-α	őv⊤-€S	οὖσαι	ὄντ-α
Gen.	λῦόντ-ων	λυουσών	λῦόντ-ων	ὄντ-ων	οὐσῶν	ὄντ-ων
Dat.	λύουσι	λυούσαις	λύουσι	0 ข้อาเ	ούσαις	ούσι
Acc.	λύοντ-ας	λῦούσᾶς	λύοντ-α	ŏντ-as	οὔσᾶς	ὄντ-α

a. Participles in -ων are inflected like $\lambda \tilde{v} \omega v$, those in -ών having the accent of $\tilde{\omega} v$, $\tilde{\sigma} v \tau \sigma s$, etc.; as $\lambda \iota \pi \dot{\omega} v$, $\lambda \iota \pi \sigma \hat{v} \sigma a$, $\lambda \iota \pi \dot{\sigma} v$ having left.

b. Like participles are declined the adjectives έκών, έκοῦσα, έκόν willing, ắκων, ἄκουσα, ἀκον unwilling (for ἀέκων, etc.), G. ἄκουτος, ἀκούσης, ἄκοντος.

274. Participles in -ās, -āσa, -av: λύσās having loosed, iστάs setting.

SINGULAR N. V. λύσας λύσασα ίστάς λύσαν ίστασα ιστάν Gen. λύσαντ-ος λυσάσης λύσαντ-ος ίστάσης Ιστάντ-ος ίστάντ-ος λύσαντ-ι Dat. λυσάση λύσαντ-ι ίστάντ-ι ίστάση ιστάντ-ι λύσαντ-α λύσασα-ν Acc. λύσαν Ιστάντ-α ίστασα-ν ίστάν DUAL Ν. Α. Υ. λύσαντ-ε λυσάσα λύσαντ-ε Ιστάντ-ε ίστάσα ίστάντ-ε G. D. λυσάντ-οιν λυσάσαιν λῦσάντ-οιν ίστάντ-οιν ίστάσαιν ίστάντ-οιν PLURAL N. V. λύσαντ-ες λύσασαι λύσαντ-α ιστάντ-ες ίστασαι Ιστάντ-α Gen. λυσάντ-ων λῦσᾶσῶν λυσάντ-ων ίστασών ίστάντ-ων ιστάντ-ων Dat. λύσασι λυσάσαις λύσασι ίστάσαις ίστάσι Ιστάσι Acc. λύσαντ-as λυσάσας λύσαντ-α ιστάντ-ας ιστάσας Ιστάντ-α

275. Participles in $-\epsilon\iota s$, $-\epsilon\iota \sigma a$, $-\epsilon\nu$; $-o\upsilon s$, $-o\upsilon \sigma a$, $-o\upsilon$ ($\mu\iota$ -verbs): $\tau\iota\theta\epsilon\iota s$ placing, $\delta\iota\delta o\upsilon s$ giving.

SINGULAR

N. V.	τιθείς	τιθείσα	τιθέν	διδούς	διδοῦσα	διδόν
Gen.	τιθέντ-ος	τιθείσης	τιθέντ-ος	διδόντ-ος	διδούσης	διδόντ-ος
Dat.	τιθέντ-ι	τιθείση	τιθέντ-ι	διδόντ-ι	διδούση	διδόντ-ι
Acc.	τιθέντ-α	τιθεῖσα-ν	τιθέν	διδόντ-α	διδοῦσα-ν	διδόν
			DUAL			
N. A. V.	τιθέντ-ε	τιθείσα	τιθέντ-ε	διδόντ-ε	διδούσα	διδόντ-ε
G. D.	τιθέντ-οιν	τιθείσαιν	τιθέντ-οιν	διδόντ-οιν	διδούσαιν	διδόντ-οιν
			PLURAL			
N. V.	τιθέντ-ες	τιθείσαι	τιθέντ-α	διδόντ-ες	διδοῦσαι	διδόντ-α
Gen.	τιθέντ-ων	τιθεισῶν	τιθέντ-ων	διδόντ-ων	διδουσῶν	διδόντ-ων
Dat.	τιθεῖσι	τιθείσαις	τιθεῖσι	διδοῦσι	διδούσαις	διδοῦσι
Acc.	τιθέντ-ας	τιθείσας	τιθέντ-α	διδόντ-ας	διδούσας	διδόντ-α

276. Participles in -ῡς, -ῡσα, -υν: δεικνύς showing, φύς born.

			SINGULAR			
N. V.	δεικνύς	δεικνῦσα	δεικνύν	φΰς	φῦσα	φύν .
Gen.	δεικνύντ-05	δεικνύσης	δεικνύντ-05	φύντ-ος	φύσης	φύντ-ος
Dat.	δεικνύντ-ι	δεικνύση	δεικνύντ-ι	φύντ-ι	φύση	φύντ-ι
Acc.	δεικνύντ-α	δεικνῦσα-ν	δεικνύν	φύντ-α	φῦσα-ν	φύν
			DUAL			
N. A. V	7. δεικνύντ-ε	δεικνύσα	δεικνύντ-ε	φύντ-ε	φύσα	φύντ-ε
G. D.	δεικνύντ-οιν	δεικνὖσαιν	δεικνύντ-οιν	φύντ-οιν	φύσαιν	φύντ-οιν
			PLURAL			
N. V.	δεικνύντ-ες	δεικνῦσαι	δεικνύντ-α	φύντ-ες	φῦσαι	φύντ-α
Gen.	δεικνύντ-ων	δεικνῦσῶν	δεικνύντ-ων	φύντ-ων	φυσών	φύντ-ων
Dat.	δεικνῦσι	δεικνύσαις	δεικνῦσι	φῦσι	φύσαις	φῦσι
Acc	SELKUNUT-OR	Services	Serrying-a	φύντ-ας	diagrae	φύντ-α

277. Perfect active participles in -ως, -υια, -ος: λελυκώς having loosed, είδώς knowing.

SINGULAR

N. V.	λελυκώς	λελυκυΐα	λελυκός	είδώς	είδυῖα	elδός
Gen.	λελυκότ-ος	λελυκυίᾶς	λελυκότ-ος	είδότ-ος	€lbulās	είδότ-ος
Dat.	λελυκότ-ι	λελυκυία	λελυκότ-ι	είδότ-ι	είδυία	είδότ-ι
Acc.	λελυκότ-α	λελυκυΐα-ν	λελυκός	είδότ-α	είδυῖα-ν	είδός

είδόσι

είδότ-α

Dat.

Acc.

λελυκόσι

λελυκυίαις

λελυκότ-ας λελυκυίας

DUAL

N. A. V.	λελυκότ-ε	λελυκότ-ε	είδότ-ε	elbula	είδότ-ε
G. D.	λελυκότ-οιν	λελυκότ-οιν	είδότ-οιν	elbulary	είδότ-οιν
		PLURAL			
N. V.	λελυκότ-ες	λελυκότ-α	είδότ-ες	είδυῖαι	είδότ-α
Gen.	λελυκότ-ων	λελυκότ-ων	είδότ-ων	είδυ ιῶν	είδότ-ων

λελυκόσι

λελυκότ-α

είδόσι

είδότ-ας

elbulais

elbulas

- a. ἐστώς standing (contracted from ἐσταώς) is inflected ἐστώς, ἐστῶσα, ἐστός, G. ἐστῶτος (from ἐσταότος), ἐστῶσης, ἐστῶτος; pl. Ν. ἐστῶτες, ἐστῶσαι, ἐστῶτα, G. ἐστῶτων, ἐστωσῶν. So τεθνεώς, τεθνεῶσα, τεθνεός dead. ἐστῶσα is an analogical formation to ἐστώς, cp. δεικνῦσα and δεικνύς.
- N. $\epsilon \sigma \tau \dot{\phi}_{S}$ (the usual spelling in the neut. nom.) has $-\dot{\phi}_{S}$ (not $-\dot{\omega}_{S}$) in imitation of $\epsilon \dot{\delta} \dot{\delta} \dot{\phi}_{S}$ and of forms in $-\kappa \dot{\phi}_{S}$ (as $\lambda \epsilon \lambda \nu \kappa \dot{\phi}_{S}$), thus distinguishing the neuter from the masculine.
- 278. Contracted Participles.—The present participle of verbs in $-a\omega$, $-\epsilon\omega$, $-\omega$, and the future participle of liquid and nasal verbs (351) and of Attic futures (510) are contracted. $\tau i\mu\hat{\omega}\nu$ honoring, $\pi\omega\hat{\omega}\nu$ making are thus declined:

SINGULAR

N. V.	(τῖμάων)	τῖμῶν	(τῖμάουσα)	τῖμῶσα	(τῖμάον)	τϊμῶν
Gen.	(τιμάοντος)	τῖμῶντ-ος	(τιμαούσης)	τῖμώσης	(τιμάοντος)	τϊμῶντ-ος
Dat.	(τιμάοντι)	τϊμῶντ-ι	(τῖμαούση)	τῖμώση	(τιμάοντι)	τῖμῶντ-ι
Acc.	(τῖμάοντα)	τῖμῶντ-α	(τιμάουσαν)	τίμῶσα-ν	(τῖμάον)	τϊμῶν

DUAL

Ν. Α. Υ. (τιμάοντε)	τῖμῶντ-ε	(τῖμαούσᾶ)	τιμώσα	(τιμάοντε)	τϊμῶντ-ε
G. D. (τῖμαόντοιν)	τιμώντ-οιν	(τῖμαούσαιν)	τϊμώσαιν	(τιμαόντοιν)	τζμώντ-οιν

PLURAL

N. V.	(τιμάοντες)	τιμώντ-ες	(τιμάουσαι)	τϊμῶσαι	(τιμάοντα)	τῖμῶντ-α
Gen.	(τιμαόντων)	τῖμών-των	(τιμαουσων)	τῖμωσῶν	(τιμαόντων)	τῖμώντ-ων
Dat.	(τιμάουσι)	τῖμῶσι	(τιμαούσαις)	τιμώσαις	(τιμάουσι)	τῖμῶσι
Acc.	(τιμάοντας)	τῖμῶντ-ας	(τιμαούσας)	τιμώσας	(τιμάοντα)	τϊμῶντ-α

²⁷⁷ a. D. Hom. ἐσταότος, ἐσταότα, ἐσταότες (from ἐσταώς), Hdt. ἐστεώς, ἐστεωσα, ἐστεός, G. ἐστεωτος, etc. Some editions have ἐστεωτα in Hom.

²⁷⁸ D. Aeolic has also τίμαις, ποίεις, δήλοις from τίμαμι, ποίημι, δήλωμι.

SINGULAR

N. V.	(ποιέων)	ποιῶν	(ποιέουσα)	ποιούσα	(ποιέον)	ποιοῦν
Gen.	(ποιέοντος)	ποιοῦντ-ος	(ποιεούσης)	ποιούσης	(ποιέοντος)	ποιοῦντ-ος
Dat.	(ποιέοντι)	ποιοῦντ-ι	(ποιεούση)	ποιούση	(ποιέοντι)	ποιοῦντ-ι
Acc.	(ποιέοντα)	ποιοῦντ-α	(ποιέουσαν)	ποιοῦσα-ν	(ποιέον)	ποιοῦν

DUAL

 $N. A. V. (\pi οι \acute{\epsilon} ον τ ϵ)$ ποιοῦντ- ϵ $(\pi οι ϵον \acute{\sigma} α)$ ποιούσ $\overline{\alpha}$ $(\pi οι \acute{\epsilon} ον τ ϵ)$ ποιοῦντ- ϵ G. D. (ποι ϵον τ οιν) ποιούντ-οιν $(\pi οι ϵον σ αιν)$ ποιούσ α ιν $(\pi οι ϵον τ οιν)$ ποιούντ-οιν

PLURAL

N. V.	(ποιέοντες)	ποιοῦντ-ες	(ποιέουσαι)	ποιοῦσαι	(ποιέοντα)	ποιοῦντ-α
Gen.	(ποιεόντων)	ποιούντ-ων	(ποιεουσῶν)	ποιουσῶν	(ποιεόντων)	π οιούντ-ων
Dat.	(ποιέουσι)	ποιοῦσι	(ποιεούσαις)	ποιούσαις	(ποιέουσι)	ποιοῦσι
Acc.	(ποιέοντας)	ποιοῦντ-ας	(ποιεούσᾶς)	ποιούσᾶς	(ποιέοντα)	ποιοῦντ-α

a. The present participle of $\delta\eta\lambda\hat{\omega}$ ($\delta\eta\lambda\delta\omega$) manifest is inflected like $\pi o\iota\hat{\omega}\nu$: $\delta\eta\lambda\hat{\omega}\nu$, $\delta\eta\lambda\hat{\omega}\sigma$ a, $\delta\eta\lambda\hat{\omega}\nu$, G. $\delta\eta\lambda\hat{\omega}\nu$ τος, $\delta\eta\lambda\hat{\omega}\nu$ τος, etc.

IRREGULAR ADJECTIVES

279. The irregular adjectives $\mu \acute{\epsilon} \gamma as$ great (stems $\mu \epsilon \gamma a$ - and $\mu \epsilon \gamma a \lambda o$ -) and $\pi o \lambda \acute{\nu} s$ much (stems $\pi o \lambda v$ - and $\pi o \lambda \lambda o$ -) are thus declined:

N.V. Gen. Dat. Acc.	μεγάλοιν μεγάλοι μεγάλων μεγάλοις μεγάλους	μεγάλαιν μεγάλαι μεγάλων μεγάλαις μεγάλας	μεγάλοιν PLURAL μεγάλα μεγάλων μεγάλοις μεγάλοις	πολλοί πολλῶν πολλοῖς πολλούς	πολλαί πολλών πολλαίς πολλάς	πολλά πολλῶν πολλοῖς πολλά
N. A. V.	μεγάλω	μεγάλā	DUAL μεγάλω			
Nom. Gen. Dat. Acc. Voc.	μέγας μεγάλου μεγάλφ μέγαν μεγάλε	μεγάλη μεγάλης μεγάλη μεγάλην μεγάλην	μέγα μεγάλου μεγάλω μέγα μέγα	πολύς πολλοῦ πολλῷ πολύν	πολλή πολλῆς πολλῆ πολλήν	πολύ πολλοῦ πολλῷ πολύ

²⁷⁹ D. Hom. has some un-Attic forms from the stem $\pi o \lambda v - (\pi o v \lambda v -)$: G. $\pi o \lambda \acute{e} o s$, N. pl. $\pi o \lambda \acute{e} e s$, G. $\pi o \lambda \acute{e} \omega v$, D. $\pi o \lambda \acute{e} e s \sigma v$ (221 D. 2), $\pi o \lambda \acute{e} \sigma \sigma \iota$ and $\pi o \lambda \acute{e} \sigma \iota$, A. $\pi o \lambda \acute{e} a s$. Hom. has also $\pi o \lambda \lambda \acute{o} s$, $\pi o \lambda \lambda \acute{o} v$, and these forms are commonly used by Hdt. $\pi o v \lambda \acute{e} s$ (for $\pi o \lambda \acute{e} s$) is sometimes fem. in Hom.

- a. μέγας is sometimes found in the vocative singular.
- b. π o λ o- is from π o λ vo- (π o λ co-), λ v being assimilated to $\lambda\lambda$.
- c. πρῆος mild is inflected in the sing.: πρῆος, πρᾶεία, πρῆον, G. πρήον, πρᾶείας, πρήον, etc. In the plural:

N. V.	πρậοι or πραείς	πρᾶεῖαι	πράα οτ πράξα
Gen.	πράων or πραέων	πραειών	πράων or πραέων
Dat.	πράοις or πραέσι	πραείαις	πράοις or πραέσι
Acc.	πράους	πρᾶείᾶς	πράα οι πραέα

d. Some compounds of $\pi o \dot{v}$ foot ($\pi o \dot{v}$ -) have -ov in the nom. sing. neut., and sometimes in the acc. sing. masc., by analogy to words like $\dot{a}\pi\lambda o \hat{v}\nu$ (259). Thus $\tau \rho \dot{t}\pi o v \dot{v}$ three-footed, $\tau \rho \dot{t}\pi o v \dot{v}$ (but acc. $\tau \rho \dot{t}\pi o \dot{v} \dot{v}$ arely $\tau \rho \dot{t}\pi o v \dot{v}$, three-footed).

ADJECTIVES OF ONE ENDING

280. Adjectives of one ending have the same termination for masculine and feminine. The neuter (like masc. and fem.) sometimes occurs in oblique cases. Examples: ἄπαις ἄπαιδ-ος childless, ἄρπαξ ἄρπαγ-ος rapacious, μάκαρ μάκαρ-ος blessed, ἀκάμας ἀκάμαντ-ος unwearied. Here belong also certain other adjectives commonly used as substantives: γυμνής γυμνήτ-ος light armed, πένητ-ος poor, φυγάς φυγάδ-ος fugitive. Some are masc. only: ἐθελοντής (-οῦ) volunteer. Adjs. in -ίς -ίδος are fem. only: πατρίς (scil. γῆ) fatherland.

COMPARISON OF ADJECTIVES

281. Comparison by -τεροs, -τατοs. — The usual endings are: for the comparative: mase. -τεροs, fem. -τερα, neut. -τερον; for the superlative: mase. -τατοs, fem. -τατη, neut. -τατον. The endings are added to the masculine stem of the positive. Comparatives are declined like ἄξιος, superlatives like ἀγαθός (256).

δηλος (δηλο-) clear, δηλό-τερος, δηλό-τατος; ἰσχυρός (ἰσχυρο-) strong, ἰσχυρό-τερος, ἰσχυρό-τατος; μέλᾶς (μελαν-) black, μελάν-τερος, μελάν-τατος; βαρύς (βαρυ-) heavy, βαρύ-τερος, βαρύ-τατος; ἀληθής (ἀληθεσ-) true, ἀληθέσ-τερος, ἀληθέσ-τατος; εὐκλεής (εὐκλεεσ-) famous, εὐκλεέσ-τερος, εὐκλεέσ-τατος.

- a. χαριέστερος, -έστατος are from χαριετ-τερος, -τατος (69), from χαρίεις graceful (cp. 267 a). Compounds of χάρις grace add o to the stem (χαριτ-ο-), as ἐπιχαριτώτερος more pleasing. πένης (πενητ-) poor has πενέσ-τερος from πενετ-τερος, with ε for η.
 - 282. Adjectives in -05 with a short penult lengthen o to ω :

νέο-ς new, νεώ-τερος, νεώ-τατος; χαλεπό-ς difficult, χαλεπώ-τερος, χαλεπώ-τατος.

- a. If the penult is long either by nature or by position (125, 126), o is not lengthened: λεπτός lean, λεπτότερος, λεπτότατος. A stop and a liquid or nasal almost always make position here (cp. 127); as πικρός bitter, πικρότερος, πικρότατος. κενός empty and στενός narrow were originally κενρος, στενρος (Ionic κεινός, στεινός, 32 D. 1), hence κενότερος, στενότερος.
- **283.** The stem vowel o is dropped in ϕ ίλος dear, ϕ ίλ-τερος (poetic), ϕ ίλ-τατος; παλαίος ancient, παλαί-τερος, παλαί-τατος (properly from the adv. πάλαι long ago). By analogy to words like παλαίτερος, παλαίτατος we have γεραίτερος, γεραίτατος (γεραίς aged).
- a. ἦσυχος quiet, ἴσος equal, ὄρθριος early reject the stem vowel o and add -αιτερος, -αιτατος, by imitation of words like παλαίτερος. So μεσαίτερος, -αίτατος imitate μεσαι- in Hom. μεσαι-πόλιος middle-aged.
- **284.** -εστερος, -εστατος. By imitation of words like ἀληθέσ-τερος, ἀληθέσ-τατος (281), -εστερος, -εστατος are added to stems in ov and to some in oo (contracted to ov). Thus εὐδαίμων happy, εὐδαίμων-έστερος, -έστατος; ἀπλοῦς simple, ἀπλούστερος (for ἀπλοο-εστερος), ἀπλούστατος; εὖνους well-disposed, εὖνούστερος, -ούστατος. (Others in -oos have -οωτερος: ἀθροώτερος more crowded from ἀθρόος.) Some stems in ov substitute o for ov and add -τερος, -τατος; as (from ἐπιλήσμων forgetful, ἐπιλησμον-έστερος) ἐπιλησμότατος; πίων fat, πῖότερος, πῖότατος; πέπων ripe has πεπαίτερος, πεπαίτατος. Cp. 283 ov
- a. Other cases: (with loss of o) ἐρρωμένο-ς strong, ἐρρωμενέστερος, -έστατος, ἄκρᾶτο-ς unmixed, ἀκρᾶτέστατος; and so ἄσμενο-ς glad, ἄφθονο-ς abundant.
- **285**. -ιστερος, -ιστατος. By imitation of words like ἀχαρίστερος for ἀχαριτ-τερος (69) from ἄχαρις disagreeable, -ιστερος, -ιστατος are used in κλεπτ-ίστατος (κλέπτης thief, 289), κακηγορ-ίστερος (κακήγορος abusive).
- 286. Comparison by $-i\omega\nu$, $-\iota\sigma\tau\sigma$ s. Some adjectives add to the root of the word the endings $-i\omega\nu$ for the masculine and feminine, $-i\sigma\nu$ for the neuter, to form the comparative, and $-\iota\sigma\tau\sigma$ s $-\eta$ $-o\nu$ to form the superlative. The vowel (or the syllable $\rho\sigma$) standing before s of the nominative is thus lost.

²⁸² a. D. Hom. διζυρώτατος (but cp. Att. οίζυρός), λαρώτατος (λάερώτατος?).

²⁸⁶ D. Hom. and Doric poetry have also -ἴων, which is as old as -ἴων. Forms in -ῖων, -ιστος are very common in poetry. Hom. has βάθιστος (βαθύς deep), βράσσων (βραχύς short), βάρδιστος (βραδύς slow), κύδιστος (κῦδρός glorious), ὥκιστος (ὧκύς quick).

Positive	COMPARATIVE	SUPERLATIVE
ήδ-ύ-s sweet (ἡ ήδ-ονή pleasure)	ἡδ-των	ήδ-ιστος
ταχ-ύ-s swift (τὸ τάχ-ος swiftness)	θάττων (97, 108 f)	τάχ-ιστος
μέγ-α-ς great (τὸ μέγ-εθος greatness)	μείζων	μέγ-ιστος
άλγεινός painful (τὸ ἄλγ-ος pain)	άλγ-ίων	ἄλγ-ιστος
alox-pó-s shameful (τὸ alox-os shame)	alox-twv	αίσχ-ιστος
έχθ-ρό-s hateful, hostile (τὸ ἔχθ-ος hate)	έχθ-ίων	έχθ-ιστος

Forms in $-t\omega\nu$ are declined like $\beta\epsilon\lambda\tau t\omega\nu$, those in $-\iota\sigma\tau$ os like åya θ ós.

287. Irregular Comparison. — The commonest adjectives forming irregular degrees of comparison by reason of the changes of sound or because several words are grouped under one positive, are the following. Poetic or Ionic forms are placed in parentheses.

1.	άγαθός good	άμείνων (from άμεν-ῖων)	
		(ἀρείων)	άριστος
		βελτίων	βέλτιστος
		(βέλτερος)	(βέλτατος)
	(κρατύς powerful)	κρείττων, κρείσσων	κράτιστος
	(cp. κράτος strength)	(κρέσσων)	(κάρτιστος)
	, - ,	(φέρτερος)	(φέρτατος, φέριστος)
		λώων (λωίων, λωίτερος)	λῶστος
2.	κακός bad	κακτων (κακώτερος) Lat. peior	κάκιστος
		χείρων (χερείων) meaner, Lat. deterior (χειρότερος, χερει- ότερος)	χείριστος
		ἥττων, ἥσσων (for ἡκ-ῖων) weaker, inferior (ἔσσων)	(ηκιστος, rare) adv. ηκιστα least of all
3.	кадо́s beautiful	καλλίων	κάλλιστος (κάλλ-ος beauty)
4.	μακρός long	μακρότερος (μάσσων)	μακρότατος $(μήκι-στος)$
5.	μέγας great	μείζων 286 (μέζων)	μέγιστος
6.	μῖκρός small	μῖκρότερος	μϊκρότατος
	(ἐλάχεια, f. of ἐλαχύς)	ἐλάττων, ἐλάσσων (for ἐλαχ- -ιων)	έλάχιστος
		μείων	(μεῖστος, rare)
7.	ολίγος little, pl. few	ολείζων (inscriptions) (ὑπ-ολίζων Hom. rather less)	όλίγιστος

²⁸⁷ D. Hom. has κερδαλέος gainful, crafty, κερδίων, κέρδιστος ; ἡίγιον, ἡίγιστος more, most dreadful, κήδιστος (κήδειος dear, κήδος care).

8.	πολύς much, pl. many	πλείων, πλέων, neut. πλέον or πλείν	πλεῖστος
9.	ράδιος easy	ράων (Ion. ρηίων)	ράστος
	(ἡηίδιος)	(βηίτερος)	(ρηίτατος, ρήιστος)
10.	ταχύς quick	θάττων, θάσσων (286)	τάχιστος
		(ταχύτερος)	(ταχύτατος)
11.	φίλος dear (cp. 283)	(φίλτερος)	φίλτατος
		φιλαίτερος (Xenoph.)	φιλαίτατος
		(φιλίων, rare in Hom.)	(Xenoph.)

288. Defectives. — Some comparatives and superlatives are derived from prepositions or adverbs:

πρό before)	πρότερος former	πρῶτος first
(ὑπέρ over, beyond)	ὑπέρτερος (poetic) higher,	ύπέρτατος (poetic)
	superior	highest, supreme
	ὖστερος later, latter	υστατος latest, last

a. -atos appears in $\tilde{v}\pi a \tau o s$ highest (poetic), $\tilde{\epsilon} \sigma \chi a \tau o s$ farthest, extreme (from $\tilde{\epsilon} \xi$).

289. In poetry, and sometimes in prose, comparatives and superlatives are formed from substantives and pronouns: β ασιλεύτερος more kingly, -τατος (β ασιλεύς king), κύντερος more doglike, -τατος (κύων dog), κλεπτίστατος most thievish (κλέπτης thief, 285), αὐτότατος his very self (αὐτός self).

290. Double Comparison. — A double comparative produces a comic effect, as κυντερώτερος (289). A double superlative is $\pi \rho \dot{\omega} \tau \iota \sigma \tau \sigma s$.

291. Comparison by μάλλον, μάλιστα. — Instead of -τερος, -τατος, or -ἶων, -ιστος, the adverbs μάλλον more, μάλιστα most, may be used with the positive; as μάλλον φίλος more dear, dearer, μάλιστα φίλος most dear, dearest. This is the regular way of comparing participles. Many adjectives also do not take comparative and superlative endings (as μάλλον ἐκών more willing). Comparison by μάλλον, μάλιστα is common in the case of compound adjectives, adjectives with a prepositional prefix, verbal adjectives in -τός, and adjectives in -ιος.

²⁸⁸ D. Hom. has ὁπλότεροs younger, ὁπλότατος. Several defectives denote place: ἐπασσύτερος (ἆσσον nearer), παροίτερος (πάροιθεν before), μυχοίτατος (μυχοῖ in a recess). -ατος in μέσατος, μέσσατος (μέσος middle), πύματος last, νέατος lowest. For υστατος Hom. has ὑστάτιος; and δεύτατος last from δεύτερος second.

DECLENSION OF PRONOUNS

292. The Personal Pronouns. — The pronouns of the first, second, and third person are declined as follows:

		SINGULAR	
Nom.	ἐγώ Ι	σύ thou (and Voc.)	—— he, she, it (292 b)
Gen.	ἐμοῦ; μου enclitic	σοῦ; σου enclitic	où; où enclitic
Dat.	ἐμοί; μοι enclitic	σοί; σοι enclitic	oi; oi enclitic
Acc.	ἐμέ; με enclitic	σέ; σε enclitic	ξ; ξ enclitic
		DUAL	
N. A.	vú we two	σφώ you two	
G. D.	νῷν	σφῶν	
		PLURAL	
Nom.	ήμεις we	υμεις you (and Voc.)	σφεις they
Gen.	ἡμῶν	ΰμῶν	σφῶν
Dat.	ήμιν	ΰμῖν	σφίσι
Acc.	ήμᾶς	ນຸ່ມລົງ	σφάς

a. The enclitic forms $\mu o v$, $\mu o i$, μe , $\sigma o v$, $\sigma o i$, σe are used when the pronoun is unemphatic; the longer forms $\dot{\epsilon} \mu o \hat{v}$, $\dot{\epsilon} \mu o i$, $\dot{\epsilon} \mu \dot{\epsilon}$ and the accented $\sigma o \hat{v}$, $\sigma o i$, $\sigma \dot{\epsilon}$ are used when the pronoun is emphatic. See 151 a, 154 N. 2.

b. Of the forms of the third person only $\delta \hat{i}$, $\sigma \phi \hat{\epsilon} \hat{i} \hat{s}$, $\sigma \phi \hat{\omega} \nu$, $\sigma \phi \hat{i} \sigma \iota(\nu)$, $\sigma \phi \hat{a} \hat{s}$ are used in Attic prose, and then almost always as indirect reflexives (829). To express the personal pronoun of the third person we find generally: $\hat{\epsilon} \kappa \hat{\epsilon} \hat{i} \nu o \hat{s}$ (of absent persons), $\hat{\delta} \hat{\nu} \hat{\tau} o \hat{s}$, $\hat{\delta} \hat{\delta} \hat{\epsilon}$ (of present persons), $\hat{\delta} \mu \hat{\epsilon} \nu ... \hat{\delta} \hat{\delta} \hat{\epsilon}$ in the nom., and the forms of $\hat{\alpha} \hat{\nu} \tau \hat{\sigma} \hat{s}$ in all other cases.

c. For the acc. of ov the tragic poets use vv (encl.) and $\sigma\phi\epsilon$ (encl.) for masc. and fem., both sing. and pl. (= eum, eam; eos, eas). Doric so uses vv.

σφίν is rarely singular (ei) in tragedy.

d. $\hat{\eta}\mu\hat{\omega}\nu$, $\hat{\eta}\mu\hat{\iota}\nu$, $\hat{\eta}\mu\hat{\alpha}s$, $\hat{v}\mu\hat{\omega}\nu$, $\hat{v}\mu\hat{\iota}\nu$, $\hat{v}\mu\hat{\alpha}s$, when unemphatic, are sometimes accented in poetry on the penult, and $-\bar{\iota}\nu$ and $-\bar{a}s$ are usually shortened. Thus $\hat{\eta}\mu\omega\nu$, $\hat{\eta}\mu\nu$, $\hat{\eta}\mu\alpha$, $\hat{v}\mu\omega\nu$, $\hat{v}\mu\omega$, $\hat{v}\mu\alpha$

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292 D. 1. The Homeric inflection is as follows. (άμμ-, ύμμ- are Aeolic.)
                                     SINGULAR
Nom.
       έγώ, ἐγών
                              σύ, τύνη
        έμειο, έμέο, έμεῦ,
                              σείο, σέο, σεο (encl.
                                                       elo, to, to (encl.),
Gen.
          μευ (encl.), έμέθεν
                                 Α 396), σεῦ,
                                                          ευ. ευ (encl.),
                                                          Hev, Hev (encl.)
                                σευ (encl.), σέθεν
        έμοί, μοι (encl.)
                              σοί, τοι (encl.), τείν
                                                       ioi, oi, oi (encl.)
Dat.
Acc.
        έμέ, με (encl.)
                              σέ, σε (encl.)
                                                       ἐέ, ἔ, ἐ (encl.), μιν (encl.)
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293. The Intensive Pronoun αὐτός. — The definite adjective and pronoun αὐτός self, same (748) is declined thus:

SINGULA	AR	DUAL				PLURAL		
Masc. Fem. Nom. αὐτός αὐτή Gen. αὐτοῦ αὐτῆς Dat. αὐτῷ αὐτῆ Αcc. αὐτόν αὐτήν	αὐτοῦ G. D. αὐτῷ	αὐτώ	αὐταξ	αὐτώ αὐτοῖν	Nom. Gen. Dat.	αὐτοί	αὐταί αὐτῶν αὐταῖς	αὐτά αὐτῶν αὐτοῖς

a. αὐτός is declined like ἀγαθός (256), but there is no voc. and the neuter nom. and acc. have no -ν. But ταὐτόν the same is common.

b. The article and αὐτός may unite by crasis (56 a): αὐτός the same, αὐτή, ταὐτό οι ταὐτόν; ταὐτοῦ, ταὐτῆς; ταὐτῷ, ταὐτῆ, etc.

DUAL

	νώι, νω	σφωϊ, σφω (δ 62)	σφωε (encl.) σφωϊν (encl.)
G.D.	νωιν	, , , ,	σφωιν (enci.)
		PLURAL	
Nom.	ήμεις, άμμες	ύμεις, ύμμες (and Voc.)	
Gen.	ήμείων, ήμέων	ὑμείων, ὑμέων	σφείων, σφέων, σφεων (encl.), σφών
Dat.	ήμιν, ἄμμι(ν)	ὑμῖν, ὕμμι(ν)	σφίσι, σφισι (encl.), σφιν (encl.)
Acc	Surfac Suns	inéas inus	mbéne mbene (encl.) mbe (encl.)

 $\sigma\phi\epsilon$ (encl.) is used as accusative of all genders and numbers.

2. Herodotus inflects the personal pronouns as follows:

SINGULAR Nom. Gen. έμέο, έμεῦ, μευ (encl.) σέο, σεῦ, σευ (encl.) εύ (encl.) σοί, τοι (encl.) oi (encl.) Dat. ἐμοί, μοι (encl.) ἐμέ, με (encl.) Acc. $\sigma \epsilon$, $\sigma \epsilon$ (encl.) ¿ (encl.), μιν (encl.) PLURAL ύμεῖς σφείς Nom. ήμεις υμέων σφέων, σφεων (encl.) Gen. ήμέων σφίσι, σφισι (encl.) Dat. ήμιν ύμιν σφέας, σφεας (encl.), neut. ύμέας Acc. ήμέας σφεα (encl.)

σφίσι is used for ἐαυτοῖς, -αῖς; σφι (encl.) for αὐτοῖς, -αῖς; σφεα (encl.) for αὐτά. 3. Ionic μιν (encl.) is used in all genders (eum, eam, id), but not in the

plural. Aeol. ἄμμι, ὅμμε occur a few times, σέθεν often, in tragedy.

4. Doric forms : I. $\dot{\epsilon}\gamma \dot{\omega}\nu$; G. $\dot{\epsilon}\mu \dot{\epsilon}os$, $\dot{\epsilon}\mu \dot{\epsilon}o\hat{\nu}s$; D. $\dot{\epsilon}\mu l\nu$; Pl. N. $\dot{a}\mu \dot{\epsilon}s$; G. $\dot{a}\mu \dot{\epsilon}\omega\nu$, $\dot{a}\mu \dot{\omega}\nu$; D. $\dot{a}\mu l\nu$ (\dot{i}), $\dot{a}\mu\nu$; A. $\dot{a}\mu\dot{\epsilon}$. II. $\tau\dot{\nu}$, $\tau\dot{\nu}\nu\eta$; G. $\tau\dot{\epsilon}os$, $\tau\dot{\epsilon}o\hat{\nu}s$, $\tau\dot{\epsilon}o\hat{\nu}s$, $\tau\dot{\epsilon}o$, $\tau\dot{\epsilon}o\hat{\nu}$; A. $\tau\dot{\epsilon}o\hat{\nu}$, $\tau\dot{\epsilon}o\hat{\nu}$; Pl. G. $\tau\dot{\epsilon}o\hat{\nu}$, $\tau\dot{\epsilon}o\hat{\nu}$

293 D. Hdt. αὐτέων gen. pl. For ωὐτός (Hom.), τώντό (Hdt.), see 56 1).

myself

294. Reflexive Pronouns. — The reflexive pronouns are formed by compounding the stems of the personal pronouns with the oblique cases of $a\dot{v}\tau\dot{o}s$. In the plural both pronouns are declined separately, but the third person has also the compounded form. The nominative is excluded by the meaning. There is no dual.

thyself

Gen. ¿μαυτοῦ, -ŋs σεαυτοῦ, - $\hat{\eta}$ s (σαυτοῦ, - $\hat{\eta}$ s) έαυτοῦ, - $\hat{\eta}$ s, -οῦ (αὑτοῦ, - $\hat{\eta}$ s, -οῦ) Dat. ἐμαυτῷ, -ŋ σεαυτώ, - ή (σαυτώ, - ή) $\dot{\epsilon}$ αυτ $\hat{\omega}$, $-\hat{\eta}$, $-\hat{\omega}$ (α $\dot{\nu}$ τ $\hat{\omega}$, $-\hat{\eta}$, $-\hat{\omega}$) Αcc. έμαυτόν, -ήν σεαυτόν, -ήν (σαυτόν, -ήν) έαυτόν, -ήν, -ό (αὑτόν, -ήν, -ό) ourselves yourselves themselves Gen. ἡμῶν αὐτῶν ύμων αὐτων έαυτών οτ σφών αὐτών Dat. ήμεν αὐτοις, -αις ὑμεν αὐτοις, -αις έαυτοίς, -αίς, -οίς οτ σφίσιν αύτοῖς, -αῖς έαυτούς, -άς, -ά οτ σφάς αὐ-Acc. ήμας αὐτούς, -ας ὑμας αὐτούς, -ας TOUS. - de

- a. For έαυτῶν, έαυτοῖς, etc., we find αὐτῶν, αὐτοῖς, etc.
- **295.** Possessive Pronouns. Possessive pronouns, formed from the stems of the personal pronouns, are declined like $\dot{a}\gamma a$ - $\theta \dot{o}s$, $\ddot{a}\xi \iota os$ (256).

 ἐμός ἐμή ἐμόν my, my own; mine
 ἡμέτερος -ō

 σός σή σόν thy, thine own; thine
 ὑμέτερος -ō

 [ὅς ἡ ὄν his (her, its) own]
 σφέτερος -ō

ήμέτερος -ā -ov our, our own; ours ὑμέτερος -ā -ov your, your own; yours σφέτερος -ā -ov their own

himself, herself, itself

- a. ős is not used in Attic prose. For his, her, its, αὐτοῦ, -η̂s, -οῦ are used.
- **296.** Reciprocal Pronoun. The reciprocal pronoun, meaning one another, each other, is made by doubling the stem of $\ddot{a}\lambda\lambda$ os $(\dot{a}\lambda\lambda-a\lambda\lambda o-)$. It is used only in the oblique cases of the dual and plural.

²⁹⁴ D. Hom, never compounds the two pronouns: thus $\dot{\epsilon}\mu\dot{\epsilon}\theta\epsilon\nu$ αὐτῆς, σοι αὐτῷ, οῖ αὐτῷ, ἐ αὐτήν. Hdt. has a few cases of the uncompounded forms; generally $\dot{\epsilon}\mu\epsilon\omega\nu\tau ο \hat{v}$, $-\tau\hat{\omega}$, $-\tau$

²⁹⁵ D. Hom. has also $\tau\epsilon\delta s$ thy, thine own, $\dot{\epsilon}\delta s$ his own, her own. $\dot{a}\mu\delta s$ our, $\dot{b}\mu\delta s$ your, $\sigma\phi\delta s$ their (rarely of the singular), $\nu\omega\dot{t}\tau\epsilon\rho\sigma s$ of us two, $\sigma\phi\omega\dot{t}\tau\epsilon\rho\sigma s$ of you two. For $\dot{\epsilon}\mu\delta s$ Attic poetry may use $\dot{a}\mu\delta s$ (sometimes printed $\dot{a}\mu\delta s$) our.

		DUAL		PLURAL			
Gen. Dat.	άλλήλοιν άλλήλοιν άλλήλω	άλλήλαιν άλλήλαιν άλλήλα	άλλήλοιν άλλήλοιν άλλήλω	άλλήλων άλλήλοις άλλήλους	άλλήλων άλλήλαις άλλήλας	άλλήλων άλλήλοις άλληλα	

297. The Definite Article. — The definite article δ , $\dot{\eta}$, $\tau \delta$ the (stems δ -, $\dot{\alpha}$ -, τo -) is thus declined:

SINGULAR				DUAL				PLURAL			
	τοῦ τ ῷ	τήs τῆ	τοῦ τῷ	N. A. G. D.					τῶν Toîs	τῶν ταῖς	τῶν τοῖς

a. $\tau \hat{a}$ (especially) and $\tau \hat{av}$, the fem. dual forms, are very rare in the authors, and are unknown in Attic prose inscriptions of the classical period.

298. Demonstrative Pronouns.— The chief demonstrative pronouns are ὅδε this (here), οὖτος this, that, ἐκεῖνος that (there).

SINGULAR

Nom. 8 Gen. 7 Dat. 7 Acc. 7	. တ်စွ€ - တ်စွ€	τῆσδε τῆδε	τοῦδε τῷδε	τούτου τούτῳ	αύτη ταύτης ταύτη ταύτην	τούτου τούτφ	έκείνω έκείνω	ἐκείνηἐκείνηςἐκείνηἐκείνην	ἐκείνου ἐκείνφ
					DUAL				
Ν. Α. τ	ώδε	τώδε	τώδε	τούτω	τούτω	τούτω	ἐκείνω	ἐκείνω	ἐκείνω
G. D. 7	οίνδε	τοῖνδε	τοῖνδε	τούτοιν	τούτοιν	τούτοιν	ἐκείνοιν	ě KEĺVOLV	ĚKE ĺVOLV
				P	LURAL				
Nom. o Gen. 7 Dat. 7 Acc. 7	οῖσδε	τῶνδε ταῖσδε	τῶνδε τοῖσδε	τούτων τούτοις	αύται τούτων ταύταις ταύτᾶς	τούτων τούτοις	ἐκείνων ἐκείνοις	ėkelvai ėkelvwv ėkelvais ėkelvās	ἐκείνων ἐκείνοις

²⁹⁷ D. Hom. has also gen. $\tau o \hat{i} o$, dual $\tau o \hat{i} \iota \nu$; nom. pl. $\tau o l$, $\tau a l$; gen. pl. fem. $\tau \delta \omega \nu$; dat. pl. masc. $\tau o \hat{i} \sigma \iota$, fem. $\tau \hat{\eta} \sigma \iota$, $\tau \hat{\eta} s$ (Hdt. $\tau o \hat{i} \sigma \iota$, $\tau \hat{\eta} \sigma \iota$). Doric are gen. $\tau \hat{\omega}$, $\tau \hat{a} s$, etc.; pl. also N. $\tau o l$, $\tau a l$; G. fem. $\tau \hat{a} \nu$. Aeolic are $\tau \hat{\omega}$, $\tau \hat{a} s$, $\tau \hat{a} \nu$ gen. pl., $\tau o l s$, $\tau a l$ s acc. pl. Generally poetic are $\tau o \hat{i} \sigma \iota$, $\tau a \hat{l} \sigma \iota$. $\tau o l$ $\mu \ell \nu$, $\tau o l$ $\delta \ell$ occur rarely in tragedy for ol $\mu \ell \nu$, ol $\delta \ell$.

²⁹⁸ D. For τοῖσδε Hom. has also τοῖσδεσσι or τοῖσδεσι. Doric has nom. pl. τούτοι, ταύται, gen. pl. fem. ταυτῶν (Aeol. ταύτᾶν). κεῖνος occurs in Hdt. (together with ἐκεῖνος). Doric and Aeolic have κῆνος.

c. Hom. always, Hdt. rarely, has the final ν in τοσοῦτον, etc.

- a. $\delta\delta\epsilon$ is formed from the old demonstrative δ , $\dot{\eta}$, $\tau\delta$ this or that, with the indeclinable demonstrative (and enclitic) ending $-\delta\epsilon$ here (cp. Lat. hī-c from hī-ce, Fr. ce-ci). For the accent of $\ddot{\eta}\delta\epsilon$, oī $\delta\epsilon$, aī $\delta\epsilon$ see 153.
 - b. ἐκείνος has a variant form κείνος in poetry and sometimes in prose.
 - c. Other demonstrative pronouns are

τοσόσδε τοσήδε τοσόνδε so much, so many pointing forward τοιόσδε τοιάδε τοιόνδε such (in quality) τηλικόσδε τηλικήδε τηλικόνδε so old, so great pointing forward (to what follows).

These are formed from - $\delta\epsilon$ and the (usually) poetic $\tau \acute{o}\sigma os$, $\tau o \acute{o}os$, $\tau \eta \lambda \acute{\iota}\kappa os$. Combinations of $\tau \acute{o}\sigma os$, $\tau o \acute{o}os$, $\tau \eta \lambda \acute{\iota}\kappa os$ with $o \acute{v}\tau os$ are

τοσοῦτος τοσαύτη τοσοῦτο(v) so much, so many τοιοῦτος τοιοῦτο(v) such (in quality) τηλικοῦτος τηλικοῦτο(v) so old, so great pointing backward (to what precedes).

The forms in $-\nu$ are more common than those in -o.

- d. The dual rarely has separate feminine forms.
- e. The deictic suffix $-\bar{\iota}$ added to demonstratives gives emphasis. Before it a, ϵ , o are dropped. Thus $\delta \delta \dot{t}$ this man here, $\dot{\eta} \delta \dot{t}$, $\tau o \delta \dot{t}$, G. $\tau o v \delta \dot{t}$, $\tau \eta \sigma \delta \dot{t}$, etc.; $o\dot{v}\tau \sigma \dot{t}$, $a\dot{v}\tau \dot{\eta} \dot{t}$ (35), $\tau o v \tau \dot{t}$, $o\dot{v}\tau o \dot{t}$, $\tau o v \tau \omega v \dot{t}$. So with other demonstratives and with adverbs: $\tau o \sigma o v \tau \sigma \sigma \dot{t}$, $o\dot{v}\tau \omega \sigma \dot{t}$, $\dot{\omega} \delta \dot{t}$.
- 299. Interrogative and Indefinite Pronouns. The interrogative pronoun τ /is, τ /i who, which, what? never changes its accent to the grave (133). The indefinite pronoun τ /is, τ /i any one, some one, anything, something is enclitic (151 b).

		SINGULAR		
	Interrogativ	e ·	Indefin	ite
Nom.	τίς	τί	TIS	τὶ
Gen.	τίν-ος, τ	oงิ	τιν-ός	, τοῦ
Dat.	τίν-ι, τ	·φ̂	τιν-ί,	τŵ
Acc.	τίν-α	τί	τινά	τì
		DUAL		
N. A.	τίν-ε		717-	É
G. D.	τίν-οι	ν	τιν-	οῖν
		PLURAL		
Nom.	Tiv-es	τίν-α	τιν-έs	τιν-ά
Gen.	τίν-ωι	y	TLV-	ῶν
Dat.	τί-σι		τι-σ	۲.
Acc.	τίν-as	τίν-α	τιν-άς	τιν-ά

a. ἀττα (not enclitic) is sometimes used for the indefinite τινά (neut. pl.).

²⁹⁹ D. Hom. and Hdt. have G. $\tau \epsilon_0$, $\tau \epsilon_0$, D. $\tau \epsilon_0$ ($\tau \hat{\varphi}$ Hom.), G. $\tau \epsilon_0 \nu$, D. $\tau \epsilon_0 \sigma_0$. These forms are also indefinite and enclitic (gen. $\tau \epsilon_0 \nu$ Hdt.). Hom. has $\delta \sigma \sigma_0$ for the indefinite pl. $\tau \iota \nu d$.

300. ἄλλος. — The indefinite pronoun ἄλλος other, another (Lat. alius, cp. 95) is declined as follows:

	SINGULAR			DUAL				PLURAL		
	Mase.	Fem.	Neut.		Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	άλλος	ἄλλη	ἄλλο	N. A.	ἄλλω	ἄλλα	ἄλλω	άλλοι	άλλαι	ãλλα
Gen.	ἄλλου	άλλης	ἄλλου	G. D.	άλλοιν	ἄλλαιν	ἄλλοιν	ἄλλων	ἄλλων	ἄλλων
Dat.	άλλφ	άλλη	ἄλλφ					ἄλλοις	ἄλλαις	άλλοις
Acc.	ἄλλον	ἄλλην	ἄλλο					άλλους	ἄλλāς	ãλλα

- 301. δείνα. The indefinite pronoun δείνα, always with the article, means such a one. It is declined: δ, ή, τὸ δείνα; τοῦ, τῆς, τοῦ δείνος; τῷ, τῆ, τῷ δείνι; τὸν, τὴν, τὸ δείνα; plural οἱ δείνες, τῶν δείνων, (dative wanting), τοὺς δείνας.
- 302. Relative Pronouns. The relative pronoun $\tilde{o}s$, $\tilde{\eta}$, \tilde{o} who, which, that is declined thus:

	SIN	GUI	LAR		DUA	L		. 1	PLUR	AL	
Nom.	ős	ή	ő	N. A.	ű	ű	ű	Nom.	30	αΐ	ă
Gen.	ວັ້ນ	η๊ร	องิ	G. D.	olv	οίν	olv	Gen.	ພັນ	ὧν	ພິນ
Dat.	ě	ñ	ψ					Dat.	ols	ais	ois
Acc.	őν	ήν	ő					Acc.	ovs	äs	ă

- a. The feminine dual forms \ddot{a} and $a \ddot{i} \nu$ are seldom, if ever, used in Attic.
- b. The addition of the enclitic particle $-\pi\epsilon\rho$ emphasizes the connection between the relative and its antecedent. Thus $\delta\sigma \pi\epsilon\rho$, $\tilde{\eta} \pi\epsilon\rho$, $\tilde{\delta} \pi\epsilon\rho$ the very person who, the very thing which; so $\tilde{\delta}\sigma\pi\epsilon\rho$ just as.
- c. Enclitic $\tau\epsilon$ is added in $\epsilon\phi$ $\tilde{\phi}$ $\tilde{\phi}$ $\tau\epsilon$ on condition that, and in $\tilde{a}\tau\epsilon$ inasmuch as.
- 303. The indefinite or general relative pronoun ὅστις, ἥτις, ὅ τι whoever (any-who, any-which), any one who, whatever, any-

³⁰² D. 1. Hom. uses the demonstrative forms \dot{o} , $\dot{\eta}$, $\tau \dot{o}$ (297, 298 a) as relatives (755). In this case the nom. pl. has $\tau o l$, $\tau a l$ (297 D.).

^{2.} Besides the forms in 302, Hom. has the genitive 50 (miswritten 500) and $\xi_{\eta s}$.

^{3.} Hdt. has δ_s , $\tilde{\eta}$, $\tau \delta$, o \tilde{t} , a \tilde{t} , $\tau \acute{a}$. In the oblique cases, he uses $\tau \circ \hat{v}$, $\tau \hat{\eta} s$, etc., though, especially after prepositions capable of elision, he has the relative forms like Attic, as δ_t o \tilde{v} , $\pi a \rho$ $\tilde{\phi}$, $\kappa a \tau$ $\tilde{\eta} \nu$, $\dot{v} \pi$ $\tilde{w} \dot{v}$; also $\dot{\epsilon} s$ δ .

thing which, inflects each part (ös and 7is) separately. For the accent, see 153.

		SINGULAR	
Nom.	δστις	ήτις	8 71
Gen.	องิтเขอร, อัชอบ	ήστινος	ούτινος, ότου
Dat.	ῷτινι, ὅτφ	ท ี่ Tivi	ὧτινι, ὅτω
Acc.	δυτινα	ήντινα	8 τι
		DUAL	
N. A.	ώτιν ε	ώτινε	ώτινε
G. D.	οίντινοιν	οΐντινοιν	οΐντινοιν
		PLURAL	
Nom.	οίτινες	altives	άτινα, άττα
Gen.	ώντινων, ότων	ῶντινων	ώντινων, ότων
Dat.	οίστισι, ότοις	αΐστισι	οίστισι, ότοις
Acc.	ดมีสรายสร	äctivas	ätiva, ätta

a. The neuter $\delta \tau \iota$ is sometimes printed $\delta, \tau \iota$ to avoid confusion with the conjunction $\delta \tau \iota$ that, because.

b. The shorter alternative forms are rare in prose, but almost universal in poetry (especially $\delta\tau ov$, $\delta\tau \psi$). Inscriptions have almost always $\delta\tau ov$, $\delta\tau \psi$, $\delta\tau \tau a$. The plural $\delta\tau \tau a$ is to be distinguished from $\delta\tau \tau a$ (299 a).

c. τls added to ὁπότερος, ὄσος, οἶος, etc. (304) makes them more indefinite,

as ὁποιός τις of whatsoever kind.

- d. οὖν, δή, or δήποτε added to the indefinite pronouns makes them as general as possible, as ὁστισοῦν (or ὅστις οὖν), ἡτισοῦν, ὁτιοῦν any one whatever, any thing whatever, and so ὁποιοσ-τισ-οῦν, ὁστισ-δή-ποτε, ὁστισ-δη-ποτ-οῦν. In these combinations all relative or interrogative force is lost.
- e. The uncompounded relatives are often used in an exclamatory sense, and sometimes as indirect interrogatives. Indefinite relatives may be used as indirect interrogatives.
- 303 D. Hom. has the following special forms. The forms not in parentheses are used also by Hdt. In the nom. and acc. Hdt. has the Attic forms.

		SINGULAR	PLUKAL			
Nom.	(8TIS)		(8 TTL)		åσσα	
Gen.		(ὅττεο), (ὅττευ) ὅτευ		δτεων		
Dat.		бтеф		ότέοισι		
Acc.	(δτινα)		(6 TTL)	(δτινας)	ãσσα	

304. Correlative Pronouns. — Many pronominal adjectives correspond to each other in form and meaning. In the following list poetic or rare forms are placed in parentheses.

Interrogative: Direct or Indirect	Indefinite (Enclitie)	Demonstrative	Relative (Specific) or Exclamatory	Indefinite Relative or Indirect Interrogative
τίς who? which? what? quis? qui?	τὶς some one, any one, a certain one, aliquis, quidam	(δ, őς) ὅδε this (here), hic οὖτος this, that is, ille ἐκεῖνος ille	ŏs who, which qui	δστις whoever, any one who quisquis, quicunque
πότερος which of two? uter?	πότερος or ποτερός one of two (rare)	ετερος the one or the other of two alter	δπότερος which of the two	δπότερος whichever of the two utercumque
πόσος how much? how many? quan- tus? quot?	ποσός of some quantity or number	(τόσος) so much, so many tantus, tot	öσος (as much) as, (as many) as quantus, quot	όπόσος of whatever size, number quantuscumque, quotquot
ποῖος of what sort? qualis?	ποιός of some sort	(τοῖος) τοιόσδε τοιοῦτος such talis	otos of which sort, (such) as qualis	όποῖος of whatever sort qualiscumque
πηλίκος how old? how large?	πηλίκος of some age, size	so old, so young, τηλικόσδε tηλικοῦτος large, so great	ἡλίκος of which age, size, (as old, large) as	όπηλίκος of whatever age or size

³⁰⁴ D. Hom. has (Aeolic) $\pi\pi$ in $\delta\pi\pi\delta\tau\epsilon\rho\sigma$ s, $\delta\pi\pi\sigma\delta$ s, and $\sigma\sigma$ in $\delta\sigma\sigma\sigma$ s, $\tau\delta\sigma\sigma\sigma$ s, etc. Hdt. has κ for π in $\kappa\delta\tau\epsilon\rho\sigma$ s, $\kappa\delta\sigma\sigma$ s, $\kappa\delta\sigma\sigma$ s, $\delta\kappa\delta\sigma\sigma$ s, $\delta\kappa\delta\sigma\sigma$ s.

ADVERBS

305. Origin. — Adverbs were originally case forms, made from the stems of substantives, adjectives, and pronouns. Some of these nominal and pronominal stems have gone out of common use, so that only petrified forms are left in the adverbs. Some of these words were still felt to be live cases; in others no consciousness of their origin survived. Many adverbs show old suffixes joined to the stem or to a case form (306).

Nominative (rare): πύξ with clenched fist, ἄπαξ once.

Genitive: $\dot{\epsilon} \dot{\xi} \dot{\eta}_{S}$ next, $\pi o \hat{v}$, o \hat{v} where, $a \dot{v} \tau o \hat{v}$ in the very place, $\dot{\epsilon} \kappa \pi o \delta \dot{\omega} v$ out of the way ($\dot{\epsilon} \kappa + \pi o \delta \hat{\omega} v$); by analogy, $\dot{\epsilon} \mu \pi o \delta \dot{\omega} v$ in the way.

Dative: δημοσία at public cost, κοινη in common, πη how, etc. (716, 957).

Accusative: πολύ much, μικρόν a little, πρῶτον at first, τήμερον to-day, πολλά often. See 990-994.

Locative: - i in οἴκο-ι (143) at home (οἶκο-ς house), Ἰσθμο-ι̂ at the Isthmus, πο-ι̂ whither, and all adverbs in -οι, Μαραθῶν-ι at Marathon; further in πάλα-ι long ago, ἐκε-ι̂ there, πανδημε-ι΄ in full force; -οισι (202) in o stems; -āσι (-ησι) in ā stems (185): θύρāσι at the doors, Πλαταιᾶσι at Plataea, ᾿Αθήνησι at Athens.

Instrumental: $\mathring{a}v\omega$ above, $\kappa \acute{a}\tau \omega$ below, $\mathring{o}v\pi \omega$ not yet, $\mathring{\omega}-\delta \varepsilon$ thus (but the forms in $-\omega$ may be ablatives); $\kappa \rho \upsilon \phi \mathring{\eta}$ and $\lambda \acute{a}\theta \rho \bar{a}$ in secret.

Ablative: all adverbs in -ως, as ως as, ούτως thus, έτέρως otherwise.

306. Place. — To denote place the common endings are: —
-ι, -θι, -σι at, in to denote place where (locative). -ου, the sign of the genitive, is also common.

 $-\theta \epsilon v$ from to denote the place whence (ablative).

 $-\delta\epsilon$ (- $\xi\epsilon$), $-\sigma\epsilon$ to, toward to denote place whither.

In the following examples poetical words are bracketed.

οίκο-ι (οίκο-θι) at home οίκο-θεν from home οἴκαδε (οἰκόνδε) homeward (οἰκα- is an old accusative form.) αλλο-θι elsewhere αλλο-θεν from elsewhere αλλο-σε elsewhither or άλλ-αχ-οῦ άλλ-αχ-ό-θεν άλλ-αχ-ό-σε άμφοτέρω-θι on both άμφοτέρω-θεν from (ἀμφοτέρω-σε to both sides) both sides avrov in the very place αὐτό-θεν from the αὐτό-σε to the very place very place ομό-σε to the same place ouov at the same place ομό-θεν from the same place 'Aθήνη-σι at Athens 'Αθήνη-θεν from Athens 'Αθήναζε (= -ασ-δε) to Athens 'Ολυμπία-σι at Olympia 'Ολυμπία-θεν from 'Oduntale to Olympia Olympia

306 D. Hom. has e.g. οὐρανό-θι in heaven, ἀγορῆ-θεν from the assembly (also, with prepositions, he uses forms in $-\theta \epsilon \nu$ or $-\theta \iota$ as genitives : $\epsilon \xi$ άλό-θεν out of the

a. $-\theta \epsilon \nu$ may take the form $-\theta \epsilon$ in poetry, and especially when the idea of whence is lost, as $\pi \rho \delta \sigma \theta \epsilon$ in front (116 D.). $-\theta a$ is found in $\epsilon \nu \theta a$ in all dialects.

b. Some local adverbs are connected with prepositions, as ἄνω above, ἔξω outside, ἔσω within, κάτω below, πρόσθεν in front. Cp. 305.

307. Manner. — Adverbs of manner ending in -ωs are formed from adjectives and pronouns and have the accent and form of the genitive plural masculine with -s in place of -ν.

δίκαιος	just	genitive	plural	δικαίων	δικαίως	justly
κακός	bad	"	66	κακῶν	κακώς	ill
άπλοῦς	simple	"	6.	άπλῶν	άπλῶς	simply
σαφής	plain	"	66	σαφῶν	σαφῶς	plainly
ήδύς	pleasant	"	66	ήδέων	ήδέως	pleasantly
σώφρων	prudent	66	66	σωφρόνων	σωφρόνως	prudently
ἄλλος	other	44	46	ἄλλων	ἄλλωs	otherwise
πûς	all	. 44	66	πάντων	πάντως	in every way

a. Adverbs in - ω_s are not formed from the genitive plural. Old ablatives from o stems (- ω + s, 305) were used adverbially, and thence - ω_s was transferred to other stems. The analogy of the genitive plural assisted the transference.

308. Various Other Endings. — -a: ἆμα at the same time, μάλα very. -aκις: πολλάκις many times, ὁσάκις as often as. -δην: συλλήβδην in short. -δον: ἔνδον within, σχεδόν almost. -τε: ὅτε when (Aeolic ὅτα, Dor. ὅκα). -τι, -στι: ἐθελοντί voluntarily, Ἑλληνιστί in Greek (fashion).

309. Comparison of Adverbs. — In adverbs derived from adjectives the comparative is the same as the neuter singular accusative of the comparative of the adjective; the superlative is the same as the neuter plural accusative of the superlative of the adjective.

σοφῶς	wisely	σοφώτερον	σοφώτατα
χαριέντως	gracefully	χαριέστερον	χαριέστατα
εύδαιμόνως	happily	εὐδαιμονέστερον	εὐδαιμονέστατα
καλώς	well	κάλλῖον	κάλλιστα
ήδέως	pleasantly	ἥδῖον	ἥδιστα
μάλα	very .	μᾶλλον, more, rather	μάλιστα
(ev)	well	ἄμεινον	ἄριστα
		ήττον less (287, 2)	ήκιστα

sea, 1 Ilib- $\theta\iota$ $\pi\rho\delta$ before Ilium), äla- $\delta\epsilon$ to the sea, $\pi\delta\lambda\iota\nu$ - $\delta\epsilon$ to the city, 1 Ai $\delta\sigma$ - $\delta\epsilon$ to (the house of) Hades, $\delta\nu$ - $\delta\epsilon$ $\delta\delta\mu\rho\nu$ - $\delta\epsilon$ to his house.

a. Adverbs of place ending in ω, and some others, have -τερω and -τατω; as ἄνω above, ἀνωτέρω, ἀνωτάτω; πόρρω afar, πορρωτέρω, πορρωτάτω.

b. ἐγγύς near has ἐγγύτερον (-τέρω), ἐγγυτάτω (-τατα rare). πρώ early has πρωϊαίτερον, πρωϊαίτατα. Some comparatives end in -ως: ἀσφαλεστέρως (ἀσφαλέστερον) more securely, βελτῖόνως (βέλτῖον) better. Superlatives in -ον are usually poetic; as μέγιστον.

310. Correlative Adverbs. — Adverbs from pronominal stems often correspond in form and meaning. In the list below poetic or less usual words are placed in parentheses.

	Interrogative: Direct and Indirect	Indefinite (Enclitic)	Demonstrative	Relative Specific	Indefinite Relative or Indirect Interrogative
	ποῦ where?	πού somewhere	(ἔνθα) ἐνθάδε, ἐνταῦθα there ἐκεῖ yonder	οὖ where (ἔνθα where)	őπου where- (ever)
Place	πόθεν whence?	ποθέν from some place	(ἔνθεν) ἐνθένδε, ἐντεῦθεν thence ἐκεῦθεν from yonder		δπόθεν whence- (soever)
	ποῖ whither?	ποί to some place	(ἔνθα) ἐνθάδε, ἐνταῦθα thither ἐκεῖσε thither	οι whither (ἔνθα whither)	οποι whither- (soever)
	πότε when?	ποτέ some time, ever	τότε then	ὄτε when	οπότε when- (ever)
Time	πηνίκα at what time?		(τηνίκα) at τηνικάδε that τηνικαῦτα time	ἡνίκα at which time	όπηνίκα at which time
Way	πŷ which way? how?	πή some way, somehow	(τῆ) τῆδε, ταύτη this way, thus	$\hat{\pmb{\eta}}$ in which way, as	ŏπη in which way, as
Manner	πῶς how?	πώς somehow	(τώς), (ὧς) ὧδε, οὖτω(ς) thus, so, in this way ἐκείνως in that way	ώς as, how	ὄπως how

³¹⁰ D. 1. Hom. has (Aeolic) ππ in ὅππως, ὁππότε; Hdt. has κ for the π-forms, e.g. κοῦ, κού, ὅκου, κότε. Hdt. has ἐνθαῦτα, ἐνθεῦτεν for ἐνταῦθα, ἐντεῦθεν (109 D.).
2. Poetic are πόθι for ποῦ, ὅθι for οῦ, ἡμος when, ἡ which way, where, etc.

a. The demonstratives in parentheses are foreign to Attic prose except in certain phrases, as kal $\tilde{\omega}_s$ even thus, odd ($\mu\eta\delta$) $\tilde{\omega}_s$ not even thus (cp. 150 d); $\tilde{\epsilon}\nu\theta a$ $\mu \hat{\epsilon}\nu$. . . $\tilde{\epsilon}\nu\theta a$ $\delta \hat{\epsilon}$ here . . . there, $\tilde{\epsilon}\nu\theta \epsilon\nu$ ($\mu \hat{\epsilon}\nu$) kal $\tilde{\epsilon}\nu\theta \epsilon\nu$ ($\delta \hat{\epsilon}$) from this side and that. In Attic prose $\tilde{\epsilon}\nu\theta a$ and $\tilde{\epsilon}\nu\theta \epsilon\nu$ are usually relatives, $\tilde{\epsilon}\nu\theta a$ taking the place of $\delta \hat{\nu}$ where and $\delta \hat{\nu}$ whither, and $\tilde{\epsilon}\nu\theta \epsilon\nu$ of $\delta\theta \epsilon\nu$ whence.

b. οὖν (303 d) may be added for indefiniteness: ὁπωσοῦν in any way whatever. ποτέ after interrogatives gives an intensive force, as τίς ποτε who in the world. It is also used with negatives, as οὔποτε never, οὖπώποτε never yet. Other negatives are οὖδαμοῦ nowhere, οὖδαμη̂ in no way, οὖδαμῶς in no manner.

NUMERALS

311. The numeral adjectives and adverbs are as follows:

	Sign	CARDINAL	ORDINAL	ADVERB
1	a.	εls, μία, έν one	πρῶτος first	anak once
2	β΄	δύο two	δεύτερος second	86s twice
3	γ	τρεîs, τρία three	τρίτος third	τρίς thrice
4	8′	τέτταρες, τέτταρα	τέταρτος, -η, -ον	τετράκις .
5	€′	πέντε	πέμπτος	πεντάκις
6	5'	崔	е́ктоs	έξάκις
7	ζ'	έπτά	έβδομος	έπτάκις
8	η΄	ὀκτώ	ὄγδοος	οκτάκις
9	θ′	ἐννέα	ἔνατος	ένάκις
10	L'	δέκα	δέκατος, -η, -ον	δεκάκις
11	ια΄	ἔνδεκα	ένδέκατος	ένδεκάκις
12	ιβ΄	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ΄	τρεῖς καὶ δέκα	τρίτος και δέκατος	τρεισκαιδεκάκις
		(οτ τρεισκαίδεκα)		
14	ιδ'	τέτταρες και δέκα (or	τέταρτος και δέκατος	τετταρεσκαιδεκάκις
		τετταρεσκαίδεκα)		
15	LE'	πεντεκαίδεκα	πέμπτος καλ δέκατος	πεντεκαιδεκάκις
16	15'	е́ккаібека (ср. 89)	έκτος και δέκατος	έκκαιδεκάκις
17	ريا	έπτακαίδεκα	έβδομος καὶ δέκατος	έπτακαιδεκάκις
18	ιη΄	όκτωκαίδεκα	ὄγδοος καὶ δέκατος	όκτωκαιδεκάκις
19	ιθ'	έννεακαίδεκα	«νατος καὶ δέκατος	έννεακαιδεκάκις
20	ĸ′	εἴκοσι(ν)	είκοστός, -ή, -όν	εἰκοσάκις
21	Ka'	els kal elkogi (v) or	πρώτος και είκοστός	εἰκοσάκις ἄπαξ
		είκοσι (και) είς		

³¹¹ D. 1. For the cardinals 1-4, see 313 D. Hom. has, for 12, δώδεκα, δυώδεκα, and δυοκαίδεκα (also generally poetic); 20, εἴκοσι and ἐείκοσι; 30, τριήκοντα; 80, δγδώκοντα; 90, ἐνενήκοντα and ἐννήκοντα; 200 and 300, διηκόσιοι, τριηκόσιοι; 9000 and 10,000, ἐννεάχίλοι, δεκάχίλοι (-χείλοι?). Hom. has also the ordinals:

30	λ'	τριάκοντα	τριᾶκοστός	τριᾶκοντάκις
40	μ	τετταράκοντα	τετταρακοστός	τετταρακοντάκις
50	v'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	έξήκοντα	έξηκοστός	έξηκοντάκις
70	o'	έβδομήκοντα	έβδομηκοστός	έβδομηκοντάκις
80	π'	όγδοήκοντα	όγδοηκοστός	όγδοηκοντάκις
90	9'	ένενήκοντα	ένενηκοστός	ένενηκοντάκις
100	p'	έκατόν	έκατοστός, -ή, -όν	έκατοντάκις
200	σ΄	διακόσιοι, -αι, -α	διακοσιοστός	διᾶκοσιάκις
300	τ'	τριακόσιοι	τριακοσιοστός	τριᾶκοσιάκις
400	υ΄	τετρακόσιοι	τετρακοσιοστός	τετρακοσιάκις
500	φ′	πεντακόσιοι	πεντακοσιοστός	πεντακοσιάκις
600	x	έξακόσιοι	έξακοσιοστός	έξακοσιάκις
700	ψ'	έπτακόσιοι	έπτακοσιοστός	έπτακοσιάκις
800	ω′	όκτακόσιοι	όκτακοσιοστός	όκτακοσιάκις
900	%	ένακόσιοι	ένακοσιοστός	ένακοσιάκις
1,000	a	χίλιοι, -αι, -α	χιλιοστός, -ή, -όν	χιλιάκις
2,000	β	δισχέλιοι	δισχϊλιοστός	δισχιλιάκις
3,000	γ,	τρισχίλιοι	τρισχιλιοστός	τρισχιλιάκις
10,000	į	μύριοι, -αι, -α	μῦριοστός	μῦριάκις
20,000	K	δισμύριοι	δισμυριοστός	δισμυριάκις
00,000	P	δεκακισμύριοι	δεκακισμῦριοστός	δεκακισμῦριάκις

N. — Above 10,000: also δύο μυριάδες 20,000, etc.

10

312. Notation. — In addition to the 24 letters of the alphabet, three obsolete signs were used: ς , a form identical with the late abbreviation for $\sigma\tau$, in place of the lost ς (3), once used for 6; ς (koppa), for 90; for 900, ϑ sampi, probably for san, an old form of sigma, + pi. From 1 to 999 a stroke stands above the letter, for 1000's the same signs are used but with the stroke helow the letter (a'=1, $\alpha=1000$). Only the last letter in any given series has the stroke above: $\rho\nu \zeta'$ 157, $\alpha \vartheta \iota'$ 1910.

a. In the classical period the following system was used, according to

³d, $\tau \rho i \tau a \tau o s$; 4th, $\tau \epsilon \tau \rho a \tau o s$; 7th, $\epsilon \beta \delta \delta \delta \mu a \tau o s$; 8th, $\delta \gamma \delta \delta a \tau o s$; 9th. $\epsilon i \nu a \tau o s$; 12th, $\delta \nu \omega \delta \epsilon \kappa a \tau o s$; 13th, $\tau \rho \bar{\iota} \sigma (\tau \rho \epsilon \iota \sigma - ?) \kappa a \iota \delta \epsilon \kappa a \tau o s$; 20th, $\epsilon \epsilon \iota \kappa o \sigma \tau o s$; and the Attic forms.

^{2.} Hdt. has δυώδεκα (δυωδέκατος), τεσσερεσκαίδεκα indeclinable (τεσσερεσκαιδέκατος), τριήκουτα (τριηκοστός), τεσσεράκουτα, δγδώκουτα, διηκόσιοι (διηκοσιοστός), τριηκόσιοι: for ένατος he has είνατος, and so είνακις, είνακόσιοι, είνακισχίλιοι.

^{3.} Aeolic has $\pi \epsilon \mu \pi \epsilon$ for 5 (cp. Hom. $\pi \epsilon \mu \pi \omega \beta \delta \lambda \delta \nu$ five-pronged fork), gen. pl. $\pi \epsilon \mu \pi \omega \nu$ inflected, as also $\delta \epsilon \kappa \omega \nu$, $\tau \epsilon \sigma \sigma \epsilon \rho \alpha \kappa \delta \nu \tau \omega \nu$, etc.; for 1000, $\chi \epsilon \lambda \lambda \iota \omega \iota$. Doric has, for 6, $\epsilon \xi$; 7th, $\epsilon \beta \delta \epsilon \mu \sigma$; 12, $\delta \nu \omega \delta \epsilon \kappa \alpha$; 20, $\epsilon \kappa \alpha \tau \iota$, $\epsilon \epsilon \kappa \alpha \tau \iota$; 40, $\epsilon \tau \epsilon \nu \omega \nu \nu \kappa \sigma \tau \delta \sigma$); 200, etc., $\delta \iota \alpha \kappa \alpha \tau \iota \omega \iota$, etc.; 1000, $\epsilon \kappa \alpha \tau \delta \omega \iota$ for 1st, $\epsilon \kappa \alpha \tau \delta \omega \iota$

the inscriptions: | = 1, | | | | = 4, Γ (πέντε) = 5, $\Gamma | = 6$, Δ (δέκα) = 10, $\Delta\Delta = 20$, H (έκατόν) = 100, HH = 200, X = 1000, M = 10,000, Ξ (πεντάκις δέκα) = 50, ΞX (πεντάκις χίλιοι + χίλιοι) = 6000.

313. The cardinals from 1 to 4 are declined as follows:

	one			two	three		four	
Nom.	€ÎS	μία	ἕν	Ν. Α. δύο	τρείς	τρία	τέτταρες	τέτταρα
Gen.	ένός	μιᾶς	ένός	G. D. Suoiv	τριῶν		τεττάρων	
Dat.	ένί	μιᾳ	ένί		τρισί(ν)		τέτταρσι(ν)	
Acc.	ἕνα	μίαν	ξv		τρεῖς	τρία	τέτταρας	τέτταρα

a. ϵi_S is for $\epsilon \nu$ - ς . The stem $\epsilon \nu$ was originally $\sigma \epsilon \mu$ (Lat. singuli, semel), weak forms of which are μi_A for $\sigma \mu$ - ιu , and $\delta -\pi a \xi$ once, $\delta -\pi \lambda o \hat{\nu}_S$ simple, from

 $\sigma\mu$ - π - (30 b).

- "b. οὐδὲ εἶς, μηδὲ εἶς not even one unite to form the compounds οὐδείς, μηδείς no one. These words are declined like εἶς: thus, οὐδείς, οὐδεμία, οὐδέν, οὐδενός, οὐδεμίας, οὐδενός, etc., and sometimes in the plural (no men, none, or nobodies) οὐδένες, οὐδένων, οὐδέσι, οὐδένας. For emphasis the compounds may be divided, as οὐδὲ εἶς not one. A preposition or ἄν may separate the two parts, as οὐδὲ αῖς from not a single one.
- c. δύο may be used with the gen. and dat. pl., as δύο μνηνῶν of two months. δυοῦν occurs rarely with plurals.
- d. ἄμφω both, N. A. ἄμφω, G. D. ἀμφοῖν (Lat. ambo). But both is more commonly ἀμφότεροι, -αι, -α.
- e. For τέτταρες, τετταράκοντα, etc., the tragic poets and Thucydides have τέσσαρες, τεσσαράκοντα, etc. Attic inscriptions of the fifth century B.C. always have the forms with ττ. In late prose the forms with σσ appear.
- 314. The cardinals from 5 to 199 are indeclinable; from 200 the cardinals, and all the ordinals from first on, are declined like $\dot{a}\gamma a\theta \dot{o}\varsigma$.
- a. In τρεῖς (τρία) καὶ δέκα 13 and τέτταρες (τέτταρα) καὶ δέκα 14, the first numeral is declined. τρεισκαιδέκατος, τετταρεσκαιδέκατος are very rare in good Attic.
- b. Compound numbers above 20 are expressed by placing the smaller number first (with $\kappa \alpha i$) or the larger number first (with or without $\kappa \alpha i$ in

³¹³ D. Hom. has, for μla , ℓa ($l\hat{\eta}s$, $l\hat{\eta}$, $\ell a\nu$); for $\ell \nu l$, $l\hat{\omega}$; $\delta \dot{\nu}o$, $\delta \dot{\nu}\omega$ (undeclined); the adj. forms $\delta o \iota \dot{\omega}$ and pl. $\delta o \iota o l$ regularly declined. For 1, Doric has δs . For 4, Hom. has $\tau \dot{\epsilon} \sigma \sigma a \rho \epsilon s$, and (Aeolic) $\pi l \sigma \nu \rho \epsilon s$; Dor. has $\tau \dot{\epsilon} \tau o \rho \epsilon s$, Pind. $\tau \dot{\epsilon} \tau \rho a \sigma \iota \nu$. Hdt. has $\delta \dot{\nu}o$ sometimes undeclined, also $\delta \nu \dot{\omega} \nu$, $\delta \nu o \hat{\nu}o i$; $\tau \dot{\epsilon} \sigma \sigma \epsilon \rho \epsilon s$, -a, $\tau \epsilon \sigma \sigma \dot{\epsilon} \rho \omega \nu$, $\tau \dot{\epsilon} \sigma \sigma \epsilon \rho \epsilon \sigma i$; $\tau \epsilon \sigma \sigma \epsilon \rho \epsilon \sigma \kappa a l \delta \epsilon \kappa a l 4$ undeclined. Aeolic $\delta \dot{\nu}o$, dat. $\delta \dot{\nu} \epsilon \sigma \iota \nu 2$; $\pi \dot{\epsilon} \sigma \sigma \nu \rho \epsilon$, $\pi l \sigma \nu \rho \epsilon s$, $\pi \dot{\epsilon} \sigma \sigma \nu \rho a$, $\pi \dot{\epsilon} \sigma \nu \rho a$ 4.

the case of cardinals). Thus δύο καὶ εἴκοσι(ν) two and twenty, εἴκοσι καὶ δύο twenty and two, or εἴκοσι δύο twenty-two, πέντε καὶ πεντήκοντα καὶ πεντακόσιοι or πεντακόσιοι (καὶ) πεντήκοντα (καὶ) πέντε = 555. With ordinals καί is necessary, as δεύτερος καὶ εἰκοστός, εἰκοστὸς καὶ δεύτερος, 22nd.

- c. For 21st, 31st, etc., είς (for πρῶτος) καὶ εἰκοστός (τριᾶκοστός) is permissible, but otherwise the cardinal is rarely thus joined with the ordinal.
- d. Compounds of 10, 20, etc., with 8 and 9 are usually expressed by subtraction with the participle of δέω lack, as 18, 19, δυοῖν (ἐνὸς) δέοντες εἴκοσι. So ναυσὶ μιᾶς δεούσαις τετταράκοντα with 39 ships, δυοῖν δέοντα πεντήκοντα ἔτη 48 years; and with ordinals ένὸς δέον εἶκοστὸν ἔτος the 19th year. So sometimes with other numbers than 8's or 9's: ἐπτὰ ἀποδέοντες τριᾶκόσιοι 293.
- **315.** With collective words (695) numerals in -ιοι may appear even in the singular: διακοσία ἵππος 200 horse T.1.62, ἀσπὶς μῦρία καὶ τετρακοσία 10,400 shields (i.e. men bearing shields) X. A.1.7.10.
- **316.** Fractions are expressed in several ways: δ ημισυς τοῦ ἀριθμοῦ half the number, aἰ ἡμίσειαι τῶν νεῶν half of the ships; τρία ἡμιτάλαντα $1\frac{1}{2}$ talents, τρίτον ἡμίμναιον $2\frac{1}{2}$ minae; τριτημοριον $\frac{1}{4}$, πεμπτημόριον $\frac{1}{6}$, ἐπίτριτος $1\frac{1}{3}$, ἐπίτριτος $1\frac{1}{3}$, ἐπίτριτος $1\frac{1}{3}$, ἐπίσμπτος $1\frac{1}{6}$, τῶν πέντε αἱ δύο μοῦραι $\frac{2}{6}$. But when the numerator is less by one than the denominator, the genitive is omitted and only the article and μέρη are used: as τὰ τρία μέρη $\frac{3}{4}$, i.e. the three parts (seil. of four).

317. Other classes of numeral words.

- a. Distributives proper, answering the question how many each? are wanting in Greek. Instead, ἐπί with the genitive, ἀνά, εἰς, and κατά, with the accusative, of the cardinals, and compounds of σύν with, are used: ἐφ᾽ ἐνός one by one, in single file, ἀνὰ δέκα by tens, εἰς τέτταρας by fours, κατὰ δύο οτ σύνδυο two by two, two each. The cardinals are often used alone: ἀνδρὶ ἐκάστῳ δώσω πέντε ἀργυρίου μνᾶς singulis militibus dabo quinas argenti minas X. A. 1, 4, 13.
- b. Multiplicatives in $-\pi\lambda \circ \hat{v}_s$ -fold (from $-\pi\lambda \circ \hat{v}_s$, Lat. -plex), $\delta \pi \lambda \circ \hat{v}_s$ simple, διπλοῦς twofold, $\tau \rho_i \pi \lambda \circ \hat{v}_s$ threefold, $\pi \circ \lambda \lambda \alpha \pi \lambda \circ \hat{v}_s$ manifold; and in $-\pi\lambda \acute{a}\sigma \circ \hat{v}_s$: διπλάσιος twice as great or (pl.) as many.
- c. Multiplication. Adverbs answering the question how many times? are used in multiplication: τὰ δὶς πέντε δέκα ἐστίν twice five are ten. See also 311 N.
- d. Adjectives in -a \hat{i} os, answering the question on what day? δευτερα \hat{i} os (or τ $\hat{\eta}$ δευτερα \hat{i} a) \hat{a} π $\hat{\eta}$ λθε he departed on the second day.
- e. Adverbs of Division. μοναχή singly, in one way only, δίχα, διχή in two parts, doubly, τριχή, τέτραχα, etc., πολλαχή in many ways.

³¹⁷ D. Hdt. has δίξος double, τρίξος threefold for δίττος, τρίττος; also -πλήσιος and -φάσιος. Hom. has δίχα and δίχθά in twain, τρίχα and τρίχθά in three parts; τρίπλ \hat{y} threefold, τετραπλ \hat{y} fourfold.

VERBS

INFLECTION: PRELIMINARY REMARKS (318-339)

- 318. The Greek verb shows distinctions of voice, mood, tense, number, person, and verbal noun.
- 319. Voices. There are three voices: active, middle, and passive.
- a. The middle usually denotes that the subject acts on himself or for himself, as λούομαι wash myself, πορίζομαι provide for myself.
- b. The passive borrows all its forms, except the future and agrist, from the middle.
- 320. Moods. Four moods, the indicative, subjunctive, optative, imperative, are called *finite*, because the person is defined by the ending (327). The infinitive (325) is sometimes classed as a mood.
- 321. Tenses. There are seven tenses in the indicative: present, imperfect, future, aorist, perfect, pluperfect, and future perfect. The subjunctive and imperative have three tenses: present, aorist, and perfect. The optative and infinitive have five tenses: present, future, aorist, perfect, and future perfect.
- 322. Primary and Secondary Tenses. There are two classes of tenses in the indicative: (1) Primary (or Principal) tenses, the present and perfect expressing present time, the future and future perfect expressing future time; (2) Secondary (or Historical) tenses, the imperfect, pluperfect, and agriculture expressing past time. The secondary tenses prefix an augment (396).
- 323. Second Aorists, etc. Some verbs have tenses called second aorists (active, middle, and passive), second perfects and

³²¹ D. Hom. does not use the future or future perfect in the optative.

pluperfects (active only), and second futures (passive). The meaning of these tenses ordinarily corresponds to that of the first acrist, etc.; but when a verb has both forms in any tense (which is rarely the case), the two forms usually differ in meaning, or one form is poetical, the other used in prose.

- 324. Number and Person. The numbers are: the singular, the dual, and the plural. There are three persons (first, second, and third) in the indicative, subjunctive, and optative. The dual lacks the first person (but see 427 c). The imperative has only the second and third persons.
- 325. Verbal Nouns. Verbal forms that share certain properties of nouns are called *verbal nouns*. These are of two kinds:
- 1. Substantival: the infinitive.

The infinitive is properly a case form (chiefly dative, rarely locative).

- 2. Adjectival (inflected like adjectives):
 - a. Participles: active, middle, and passive.
 - b. Verbal adjectives:

In $-\tau \delta s$, denoting capability, as $\phi \iota \lambda \eta \tau \delta s$ lovable; or with the force of a perfect passive participle, as $\gamma \rho a \pi \tau \delta s$ written.

In -τέος, denoting what needs to be done, as γραπτέος that needs to be written.

Many verbals in $-\tau \delta \varsigma$ are active or passive, others are only active or only passive: $\mu \epsilon \mu \pi \tau \delta \varsigma$ blaming, blamed, blamable, $\phi \theta \epsilon \gamma \kappa \tau \delta \varsigma$ sounding, $\pi o \iota \eta \tau \delta \varsigma$ done. Verbals in $-\tau \delta \varsigma$ from deponent verbs are generally passive, as $\mu \bar{\iota} \mu \eta \tau \delta \varsigma$ imitated.

- 326. Inflection. The inflection of a verb consists in the addition of certain endings to different stems.
- **327**. Endings. The endings in the finite moods (320) indicate person, number, and voice. See 424 ff.
- a. The middle has different endings from the active. The passive has the endings of the middle, except in the aorist, which has active endings.
- b. The indicative has two sets of endings in the active and two in the middle: one for primary tenses, the other for secondary tenses.
- c. The subjunctive uses the same endings as the primary tenses of the indicative; the optative, except in part in the 1 sing. (426 a), uses the same as those of the secondary tenses.

STEMS

- 328. A Greek verb has two kinds of stems: (1) tense-stems, to which the endings are attached, and (2) a common verb-stem, from which all the tense-stems are derived. The tense-stems are generally made from the verb-stem by prefixing a reduplication-syllable (403), and by affixing signs for mood (421–423) and tense (418). A tense-stem may be identical with a verb-stem; as παιδευ- in παιδεύ ω educate is both the present tense-stem and also the verb-stem.
- 329. Tense-stems. The tenses fall into nine classes called tense-systems. Each tense-system has its own separate tense-stem.

	SYSTEMS.		TENSES.
I.	Present,	including	present and imperfect.
II.	Future,	66	future active and middle.
· III.	First aorist,	66	first aorist active and middle.
IV.	Second aorist,	66	second aorist active and middle.
V.	First perfect,	"	first perfect and first pluperfect active, future perfect active.
VI.	Second perfect,	66	second perfect and second pluperfect active.
VII.	Perfect middle,	66	perfect and pluperfect mid. (pass.), future perfect (mid.) passive.
VIII.	First passive,	66	first aorist and first future passive.
IX.	Second passive,	66	second aorist and second future passive.

- a. Since few verbs have both the *first* and the *second* forms of the same tense (323), most verbs have only six of these nine systems; many verbs do not have even six.
- 330. The principal parts of a verb are the first person singular indicative of the tense-systems occurring in it. These are generally six: the present, future, first agrist, first (or second) perfect active, the perfect middle, and the first (or second) agrist passive. The future middle is given if there is no future active. The second agrist (active or middle) is added if it occurs. Thus:

λύω loose, λύσω, ἔλῦσα, λέλυκα, λέλυμαι, ἐλύθην. λείπω leave, λείψω, λέλοιπα, λέλειμμαι, ἐλείφθην, 2 aor. ἔλιπον.

γράφω write, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. pass. ἐγράφην.

σκώπτω jeer, σκώψομαι, ἔσκωψα, ἐσκώφθην.

331. The principal parts of deponent verbs (319 c) are the present, future, perfect, and agrist indicative. Both first and second agrists, middle and passive, are given if they occur.

βούλομαι wish, βουλήσομαι, βεβούλημαι, ἐβουλήθην (passive deponent).

γίγνομαι become, γενήσομαι, γεγένημαι, 2 aor. ἐγενόμην (middle deponent).

έργάζομαι work, έργάσομαι, είργασάμην, είργασμαι, είργάσθην.

332. Verb-stem. — The tense-stems are made from one fundamental stem called the verb-stem (or theme).

This verb-stem may be a root, as in $\tau \hat{t}$ - ω honor; or a root to which a derivative suffix has been appended, as in $\tau \hat{\iota}$ - $\mu \hat{a}$ - ω honor.

- 333. A verb forming its tense-stems directly from a root is called a *primitive* verb. A *denominative* verb forms its tense-stems from the stem of a substantive or adjective; as $\delta o \nu \lambda \delta \omega$ enslave from $\delta o \hat{\nu} \lambda o \varsigma$ slave, $\epsilon \lambda \epsilon \nu \theta \epsilon \rho \delta \omega$ set free from $\epsilon \lambda \epsilon \nu \theta \epsilon \rho o \varsigma$ free.
- 334. The verb-stem may show modifications in quantity or in form.
 - a. Quantity. As pres. λύ-ω loose, fut. λύσω, aor. ἔλῦσα, perf. λέ-λὔ-κα.
- b. Form. Corresponding to the gradations in sing, sang, sung (30), λείπ-ω leave shows the stems λειπ-, λοιπ- (2 perf. λέ-λοιπ-α), λιπ- (2 aor. ἔ-λιπ-ο-ν); φεύγ-ω flee shows φευγ- and φυγ- (2 aor. ἔ-φυγ-ο-ν). στέλλ-ω send has the stems στελ- and σταλ- (perf. ἔ-σταλ-κα). Cp. 435–439.
- 335. Thematic Vowel. Some tense-stems end in a vowel which varies between o and ϵ (or ω and η) in certain forms. This is called the *thematic* (or *variable*) vowel. Thus $\lambda \acute{v}o \mu \epsilon \nu \lambda \acute{v}o \mu \epsilon \nu \lambda \acute{v}\sigma \mu \epsilon \nu \lambda \acute{v}\sigma \tau \epsilon$. This vowel is written $^{o}/_{\epsilon}$ or $^{\omega}/_{\eta}$, as $\lambda \bar{v}^{o}/_{\epsilon}$ $\lambda \bar{v}^{\omega}/_{\eta}$. See 419–420.
- 336. Inflection. There are two methods of inflecting verbs, the first according to the *thematic*, the second according to the

athematic, system. The names ω -verbs and $\mu\iota$ -verbs refer to the ending of the first person singular active of the present indicative only: $\lambda \acute{v}$ - ω loose, $\tau \acute{v}\theta \eta$ - $\mu\iota$ place.

- 337. According to the ending of the verb-stem, ω -verbs are termed:
- 1. Vowel (or pure) verbs:
 - a. Not contracted: ending in v or ι , as $\lambda \acute{v}$ -ω loose, παιδεύ-ω educate, $\chi \rho \acute{t}$ -ω anoint.
 - b. Contracted: ending (generally) in a, ε, o; as τ̄ιμῶ honor from τ̄ιμά-ω, ποιῶ make from ποιέ-ω, δηλῶ manifest from δηλό-ω.
- 2. Consonant verbs:

Liquid and nasal verbs: as $\delta \epsilon \rho - \omega$ flay, $\mu \epsilon \nu - \omega$ remain. Stop (or mute) verbs: as $\delta \gamma - \omega$ lead, $\pi \epsilon i\theta - \omega$ persuade.

- 338. Thematic Inflection. In the thematic inflection the tense-stem ends in the thematic vowel. To this form belong all futures, and the presents, imperfects, and second agrists showing the thematic vowel. Thematic verbs have the following peculiarities of inflection:
- a. The present and future singular indicative active end in $-\omega$, $-\epsilon\iota\varsigma$, $-\epsilon\iota$ (425). The ending $-\mu\iota$ appears only in the optative active.
- b. The third plural of the present and future indicative active ends in -ουσι, from -οντι made from o (the thematic vowel) and -ντι (the personal ending).

c. The third plural active of past tenses ends in $-\nu$.

d. The imperative active has no personal ending in the second person singular except -o-v in the first aorist.

e. Except in the perfect and pluperfect the middle endings $-\sigma a\iota$ and $-\sigma o\iota$ lose σ and contract with the final vowel of the tense-stem (427 a, b); but in the optative contraction cannot take place: $\lambda \acute{v}o\iota$ - $(\sigma)o$, $\lambda \acute{v}\sigma a\iota$ - $(\sigma)o$.

f. The infinitive active has $-\epsilon \iota \nu$ (for $-\epsilon - \epsilon \nu$) in the present, future, and second agrist; $-\epsilon - \nu a \iota$ in the perfect; and $-a \iota$ in the agrist.

g. Active participles with stems in $-o\nu\tau$ - have the nominative masculine in $-\omega\nu$.

339. Athematic Inflection. — In the athematic inflection there is no thematic vowel before the personal endings. To this form belong the athematic presents and imperfects in all voices

($\mu\nu$ -verbs); all arosists passive (except in the subjunctive); all perfects and pluperfects middle (passive); those second arosists in which the tense-stem does not end with the thematic vowel; a few verbs (as $\[\sigma\tau\eta\mu\iota\]$ set) in the second perfect and pluperfect active.

a. Of verbs ending in $-\mu$ in the first person present indicative active, all futures and all subjunctives are inflected according to the thematic system.

b. The inflection of the first aorist active and middle is strictly athematic (426 a, c, 520 a). For the perfect and pluperfect active, see 418 N.,

425, 426, 429.

340. CONJUGATION: LIST OF PARADIGMS

I. Verbs in ω:

A. Vowel verbs not contracted:

Synopsis and conjugation of λύω (pp. 96-102).

Second agrist, active and middle, of λείπω (p. 103).

Second perfect and pluperfect active of λείπω (p. 103).

B. Vowel verbs contracted:

Present and imperfect of τιμάω, ποιέω, δηλόω (pp. 104-107).

C. Consonant verbs:

Liquid and nasal verbs: future and first aorist active and middle, second aorist and second future passive of $\phi \alpha i \nu \omega$ (pp. 109–110).

Labial, dental, and palatal verbs: perfect and pluperfect middle (passive) of λείπω, γράφω, πείθω, πράττω, ἐλέγχω (pp. 111–113).

Perfect of the liquid and nasal verbs ἀγγέλλω and φαίνω (p. 112).

Perfect of τελέω (p. 112).

II. Verbs in µ:

A. Present, imperfect, and second agrist, of τίθημι, ἴστημι, δίδωμι (pp. 116-120).

Second aorist middle: ἐπριάμην (p. 119).

Second perfect of iστημι (p. 120).

B. Present and imperfect of δείκνῦμι (p. 121). Second agrist: ἔδῦν (p. 121).

In the synopsis (341) meanings are given wherever these are not dependent on the use of the various forms in the sentence. The meanings of the subjunctive and optative forms can be satisfactorily learned only from the syntax. Some of these meanings are: Subjunctive: λύωμεν or λύσωμεν let us loose, ἐὰν λύω or λύσω if I loose, ἴνα λύω or λύσω that I may loose. Optative: λύοιμι or λύσαιμι may I loose! εἰ λύοιμι or λύσαιμι if I should loose.

CONJUGATION

I. ((A)	VOWEL	VERBS	

341. Synopsis of

I. PRESENT SYSTEM II. FUTURE SYSTEM III. FIRST AORIST SYSTEM ACTIVE: Present and Imperfect Future 1 Aorist

Indic. λύω I loose or am λύσω I shall loose

loosing

ελῦον I was loosing

 Subj.
 λύω
 λύσω

 Opt.
 λύοιμι
 λύσοιμι
 λύσαιμι

 Imv.
 λῦε loose
 λῦσον loose

Inf. Avery to loose Avery to be about to Avery to loose or to

Part. λύων loosing λύσων about to loose λύσας having loosed

MIDDLE: Indic. λύσμαι I loose (for λύσομαι I shall loose

myself) (for myself)
ἐλῦσμην I was
loosing (for myself)

myself) Subj. λύωμαι λύσωμαι

Ορί. λυσίμην λυσσίμην λυσαίμην

Imv. Noon loose (for thyself)

Noon loose (for thyself)

Inf. λύεσθαι to loose (for λύσεσθαι to be about to λύσασθαι to loose or to one's self) loose (for one's self) have loosed (for

Part. λυόμενος loosing (for λυσόμενος about to λυσάμενος having

one's self) loose (for one's self) loosed (for one's self)

PASSIVE: 1 Future 1 Aorist

Indic. λύομαι I am (being) loosed loosed loosed έλύθην I was loosed

 Subj.
 Like Middle
 λυθώ (for λυθέω)

 Opt.
 " " λυθησοίμην λυθείην

 Imv.
 " " λύθητι be loosed

Inf. " " λυθήσεσθαι to be about λυθήναι to be loosed or to be loosed to have been loosed Part. " " λυθησόμενος about to λυθείς having been loosed loosed

Verbal adjectives: { λυτός that may be loosed, loosed λυτέος that must be loosed, (requiring) to be loosed

OF Ω -VERBS:

NOT CONTRACTED

λύω (λύ, λū) loose

V. FIRST PERFECT SYSTEM

1 Perfect and Pluperfect Active

λέλυκα I have loosed

έλελύκη I had loosed

λελυκώς ὧ οτ λελύκω λελυκώς είην οι λελύκοιμι λελυκώς τσθι οτ [λέλυκε]1 λελυκέναι to have loosed

λελυκώς having loosed

VII. PERFECT MIDDLE SYSTEM

Perfect and Pluperfect Middle λέλυμαι I have loosed (for myself)

ἐλελύμην I had loosed (for myself)

λελυμένος ὦ λελυμένος είην λέλυσο (560)

λελύσθαι to have loosed (for one's self)

λελυμένος having loosed (for one's self).

Perfect and Pluperfect Passive λέλυμαι I have [been έλελύμην I had \ loosed

Future Perfect Passive λελύσομαι I shall have been loosed

Like Middle

λελῦσοίμην

λελύσεσθαι

λελυσόμενος

¹The simple forms of the perfect imperative active of λύω probably never occur in classical Greek (547), but are included to show the inflection.

i. (A) VOWEL VERBS:

		i. (A)	VOWEL VERBS:
342.			1. Active
	Present	Imperfect	Future
Indicative.	S. 1. λτω	έλῦον	λύσω
	2. λύεις	ἔλῦες	λύσεις
	3. λύει	ἔλῦε	λύσει
	D. 2. λύετον	έλΰετον	λύσετον
	3. λύετον	έλῦέτην	λύσετον
	Ρ. 1. λύομεν	έλτομεν	λύσομεν
	2. λύετε	έλΰετε	λύσετε
	3. λύουσι	ἔλῦον	λύσουσι
SUBJUNCTIVE.			
	2. λύης		
	3. λτη		
	D. 2. λύητον		
	3. λύητον		
	Ρ. 1. λύωμεν		
	2. λύητε		
	3. λύωσι		
OPTATIVE.	S. 1. λύοιμι		λύσοιμι
	2. λύοις		λύσοις
	3. λύοι		λύσοι
	D. 2. λύοιτον		λύσοιτον
	3. λυοίτην		λυσοίτην
	Ρ. 1. λύοιμεν		λύσοιμεν
	2. λύοιτε		λύσοιτε
	3. λύοιεν		λύσοιεν
IMPERATIVE.	S. 2. λῦε		
	3. λθέτω		
	D. 2. λύετον		
	3. λυέτων		
	Ρ. 2. λύετε		

INFINITIVE.

λύειν

3. λῦόντων

λύσειν

PARTICIPLE.

λύων, λύουσα, λθον (273) λύσων, λύσουσα, λύσον (273)

PART.

λύσας, λύσασα,

λθσαν (274)

NOT CONTRACTED

VOICE	OF	λύω
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Voice	of λ	τω		
Indic.	2. 3.	έλυσας έλυσε	1 Perfect λέλυκα λέλυκας λέλυκε	1 Pluperfect ἐλελύκη (429) ἐλελύκης ἐλελύκει (ν)
		ἐλῦσατον ἐλῦσάτην	λελύκατον λελύκατον	έλελύκετον έλελυκέτην
	2.	ἐλύσαμεν ἐλύσατε ἔλῦσαν	λελύκαμεν λελύκατε λελύκασι	έλελύκεμεν έλελύκετε έλελύκεσαν
Subj.	2.	λύσω λύσης λύση	λελυκώς ὧ (573) or λελυκώς ἦς λελυκώς ἦ	λελύκω (546) λελύκης λελύκη
		λύσητον λύσητον	λελυκότε ήτον λελυκότε ήτον	λελύκητον λελύκητον
	2.	λύσωμεν λύσητε λύσωσι	λελυκότες ὧμεν λελυκότες ἦτε λελυκότες ὧσι	λελύκωμεν λελύκητε λελύκωσι
Орт.	2.	λύσαιμι λύσαις, λύσειας (423 a) λύσαι, λύσειε (423 a)	λελυκώς εξην (573) or λελυκώς εξης λελυκώς εξη	λελύκοιμι, -οίην λελύκοις, -οίης λελύκοι, -οίη
		λύσαιτον λυσαίτην	λελυκότε εἴητον, εἶτον λελυκότε εἰήτην, εἴτην	λελύκοιτον λελυκοίτην
	2.	λύσαιμεν λύσαιτε λύσαιεν, λύσειαν (423 a)	λελυκότες εἴημεν, εἷμεν λελυκότες εἴητε, εἶτε λελυκότες εἴησαν, εἶεν	λελύκοιμεν λελύκοιτε λελύκοιεν
Imv.		λῦσον λῦσάτω	λελυκώς ζσθι (573) or [λελυκώς έστω	λέλυκε (546) λελυκέτω
		λύσατον λυσάτων	λελυκότε ἔστον λελυκότε ἔστων	λελύκετον λελυκέτων
		λύσατε ΄ λῦσάντων	λελυκότες ἐστέ λελυκότες ὄντων	λελύκετε]
INF.		λῦσαι	λελυκέναι	

λελυκώς, λελυκυΐα,

λελυκός (277)

						2. MIDDLE
			Present	Imperfect	Future	
INDICATIVE.	S.	1.	λύομαι	ἐλῦόμην	λύσομαι	
		2.	λύη, λύει (427 a, N. 1)	έλύου		(427 a, N. 1
		3.	λύεται	έλΰετο	λύσεται	
	D.	2.	λύεσθον		λύσεσθον	
		3.	λύεσθον	έλυέσθην	λύσεσθον	
	P.	1.	λῦόμεθα	έλυόμεθα	λῦσόμεθα	
		2.	λύεσθε	έλύεσθε	λύσεσθε	
		3.	λύονται	έλΰοντο	λύσονται	
SUBJUNCTIVE.	S.	1.	λύωμαι			
		2.	λύη			
		3.	λύηται			
	D.	2.	λύησθον			
		3.	λύησθον			
	P.	1.	λυώμεθα			
		2.	λύησθε			
		3.	λύωνται			
OPTATIVE.	S.	1.	λῦοίμην		λυσοίμην	
		2.	λύοιο		λύσοιο	
		3.	λύοιτο		λύσοιτο	
	D.		λύοισθον		λύσοισθον	
		3.	λυοίσθην	(* * * * * * * * * * * * * * * * * * *	λυσοίσθην	
	P.	1.	λυοίμεθα		λῦσοίμεθα	
		2.	λύοισθε		λύσοισθε	
		3.	λύοιντο		λύσοιντο	
IMPERATIVE.	S.	2.	λύου			
		3.	λυέσθω			
	D	2	λύεσθον			
	ν.	3.	λυέσθων			
	D	9	λύεσθε			
	1.	3.	λυέσθων			
		0.				
Infinitive.			λύεσθαι		λύσεσθαι	
PARTICIPLE.			λυόμενος, λυομένη,		λῦσόμενος,	
			λῦόμενον (256)		-ov (256)

 $^{^{1}\,\}lambda\delta\omega$ in the middle usually means to release for one's self, get some one set free, hence to ransom, redeem, deliver.

VOICE OF ATO

VOICE OF AUG				
		1 Aorist	Perfect	Pluperfect
INDICATIVE.	S. 1.	έλυσάμην	λέλυμαι	ἐλελύμην
	2.	ἐλύσω	λέλυσαι	έλέλυσο
	3.	έλΰσατο	λέλυται	έλέλυτο
	D. 2.	έλύσασθον	λέλυσθον	έλέλυσθον
	3.	έλυσάσθην	λέλυσθον	έλελύσθην
	P. 1.	έλῦσάμεθα	λελύμεθα	έ λελύμεθα
	2.	έλύσασθε	λέλυσθε	έλέλυσθε
	3.	έλΰσαντο	λέλυνται	έλέλυντο
SUBJUNCTIVE.	S. 1.	λύσωμαι	λελυμένος & (573 c)	
	2.	λύση	λελυμένος ής	
	3.	λύσηται	λελυμένος ή	
	D. 2.	λύσησθον	λελυμένω ήτον	
	3.	λύσησθον	λελυμένω ήτον	
	P. 1.	λυσώμεθα	λελυμένοι ώμεν	
	2.	λύσησθε	λελυμένοι ήτε	
	3.	λύσωνται	λελυμένοι ὧσι	
OPTATIVE.	S. 1.	λυσαίμην	λελυμένος είην (573 c)	
	2.		λελυμένος είης	
	3.	λύσαιτο	λελυμένος είη	
	D. 2.	λύσαισθον	λελυμένω εξητον Or εξτο	y
	3.	λυσαίσθην	λελυμένω είήτην or είτη	ν
	P. 1.	λυσαίμεθα	λελυμένοι εξημεν or εξμε	ν
	2.	λύσαισθε	λελυμένοι εξητε οτ εξτε	
	3.	λύσαιντο.	λελυμένοι είησαν or είει	,
IMPERATIVE.	S. 2.	λῦσαι	λέλυσο (560)	
	3.	λυσάσθω	λελύσθω	
	D. 2.	λύσασθον	λέλυσθον	
	3.	λυσάσθων	λελύσθων	
	P. 2.	λύσασθε	λέλυσθε	
	3.	λυσάσθων	λελύσθων	
Infinitive.		λύσασθαι	λελύσθαι	
PARTICIPLE.		λυσάμενος, -η, -ον	λελυμένος, -η, -ον	
		(256)	(256)	

3. Passive Voice of Atw

			Future Perfect	1 Aorist	1 Future
INDICATIVE.	S.	1.	λελύσομαι	ἐλύθην	λυθήσομαι
		2.	λελύση, λελύσει	έλύθης	λυθήση, λυθήσει
			λελύσεται	ἐλύθη	λυθήσεται
	D.	2.	λελύσεσθον	έλύθητον	λυθήσεσθον
		3.	λελύσεσθον	έλυθήτην	λυθήσεσθον
	P.	1.	λελῦσόμεθα	έλύθημεν	λυθησόμεθα
		2.	λελύσεσθε	έλύθητε	λυθήσεσθε
		3.	λελύσονται	έλύθησαν	λυθήσονται
SUBJUNCTIVE.	S.	1.		λυθῶ	
000001011	~*	2.		λυθη̂ς	
		3.		λυθη	
	D.	2.		λυθήτον	
		3.		λυθήτον	
	P.	1.		λυθώμεν	
		2.		λυθήτε	
		3.		λυθῶσι	
OPTATIVE.	S.	1.	λελῦσοίμην	λυθείην	λυθησοίμην
011111112	~•		λελύσοιο	λυθείης	λυθήσοιο
			λελύσοιτο	λυθείη	λυθήσοιτο
	D			•	
	υ.		λελύσοισθον	λυθείτον οτ λυθείητον	λυθήσοισθον
		ð.	λελυσοίσθην	λυθείτην ΟΓ λυθειήτην	λυθησοίσθην
	P.		λελυσοίμεθα	λυθείμεν or λυθείημεν	λυθησοίμεθα
			λελύσοισθε	λυθείτε or λυθείητε	λυθήσοισθε
		3.	λελύσοιντο	λυθείεν or λυθείησαν	λυθήσοιντο
IMPERATIVE.	S.	2.		λύθητι	
		3.		λυθήτω	
	D.	2.		λύθητον	
		3.		λυθήτων	
	P.	2.		λύθητε	
		3.		λυθέντων	
Infinitive.			λελύσεσθαι	λυθήναι	λυθήσεσθαι
PARTICIPLE.			λελυσόμενος,	λυθείς, λυθεῖσα,	λυθησόμενος,
			-ŋ, -ov (256)	λυθέν (275)	-η, -ον (256)

343. As examples of the second agrist and second perfect systems (329), the second agrist active and middle and the second perfect and pluperfect active of $\lambda \epsilon i \pi \omega$ leave are here given.

2	Aorist Active	2 Aorist Middl	e 2 Perfect	2 Pluperfect
INDIC. S. 1.		έλιπόμην	λέλοιπα	έλελοίπη
2.	έλιπες	έλίπου	λέλοιπας	έ λελοίπης
3.	^ε λιπε	έλίπετο	λέλοιπε	έλελοίπει(ν)
	έλίπετον	έλίπεσθον	λελοίπατον	έλελοίπετον
3.	έλιπέτην	έλιπέσθην	λελοίπατον	έλελοιπέτην
P. 1.	έλίπομεν	έλιπόμεθα	λελοίπαμεν	έλελοίπεμεν
	έλίπετε	έλίπεσθε	λελοίπατε	έλελοίπετε
3.	έλιπον	έλίποντο	λελοίπασι	έλελοίπεσαν
Subj. S. 1.	λίπω	λίπωμαι	λελοιπώς & (546) or	λελοίπω
2.	λίπης	λίπη	λελοιπώς ής	λελοίπης
3,	λίπη .	λίπηται	λελοιπώς ή	λελοίπη
D. 2.	λίπητον	λίπησθον	λελοιπότε ἦτον	λελοίπητον
3.	λίπητον	λίπησθον	λελοιπότε ήτον	λελοίπητον
P. 1.	λίπωμεν	λιπώμεθα	λελοιπότες ώμεν	λελοίπωμεν
2.	λίπητε	λίπησθε	λελοιπότες ήτε	λελοίπητε
3.	λίπωσι	λίπωνται	λελοιπότες ωσι	λελοίπωσι
Орт. S. 1.	λίποιμι	λιποίμην	λελοιπώς είην (546) or	λελοίποιμι
2.	λίποις	λίποιο	λελοιπώς είης	λελοίποις
3.	λίποι	λίποιτο	λελοιπώς είη	λελοίποι
D. 2.	λίποιτον	λίποισθον	λελοιπότε είητον, είτον	λελοίποιτον
3.	λιποίτην	λιποίσθην	λελοιπότε είήτην, είτην	λελοιποίτην
P. 1.	λίποιμεν	λιποίμεθα	λελοιπότες εἴημεν, εἷμεν	λελοίποιμεν
2.	λίποιτε	λίποισθε	λελοιπότες είητε, είτε	λελοίποιτε
3.	λίποιεν	λίποιντο	λελοιπότες είησαν, είεν	λελοίποιεν
Imv. S. 2.	λίπε	λιποθ		
3.	λιπέτω	λιπέσθω		
D. 2.	λίπετον	λίπεσθον		
3.	λιπέτων	λιπέσθων		
P. 2.	λίπετε	λίπεσθε		
3.	λιπόντων	λιπέσθων		
INF.	λιπεῖν	λιπέσθαι	λελοιπέναι	
PART.	λιπών,	λιπόμενος,	λελοιπώς, -υῖα, -ός (277)
	λιποῦσα,	-η, -ov	•	
	λιπόν (273	a) (256)		

I. (B) VOWEL VERBS: CONTRACTED VERBS

344. Verbs in $-a\omega$, $-\epsilon\omega$, $-\omega$ are contracted only in the present and imperfect. The principles of contraction are explained in 42–47. $\tau i \mu \dot{a}\omega$ ($\tau i \mu a$ -) honor, $\pi o \iota \dot{\epsilon}\omega$ ($\pi o \iota \epsilon$ -) make, and $\delta \eta \lambda \dot{\delta}\omega$ ($\delta \eta \lambda o$ -) manifest are thus inflected in the present and imperfect of the active, middle and passive.

ACTIVE

PRESENT INDICATIVE

S.	1. (τῖμάω) 2. (τῖμάεις) 3. (τῖμάει)	τῖμῶ τῖμᾳ̂s τῖμᾳ̂	(ποιέω) (ποιέεις) (ποιέει)	ποιώ ποιείς ποιεί	(δηλόω) (δηλόεις) (δηλόει)	δηλώ δηλοῖς δηλοῖ
D.	2. (τῖμάετον)3. (τῖμάετον)	τϊμάτον τϊμάτον	(ποιέετον) (ποιέετον)	ποιείτον •	(δηλόετον) (δηλόετον)	δηλοῦτον δηλοῦτον
P.	1. (τῖμάομεν) 2. (τῖμάετε) 3. (τῖμάουσι)	τῖμῶμεν τῖμᾶτε τῖμῶσι	(ποιέομεν) (ποιέετε) (ποιέουσι)	ποιούμεν ποιείτε ποιούσι	(δηλόομεν) (δηλόετε) (δηλόουσι)	δηλοῦμεν δηλοῦτε δηλοῦσι
			IMPERF	ест		
S.	1. (ἐτέμαον) 2. (ἐτέμαες) 3. (ἐτέμαε)	ἐτίμων ἐτίμᾶς ἐτίμᾶ	$ \begin{array}{c} (\vec{\epsilon}\pi o i\epsilon o \nu) \\ (\vec{\epsilon}\pi o i\epsilon \epsilon \varsigma) \\ (\vec{\epsilon}\pi o i\epsilon \epsilon) \end{array} $		(ἐδήλοον) (ἐδήλοες) (ἐδήλοε)	έδήλους
D.	2. (ἐτῖμάετον) 3. (ἐτῖμαέτην)		$(\epsilon \pi o i \epsilon \epsilon \tau o \nu)$ $(\epsilon \pi o i \epsilon \epsilon \tau \eta \nu)$		(ἐδηλόετον) (ἐδηλοέτην)	
P.	 (ἐτῖμάομεν) (ἐτῖμάετε) (ἐτίμαον) 	ἐτῖμᾶτε ἐτίμων	(ἐποιέομεν) (ἐποιέετε) (ἐποίεον)	ἐποιεῖτε ἐποίουν	(ἐδηλόομεν) (ἐδηλόετε) (ἐδήλοον)	έδηλοῦτε
~			ESENT SUBJ		(0.)()	
S.	1. (τῖμάω) 2. (τῖμάης) 3. (τῖμάη)	τῖμῶ τῖμᾳ̂ς τῖμᾳ̂	(ποιέω) (ποιέης) (ποιέη)	ποιῶ ποιῆς ποιῆ	(δηλόω) (δηλόης) (δηλόη)	δηλώ δηλοίς δηλοί
D.	2. (τῖμάητον) 3. (τῖμάητον)	τῖμᾶτον τῖμᾶτον	(ποιέητον) (ποιέητον)	ποιήτον ποιήτον	(δηλόητον) (δηλόητον)	δηλώτον δηλώτον
P.	1. (τῖμάωμεν) 2. (τῖμάητε) 3. (τῖμάωσι)	τῖμῶμεν τῖμᾶτε τῖμῶσι	(ποιέωμεν) (ποιέητε) (ποιέωσι)	ποιῶμεν ποιῆτε ποιῶσι	(δηλόωμεν) (δηλόητε) (δηλόωσι)	δηλώμεν δηλώτε δηλώσι

ACTIVE — Concluded PRESENT OPTATIVE (see 421, 422)

S. 1. (τῖμαοίην) 2. (τῖμαοίης) 3. (τῖμαοίη)	τῖμώης	(ποιεοίην) (ποιεοίης) (ποιεοίη)	ποιοίης	(δηλοοίην) (δηλοοίης) (δηλοοίη)	δηλοίην δηλοίης δηλοίη
D. 2. (τῖμαοίητον) 3. (τῖμαοιήτην)		(ποιεοίητον) (ποιεοιήτην)		(δηλοοίητον) (δηλοοιήτην)	
P. 1. (τῖμαοίημεν) 2. (τῖμαοίητε) 3. (τῖμαοίησαν)	τιμώητε	(ποιεοίημεν) (ποιεοίητε) (ποιεοίησαν)	ποιοίητε	(δηλοοίημεν) (δηλοοίητε) (δηλοοίησαν)	δηλοίητε
or		or		or	
S. 1. (τῖμάοιμι) 2. (τῖμάοις) 3. (τῖμάοι)	τ <i>ῖμῷμι</i> τῖμῷς τῖμῷ	(ποιέοιμι) (ποιέοις) (ποιέοι)	ποιοίμι ποιοίς ποιοί	(δηλόοιμι) (δηλόοις) (δηλόοι)	δηλοῖμι δηλοῖς δηλοῖ
D. 2. (τ̄ιμάοιτον)3. (τ̄ιμαοίτην)	τῖμῷτον τῖμῷτην	(ποιέοιτον) (ποιεοίτην)	ποιοίτον ποιοίτην	(δηλόοιτον) (δηλοοίτην)	δηλοίτον δηλοίτην
P. 1. (τῖμάοιμεν) 2. (τῖμάοιτε) 3. (τῖμάοιεν)	τῖμῷμεν τῖμῷτε τῖμῷεν	(ποιέοιμεν) (ποιέοιτε) (ποιέοιεν)	ποιοίμεν ποιοίτε ποιοίεν	(δηλόοιμεν) (δηλόοιτε) (δηλόοιεν)	δηλοῖμεν δηλοῖτε δηλοῖεν
	P	RESENT IMPE	RATIVE		
S. 2. (τίμαε) 3. (τίμαετω)	τίμα τιμάτω	(ποίεε) (ποιεέτω)	ποίει ποιείτω	(δήλοε) (δηλοέτω)	δήλου δηλούτω
D. 2. (τῖμάετον) 3. (τῖμαέτων)	τϊμάτον τϊμάτων	(ποιέετον) (ποιεέτων)	ποιείτον ποιείτων	(δηλόετον) (δηλοέτων)	δηλοῦτον δηλούτων
P. 2. (τῖμάετε) 3. (τιμαόντων)	τῖμᾶτε τῖμώντων	(ποιέετε) (ποιεόντων)	ποιείτε ποιούντων	(δηλόετε) (δηλοόντων)	δηλούτε δηλούντων
	I	RESENT INF	INITIVE		
(τῖμάειν)		(ποιέειν)		(δηλόειν)	δηλοῦν
	F	RESENT PAR	TICIPLE		
(τῖμάων)	τῖμῶν	(ποιέων)	ποιῶν	(δηλόων)	δηλῶν

For the inflection of contracted participles, see 278. For the infinitive, see 431 a.

Attic prose always, and Attic poetry usually, use the contracted forms.

N. 1. — The open forms of verbs in $-\alpha\omega$ are sometimes found in Homer. Verbs in $-\epsilon\omega$ often show the uncontracted forms in Homer; in Herodotus $\epsilon+o$, ω , or are uncontracted; $\epsilon+\epsilon$, ϵ , η should be contracted (often against the Mss.). Verbs in $-\omega$ never appear in their uncontracted forms in any author.

N. 2. — $\pi o \iota \acute{\epsilon} \omega$ sometimes loses its ι (37) except before o sounds.

MIDDLE AND PASSIVE

PRESENT INDICATIVE

			• • • • • • • • • • • • • • • • • • • •	emonative and	0211111				
S.	 (τῖμο (τῖμο 	ίη,	τῖμῶμαι	(ποιέη,	ποιούμαι	(δηλόομαι) (δηλόη,	δηλοῦμαι		
	τιμ 3. (τιμο	ιάει) ίεται)	τῖμᾳ̂ τῖμᾶται	ποιέει) (ποιέεται)	ποιῆ, ποιεῖ ποιεῖται		δηλοῖ δηλοῦται		
D.	2. (τῖμο 3. (τῖμο		τϊμάσθον τϊμάσθον	(ποιέεσθον) (ποιέεσθον)	ποιείσθον ποιείσθον	(δηλόεσθον) (δηλόεσθον)	δηλοῦσθον δηλοῦσθον		
Ρ.	 (τῖμο (τῖμο (τῖμο 	αόμεθα) άεσθε)	τῖμώμεθα τῖμᾶσθε τῖμῶνται	(ποιεόμεθα) (ποιέεσθε) (ποιέονται)	ποιούμεθα ποιεΐσθε ποιοῦνται	(δηλοόμεθα) (δηλόεσθε) (δηλόονται)	δηλούμεθα δηλοῦσ θε δηλοῦνται		
				IMPERFE	CT				
S.	 (ἐτῖμ (ἐτῖμ (ἐτῖμ 	ιάου)	ἐτῖμώμην ἐτῖμῶ ἐτῖμᾶτο	(ἐποιεόμην) (ἐποιέου) (ἐποιέετο)	ἐποιοῦ	(ἐδηλοόμην) (ἐδηλόου) (ἐδηλόετο)	έδηλούμην έδηλοῦ έδηλοῦτο		
D.	2. (ἐτῖμ	ιάεσθον) ιαέσθην)	έτῖμᾶσθον έτῖμ ά σθην	(ἐποιέεσθον) (ἐποιεέσθην)	ἐποιεῖσθον	(ἐδηλόεσθον) (ἐδηλοέσθην)	έδηλοῦσθον έδηλούσθην		
P.	 (ἐτῖρ (ἐτῖρ (ἐτῖρ (ἐτῖρ 		ἐτῖμώμεθα ἐτῖμᾶσθε ἐτῖμῶντο	(ἐποιεόμεθα) (ἐποιέεσθε) (ἐποιέοντο)	ἐποιεῖσθε	(ἐδηλοόμεθα) (ἐδηλόεσθε) (ἐδηλόοντο)	έδηλούμεθα έδηλοῦσθε έδηλοῦντο		
			PR	ESENT SUBJ	UNCTIVE				
S.	 (τῖμο (τῖμο (τῖμο 	άη)	τῖμῶμαι τῖμᾳ̂ τῖμᾶται	(ποιέωμαι) (ποιέη) (ποιέηται)	ποιῶμαι ποιῆ ποιῆται	(δηλόωμαι) (δηλόη) (δηλόηται)	δηλώμαι δηλοΐ δηλώται		
D.	2. (τῖμο 3. (τῖμο	άησθον) άησθον)	τῖμᾶσθον τῖμᾶσθον	(ποιέησθον) (ποιέησθον)	ποιῆσθον ποιῆσθον	(δηλόησθον) (δηλόησθον)	δηλῶσθον δηλῶσθον		
Ρ.	 (τῖμο (τῖμο (τῖμο 	άησθε)	τῖμώμεθα τῖμᾶσθε τῖμῶνται	(ποιεώμεθα) $(ποιέησθε)$ $(ποιέωνται)$	ποιώμεθα ποιήσθε ποιῶνται	(δηλοώμεθα) (δηλόησθε) (δηλόωνται)	δηλώμεθα δηλώσθε δηλώνται		
PRESENT OPTATIVE									
S.	 (τῖμο (τῖμο (τῖμο 	άοιο)	τῖμῷμην τῖμῷο τῖμῷτο	(ποιεοίμην) (ποιέοιο) (ποιέοιτο)	ποιοίμην ποιοΐο ποιοΐτο	(δηλοοίμην) (δηλόοιο) (δηλόοιτο)	δηλοίμην δηλοΐο δηλοΐτο		
D.	2. (τιμ	άοισθον) 1οίσθην)	τῖμῷσθον τῖμῷσθην	(ποιέοισθον) (ποιεοίσθην)	ποιοίσθον ποιοίσθην	(δηλόοισθον) (δηλοοίσθην)	δηλοίσθον δηλοίσθην		
P.	 (τῖμα (τῖμα (τῖμα 	ίοισθε)	τῖμῷμεθα τῖμῷσθε τῖμῷντο	(ποιεοίμεθα) (ποιέοισθε) (ποιέοιντο)	ποιοίμεθα ποιοίσθε ποιοίντο	(δηλοοίμεθα) (δηλόοισθε) (δηλόοιντο)	δηλοίμεθα δηλοΐσθε δηλοΐντο		

MIDDLE AND PASSIVE - Concluded

PRESENT IMPERATIVE

S.	2. (τιμάου)	τῖμῶ	(ποιέου)	ποιοῦ	(δηλόου)	δηλοῦ	
	3. (τιμαέσθω)	τῖμάσθω	(ποιεέσθω)	ποιείσθω	(δηλοέσθω)	δηλούσθω	
D.	2. (τιμάεσθον) τϊμάσθον	(ποιέεσθον)	ποιεῖσθον	(δηλόεσθον)	δηλοῦσθον	
	3. (τιμαέσθων) τϊμάσθων	(ποιεέσθων)	ποιείσθων	(δηλοέσθων)	δηλούσθων	
P.	2. (τιμάεσθε)	τϊμᾶσθε	(ποιέεσθε)	ποιεῖσθε	(δηλόεσθε)	δηλοῦσθε	

3. (τιμαέσθων) τιμάσθων (ποιεέσθων) ποιείσθων (δηλοέσθων) δηλούσθων

PRESENT INFINITIVE

 $(\tau \bar{\iota} \mu \acute{a} \epsilon \sigma \theta a \iota)$ τ $\bar{\iota} \mu \acute{a} \sigma \theta a \iota$ $(\pi o \iota \acute{\epsilon} \epsilon \sigma \theta a \iota)$ ποιε $\bar{\iota} \sigma \theta a \iota$ $(\delta \eta \lambda \acute{o} \epsilon \sigma \theta a \iota)$ δηλο $\bar{\iota} \sigma \theta a \iota$

PRESENT PARTICIPLE

(τιμαόμενος) τιμώμενος (ποιεόμενος) ποιούμενος (δηλοόμενος) δηλούμενος

345. Examples of Contracted Verbs. —

άπατάω deceive	(ἀπάτη deceit)
βοάω shout (βοή	shout)
μελετάω practise	(μελέτη practice)
νικάω conquer (vtκη victory)

όρμάω set in motion (όρμή impulse) πειράομαι attempt (πείρα trial) τελευτάω finish (τελευτή end) τολμάω dare (τόλμα daring)

άδικέω do wrong (ἄδικος unjust) βοηθέω assist (βοηθός assisting) κοσμέω order (κόσμος order). μῖσέω hate (μῖσος hate) οικέω inhabit (οίκος house) πολεμέω make war (πόλεμος war) φθονέω envy (φθόνος envy) φιλέω love (φίλος friend)

άξιόω think worthy (άξιος worthy) δουλόω enslave (δοῦλος slave) ἐλευθερόω set free (ἐλεύθερος free) ἴυνόω put under the yoke (ζυγόν yoke) κῦρόω make valid (κῦρος authority) πολεμόω make an enemy of (πόλεμος war) στεφανόω crown (στέφανος crown) ταπεινόω humiliate (ταπεινός humbled)

REMARKS ON SOME CONTRACTED VERBS

346. Some verbs in $-a\omega$ show η where we expect \bar{a} , because the stem ends in η , not a; as $\delta\iota\psi\hat{\omega}$ thirst, $\zeta\hat{\omega}$ live, $\pi\epsilon\iota\nu\hat{\omega}$ hunger, $\chi\rho\hat{\omega}$ give oracles, $\chi\rho\hat{\omega}\mu a\iota$ use. $\zeta\hat{\omega}$ and $\chi\rho\hat{\omega}\mu a\iota$ are inflected as

³⁴⁶ D. Hom. has $\delta\iota\psi\dot{a}\omega\nu$, $\pi\epsilon\iota\nu\dot{a}\omega\nu$, $\pi\epsilon\iota\nu\dot{\eta}\mu\epsilon\nu a\iota$, $\chi\rho\dot{\eta}\omega\nu$ (Mss. $\chi\rho\epsilon\iota\omega\nu$) uttering oracles. The verbs of 346, except $\delta\iota\psi\dot{\omega}$ and $\pi\epsilon\iota\nu\dot{\omega}$, have a weak stem in a, seen in Hdt., $\chi\rho\hat{a}\tau a\iota$ from $\chi\rho\dot{a}\epsilon\tau a\iota$, but $\chi\rho\dot{\epsilon}\omega$ inv., $\chi\rho\epsilon\dot{\omega}\mu\epsilon\nu$ os from $\chi\rho\dot{\eta}o$, $\chi\rho\eta\dot{\phi}\mu\epsilon\nu$ os by 29. Hom. and Ion. $\zeta\dot{\omega}\omega$ has the stem $\zeta\omega$ ($\zeta\omega$ - $\zeta\omega$). Hdt. has $\zeta\dot{\eta}\nu$, $\delta\iota\psi\dot{\eta}\nu$, but $\kappa\nu\hat{a}\nu$ scrape, $\sigma\mu\hat{a}\nu$ wash.

follows in the present indicative, subjunctive, and imperative, and in the imperfect.

		Indic. as	nd Subj.	Imp	erative	Imp	erfect
S.	2.	ça trîs trî	χρῶμ αι Χρῆ χρῆται	ζήτω	χρῶ χρήσθω	έζων έζης έζη	έχρώμην έχρῶ έχρῆτο
D.		ζήτον ζήτον	χρῆσθον χρῆσθον	ζήτον ζήτων	χρῆσθε χρήσθων	έζήτον έζήτην	έχρησθον έχρήσθην
Р.	2.	ζώμεν ζήτε ζώσι	χρώμεθα χρῆσθε χρῶνται	ζήτε ζώντων	χρῆσθε χρήσθων	έζωμεν έζητε έζων	έχρώμεθα έχρησθε έχρῶντο

Infinitive: ζην, χρησθαι Participle: ζων, χρώμενος

347. καίω burn, κλαίω weep do not contract the forms in which ι has disappeared (33). Thus, κάω, κάεις, κάει, κάομεν, κάετε, κάουσι.

348. Some verbs in $-\epsilon \omega$ of two syllables do not contract ϵ with o or ω . The present and imperfect indicative of $\pi \lambda \dot{\epsilon} \omega$ sail are thus inflected:

πλέω		πλέομεν	ἔπλεον		ἐπλέομεν
πλεῖς	πλεῖτον	πλεῖτε	ἔπλεις	ἐπλεῖτον	έπλεῖτε
πλεῖ	πλεῖτον	πλέουσι	έπλει	έπλείτην	έπλεον

So subj. $\pi\lambda \acute{e}\omega$, opt. $\pi\lambda \acute{e}o\iota\mu\iota$, inf. $\pi\lambda \acute{e}i\nu$, part. $\pi\lambda \acute{e}\omega\nu$, $\pi\lambda \acute{e}o\nu\sigma a$, $\pi\lambda \acute{e}o\nu$. So $\theta \acute{e}\omega$ run, $\pi\nu \acute{e}\omega$ breathe, $\mathring{\rho}\acute{e}\omega$ flow, $\chi \acute{e}\omega$ pour, which also have lost ν (Γ) after Γ 0. Γ 0 after Γ 1. Γ 2 after Γ 3. Γ 3 after Γ 4. Γ 4 after Γ 5 after Γ 5 after Γ 6 after Γ 6 after Γ 7 after Γ 8 after Γ 9 after

a. δέω (for δειω) bind has δοῦμεν 1 pl., imperf. ἔδουν, inf. δεῖν, part. n. δοῦν, mid. δοῦμαι. In some prose writers of the fourth century we find δέομεν, δέον. ξέω (for ξεσω) scrape is always contracted in Attic inscriptions.

349. a. ἱδρόω sweat, ρ̄ῖγόω shiver may have, instead of ov and oι, ω and φ, from stems in ω (σ). Thus ἱδρώω is from ἱδρωσ- ι ω. The forms from -oω come from weak stems ἱδροσ-, ρ̄ῖγοσ-. Thus indic. ρ̄ῖγῶ, ρ̄ῖγῶς, ρ̄ῖγῷ (or ρ̄ῖγοῖ), opt. ρ̄ῖγῷην, inf. ρ̄ῖγῶν (or ρ̄ῖγοῦν), part. ρ̄ῖγῶν. So ἱδρῶσι, opt. ἱδρώη (or ἱδροῖ), part. ἱδρῶν (or ἱδροῦν). Hom. has ἱδρώω and γελώω.

b. λούω wash, when it drops its v (37), contracts like δηλόω. Thus λούω, λούεις, λούει, but λούμεν (for $\lambda_0(v)$) σ-μεν), λοῦτε, λοῦσι; and so in other

forms as έλου, λοῦται, λοῦσθαι, λούμενος.

I. (C) CONSONANT VERBS

350. Verbs whose stems end in a consonant are in general inflected like non-contracting ω -verbs in all tenses. The future active and middle of liquid and nasal verbs are inflected like contracted $\epsilon \omega$ -verbs.

351. Liquid and Nasal Verbs: future active and middle of $\phi a i v \omega$ show.

			Future Ac	tive	Future Middle	
Indicative.	S.	2.	(φανέω) (φανέεις) (φανέει)	φανῶ φανεῖς φανεῖ	(φανέομαι) (φανέη οτ -έει) (φανέεται)	φανοῦμαι φανῆ or -εῖ φανεῖται
	D.		(φανέετον) (φανέετον)	φανεῖτον φανεῖτον	(φανέεσθον) (φανέεσθον)	φανείσθον φανείσθον
	Р.	2.	(φανέομεν) (φανέετε) (φανέουσι)	φανοῦμεν φανεῖτε φανοῦσι	(φανεόμεθα) (φανέεσθε) (φανέονται)	φανούμεθα φανεῖσθε φανοῦνται
OPTATIVE.	S.	2.	(φανεοίην) (φανεοίης) (φανεοίη)	φανοίην φανοίης φανοίη	(φανεοίμην) (φανέοιο) (φανέοιτο)	φανοίμην φανοΐο φανοΐτο
	D.		(φανέοιτον) (φανεοίτην)	φανοίτον φανοίτην	(φανέοισθον) (φανεοίσθην)	φανοίσθον φανοίσθην
	P.	2.	(φανέοιμεν) (φανέοιτε) (φανέοιεν)	φανοίμεν φανοίτε φανοίεν	(φανεοίμεθα) (φανέοισθε) (φανέοιντο)	φανοίμεθα φανοΐσθε φανοΐντο

In the singular only we have the alternative forms

	S.	2.	(φανέοιμι) (φανέοις) (φανέοι)	φανοίμι φανοίς φανοί		
Infinitive.			(φανέειν)	φανεΐν	(φανέεσθαι)	φανείσθαι
PARTICIPLE.			(φανέων, φανέουσα, φανέον)	φανών, φανοῦσα, φανοῦν (278)	(φανεόμενος, -η, -ον)	φανούμενος, -η, -ον (256)

352. Liquid and Nasal Verbs: first agrist active and middle, second agrist and second future passive of $\phi a i \nu \omega$ show.

	1 Aorist Active	1 Aorist Middle	2 Aorist Passive	2 Future Passive
	ἔφηνα ἔφηνας ἔφηνε	ἐφηνάμην ἐφήνω ἐφήνατο	ἐφάνην ἐφάνης ἐφάνη	φανήσομαι φανήση, φανήσει φανήσεται
D. 2. 3.	ἐφήνατον ἐφηνάτην	ἐφήνασθον ἐφηνάσθην	ἐφάνητον ἐφανήτην	φανήσεσθον φανήσεσθον
2.	ἐφήναμεν ἐφήνατε ἔφηναν	έφηνάμεθα έφήνασθε έφήναντο	έφάνημεν έφάνητε έφάνησαν	φανησόμεθα φανήσεσθε φανήσονται
	φήνω φήνης φήνη	φήνωμαι φήνη φήνηται	φανῶ φανῆς φανῆ	
	φήνητον φήνητον	φήνησθον φήνησθον	φανήτον φανήτον	
2.	φήνωμεν φήνητε φήνωσι	φηνώμεθα φήνησθε φήνωνται	φανῶμεν φανῆτε φανῶσι	
OPT. S. 1. 2.	φήναιμι φήναις or φήνειας (423 a)	φηναίμην φήναιο	φανείην φανείης	φανησοίμην φανήσοιο
3.	φήναι or φήνειε (423 a)	φήναιτο	φανείη	φανήσοιτο
D. 2.	φήναιτον	φήναισθον	φανείτον or φανείητον	φανήσοισθον
3.	φηναίτην	φηναίσθην	φανείτην or φανειήτην	φανησοίσθην
P. 1.	φήναιμεν	φηναίμεθα	φανείμεν or φανείημεν	φανησοίμεθα
	φήναιτε	φήναισθε	φανείτε or φανείητε	φανήσοισθε
3.	φήναιεν or φήνειαν (423 a)	φήναιντο	φανείεν or φανείησαν	φανήσοιντο
IMV. S. 2. 3.	φηνον φηνάτω	φηνάσθω	φάνηθι φανήτω	
	φήνατον φηνάτων	φήνασθον φηνάσθων	φάνητον φανήτων	
	φήνατε φηνάντων	φήνασθε φηνάσθων	φάνητε φανέντων	
INF.	φηναι	φήνασθαι	φανήναι	φανήσεσθαι
PART.	φήνας, -ασα, φήναν (274)	φηνάμενος, -η, -ον (256)	φανείς, φανείσα, φανέν (275)	φανησόμενος, -η, -ον (256)

PERFECT AND PLUPERFECT MIDDLE (AND PASSIVE)

- 353. In the perfect and pluperfect middle (and passive) of stems ending in a consonant certain euphonic changes (357) occur upon the addition of the personal endings.
- a. Several verbs with stems ending in a short vowel retain that vowel in the perfect (and in other tenses); such stems originally ended in σ ; as $\tau\epsilon\lambda\dot{\epsilon}-\omega$ finish, from $\tau\dot{\epsilon}\lambda$ os end $(\tau\epsilon\lambda\dot{\epsilon}\sigma$ -). This σ appears in the perfect middle stem $(\tau\epsilon\tau\dot{\epsilon}\lambda\dot{\epsilon}-\sigma-\mu a\iota, \tau\epsilon\tau\dot{\epsilon}\lambda\dot{\epsilon}-\sigma-\tau a\iota)$. In the second person singular and plural but one σ is found: $\tau\epsilon\tau\dot{\epsilon}\lambda\dot{\epsilon}-\sigma a\iota$, $\tau\epsilon\tau\dot{\epsilon}\lambda\dot{\epsilon}-\sigma\theta\dot{\epsilon}$. By analogy some other verbs have a σ at the end of the perfect middle stem.
- b. In the perfect and pluperfect middle (and passive) the third person plural of stems ending in a consonant or of stems adding σ consists of the perfect middle participle with $\epsilon i \sigma i$ are (in the perfect) and $\bar{\eta} \sigma a \nu$ were (in the pluperfect).
- **354.** The perfect and pluperfect middle and passive of $\lambda \epsilon i \pi \omega$ ($\lambda \epsilon i \pi$ -) leave, $\gamma \rho \dot{\alpha} \phi \omega$ ($\gamma \rho a \phi$ -) write, $\pi \epsilon i \theta \omega$ ($\pi \epsilon i \theta$ -) persuade, $\pi \rho \dot{\alpha} \tau \tau \omega$ ($\pi \rho \dot{\alpha} \gamma$ -) do are inflected as follows:

Perfect Indicative

S.	 λέλειμμαι λέλειψαι λέλειπται 	γέγραμμαι γέγραψαι γέγραπται	πέπεισμαι πέπεισαι πέπεισται	πέπρ ᾶγμαι πέπρ ᾶξαι πέπρ ᾶκτα ι
D.	2. λέλειφθον 3. λέλειφθον	γέγραφθον γέγραφθον	πέπεισθον πέπεισθον	πέπρᾶχθον πέπρᾶχθον
P.	 λελείμμεθα λέλειφθε λελειμμένοι εἰσί 	γεγράμμεθα γέγραφθε γεγραμμένοι εἰσί	πεπείσμεθα πέπεισθε πεπεισμένοι είσί	πεπράγμεθα πέπραχθε πεπραγμένοι είσί

Pluperfect

ν.	2.	έλέλειψο ἐλέλειπτο	έγέγραψο έγέγραπτο	έπέπεισο ἐπέπειστο	έπέπρᾶξο ἐπέπρᾶκτο
D		ἐλέλειφθον ἐλελείφθην	ἐγέγραφθον ἐγεγράφθην	ἐπέπεισθον ἐπεπείσθην	ἐπέπραχθον ἐπεπράχθην
Ρ.	2.	έλελείμμεθα έλέλειφθε λελειμμένοι ήσαν	έγεγράμμεθα έγέγραφθε γεγραμμένοι ἦσαν	ἐπεπείσμεθα ἐπέπεισθε πεπεισμένοι ἦσαν	έπεπράγμεθα έπέπραχθε πεπραγμένοι ήσα»

Perfect Subjunctive and Optative

λελειμμένος ὧ	γεγραμμένος ὧ	πεπεισμένος ὧ	πεπραγμένος ὧ
λελειμμένος εξην	γεγραμμένος είην	πεπεισμένος είην	πεπραγμένος είην

Perfect Imperative

	λέλειψο	γέγραψο	πέπεισο	πέπραξο
3.	λελείφθω	γεγράφθω	πεπείσθω	πεπράχθω
D. 2.	λέλειφθον	γέγραφθον	πέπεισθον	πέπρᾶχθον
3.	λελείφθων	γεγράφθων	πεπείσθων	πεπράχθων
P. 2.	λέλειφθε	γέγραφθε	πέπεισθε	πέπρᾶχθε
3.	λελείφθων	γεγράφθων	πεπείσθων	πεπράχθων

Perfect Infinitive and Participle

λελεῖφθαι λελειμμένος,	γεγράφθαι γεγραμμένος,	πεπείσθαι πεπεισμένος,	πεπρᾶχθαι πεπρ α γμένος,
-η, -ον		• ′	
-11, -01	-η, -ον	-η, -ον	-η, -ov

355. Perfect and pluperfect middle and passive of $\epsilon \lambda \epsilon \gamma \chi \omega$ ($\epsilon \lambda \epsilon \gamma \chi$ -) confute, $\dot{a} \gamma \gamma \epsilon \lambda \lambda \omega$ ($\dot{a} \gamma \gamma \epsilon \lambda$ -) announce, $\phi a i \nu \omega$ ($\phi a \nu$ -) show, $\tau \epsilon \lambda \epsilon \omega$ ($\tau \epsilon \lambda \epsilon$ -) finish.

Perfect Indicative

S. 1.	έλήλεγμαι	ἤγγελμαι	πέφασμαι	τετέλε-σ-μαι
2.	έλήλεγξαι	ἤγγελσαι	(πέφανσαι, 357 d)	τετέλε-σαι
3.	έλήλεγκται	ἤγγελται	πέφανται	τετέλε-σ-ται
D. 2.	έλήλεγχθον	ἤγγελθον	πέφανθον	τετέλε-σθον
3.	έλήλεγχθον	ἤγγελθον	πέφανθον	τετέλε-σθον
P. 1.	έληλέγμεθα	ήγγέλμεθα	πεφάσμεθα	τετελέ-σ-μεθα
2.	ἐλήλεγχθε	ἤγγελθε	πέφανθε	τετέλε-σθε
3.	έληλεγμένοι είσί	ήγγελμένοι είσί	πεφασμένοι είτί	τετελε-σ-μένοι είσί

Pluperfect Indicative

S. 1.	έληλέγμην	ήγγέλμην	ἐπεφάσμην	έ-τετελέ-σ-μην
2.	έλήλεγξο	ἤγγελσο	(ἐπέφανσο, 357 d)	ἐ−τετέλε−σο
3.	έλήλεγκτο	ἤγγελτο	έπέφαντο	ἐ-τετέλε-σ-το
D. 2.	ἐλήλεγχθον	ἥγγελθον	ἐπέφανθον	ἐ-τετέλε-σθον
3.	έληλέγχθην	ἠγγέλθην	ἐπεφάνθην	έ-τετελέ-σθην
P. 1.	έληλέγμεθα	ήγγέλμεθα	ἐπεφάσμεθα	ἐ−τετελέ-σ-μεθα
2.	έλήλεγχθε	ήγγελθε	ἐπέφανθε	ἐ−τετέλε−σθε
	έληλεγμένοι	ήγγελμένοι	πεφασμένοι	τετελε-σ-μένοι
	2 may	2 man	noray	2000A

Perfect Subjunctive and Optative

έληλεγμένος ω	ήγγελμένος	ů	πεφασμένος	ಎ	τετελεσμένος	۵
έληλεγμένος είην	ήγγελμένος	elyv ·	πεφασμένος	εἴην	τετελεσμένος	εξην

Perfect Imperative

S. 2.	έλήλεγξο	ἤγγελσο	(πέφανσο, 357 d)	τετέλε-σο
3.	ἐληλέγχθω	ήγγέλθω	πεφάνθω	τετελέ-σθω
D. 2.	έλήλεγχθον	ἤγγελθον	πέφανθον	τετέλε-σθον
3.	έληλέγχθων	ήγγέλθων	πεφάνθων	τετελέ-σθων
P. 2.	ἐ λήλεγχθε	ήγγελθε	πέφανθε	τετέλε-σθε
3.	έληλέγχθων	ήγγέλθων	πεφάνθων	τετελέ-σθων

Perfect Infinitive and Participle

έληλέγχθαι	ήγγέλθαι	πεφάνθαι	τετελέ-σθαι
έληλεγμένος, -η,	ήγγελμένος, -η,	πεφασμένος, -η,	τετελε-σ-μένος, -η,
-ov	-ov	-ov	-o <i>v</i>

EXPLANATION OF THE PERFECT AND PLUPERFECT FORMS

356. The periphrastic third plural (573 d) is used instead of the form derived directly from the union of the stem with the ending.

Thus $\gamma \epsilon \gamma \rho \alpha \mu \mu \acute{\nu} \nu \iota \epsilon i \sigma \acute{\iota}$ is used for $\gamma \epsilon \gamma \rho \alpha \phi - \nu \tau \alpha \iota$, which would become $\gamma \epsilon \gamma \rho \acute{\alpha} \phi \alpha \tau \alpha \iota$ by 30 b, ν between consonants passing into α . On the retention of $-\alpha \tau \alpha \iota$, $-\alpha \tau o$, see 427 f. The periphrastic form is also used in the case of verbs adding σ to their stems (357 N., 444 b), as $\tau \epsilon - \tau \epsilon \lambda \epsilon - \sigma - \mu \acute{\nu} \nu \iota \iota \iota i \sigma \iota$ for $\tau \epsilon \tau \epsilon \lambda \epsilon - \sigma - \nu \tau \alpha \iota$. Stems in ν that drop ν in the perfect system (446) form their perfect and pluperfect regularly; thus $\kappa \rho \acute{\iota} \nu \omega$ ($\kappa \rho \iota \nu$ -) j u d g e has $\kappa \epsilon \kappa \rho \iota \nu \tau \alpha \iota$, $\dot{\epsilon} \kappa \epsilon \kappa \rho \iota \nu \tau \sigma$.

- 357. Euphonic Changes. For the euphonic changes in these forms see 68-73, 89.
- a. Labial Stems. λέλειμ-μαι is for λελειπ-μαι, λέλειφ-θον for λελειπ-σθον, λέλειφθε for λελειπ-σθε (89). In the same manner are inflected other labial stems, as $\tau \rho \dot{\tau} \beta \omega$ ($\tau \rho \bar{\tau} \beta$ -) $\tau u h$, $\dot{\rho} \dot{t} \pi \tau \omega$ ($\rho \bar{\iota} \pi$ -) throw: $\tau \dot{\epsilon}$ - $\tau \rho \bar{\iota} \mu$ -μαι for $\tau \dot{\epsilon}$ - $\tau \rho \bar{\iota} \beta$ -σαι, etc. Stems ending in $\mu \pi$ drop π before μ , but retain it before other consonants. Thus

πε-πεμπ-μαι becomes πέπεμμαι πε-πεμπ-σαι becomes πέπεμψαι πε-πεμπ-ται becomes πέπεμπται

γε-γραφ-μαι becomes γέγραμμαι γε-γραφ-σαι becomes γέγραμαι γε-γραφ-ται becomes γέγραπται $\pi\epsilon$ - $\pi\epsilon$ μ π - $\mu\epsilon$ θ α becomes $\pi\epsilon$ π ϵ μ μ εθ α $\pi\epsilon$ - $\pi\epsilon$ μ π - σ θ ϵ becomes π έ π εμ θ θ ϵ (89)

γε-γραφ-μεθα becomes γεγράμμεθα γε-γραφ-σθε becomes γέγραφθε

- b. Dental Stems. πέπεισ-ται is for πεπειθ-ται (69), πέπεισ-θον for πε- $\pi\epsilon\iota\theta$ - $\sigma\theta$ ov, $\pi\epsilon\check{\pi}\epsilon\iota\sigma\theta\epsilon$ for $\pi\epsilon\check{\pi}\epsilon\iota\theta$ - $\sigma\theta\epsilon$ (89, 69). The σ thus produced was transferred to the first persons πέπεισμαι, πεπείσμεθα (72, 73). Like πέπεισμαι, etc., are formed and inflected εψευσμαι from ψεύδω (ψευδ-) deceive, πέφρασμαι from φράζω (φραδ-) declare, ἔσπεισμαι (85) from σπένδω (σπενδ-) pour a libation.
- c. Palatal Stems. πέπραξαι is for πεπράγ-σαι (82), πέπράκται for πεπράγται (68 a), πέπραχθε for πεπράγ-σθε (89). Like πέπραγμαι are inflected πέπλεγμαι (πλέκ-ω weave), ήγμαι (ἄγ-ω lead), ήλλαγμαι from άλλάττω (ἀλλαγ-) exchange, τετάραγμαι from ταράττω (ταραχ-) confuse. Stems in -γχ change χ before μ to γ and drop one γ (as in ἐλήλεγ-μαι for ἐληλεγγ-μαι, 71 and 71 b), but keep the second palatal before other consonants (as in έλήλεγξαι for έληλεγχ-σαι, 82; έλήλεγκ-ται for έληλεγχ-ται, 68). On the reduplication see 409.
- d. Liquid and Nasal Stems. Stems in λ or ρ are inflected like ηγγελμαι, as στέλλω (στελ-, σταλ-) send έσταλμαι, αἴρω (ἀρ-) raise ἦρμαι, ἐγείρω (ἐγερ-) wake ἐγήγερμαι (409). Stems in ν retaining the nasal are inflected like πέφασμαι, as σημαίνω (σημαν-) signify σεσήμασμαι. (For -σμαι see 73, 79.) Stems in ν dropping the nasal (446) are inflected like λέλυμαι, as κρίνω (κριν-) judge κέκριμαι. πέφανσαι, ἐπέφανσο, πέφανσο are not attested.

e. Vowel Stems adding σ. — Here the stem ends in a vowel except before μ and τ; thus τετέλε-σαι, τετέλε-σθον, τετέλε-σθε; but τετέλε-σ-μαι, τετελέ-

σ-μεθα, τετέλε-σ-ται.

N. — Since the stem of $\tau \epsilon \lambda \epsilon \omega$ is properly $\tau \epsilon \lambda \epsilon \sigma$ - ($\tau \epsilon \lambda \epsilon \sigma$ - $\iota \omega$, 457), the original inflection is $\tau\epsilon\tau\epsilon\lambda\epsilon\sigma$ - σa , whence $\tau\epsilon\tau\epsilon\lambda\epsilon$ - σa (93); $\tau\epsilon\tau\epsilon\lambda\epsilon\sigma$ - $\sigma \theta o v$, τετελεσ-σθε, whence τετέλεσθον, τετέλεσθε (89, but see 430). τετέλεσμαι and τετελέσμεθα are due to the analogy of the other forms.

358. The principal parts of the verbs in 354-355 are as follows:

άγγελλω (άγγελ-) announce, άγγελω, ήγγειλα, ήγγελκα, ήγγελμαι, ήγγέλθην.

γράφω (γραφ-) write, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. pass. έγράφην.

έλέγχω (έλεγχ-) confute, έλέγξω, ήλεγξα, τελέω (τελε-σ-) finish, τελώ, έτέλεσα, έλήλεγμαι, ήλέγχθην.

λείπω (λειπ-, λοιπ-, λιπ-) leave, λείψω, φαίνω (φαν-) show, φανώ, έφηνα, 1 perf. 2 aor. έλιπον, 2 perf. λέλοιπα, λέλειμμαι, έλείφθην.

πείθω (πειθ-, ποιθ-, πιθ-) persuade, πείσω, έπεισα, 1 perf. πέπεικα have persuaded, 2 perf. πέποιθα trust, πέπεισμαι, ἐπείσθην.

πράττω (πραγ-) do, πράξω, ἔπραξα, 2 perf. πέπραγα have fared, have done (πέπραχα have done, rare), πέπραγμαι, ἐπράχθην.

τετέλεκα, τετέλεσμαι, έτελέσθην.

πέφαγκα have shown, 2 perf. πέφηνα have appeared, πέφασμαι, 1 aor. pass. έφάνθην was shown, 2 aor. pass. έφάvnv appeared.

CONJUGATION (µL-VERBS)

- 359. The conjugation of μ -verbs differs from that of ω -verbs only in the present, imperfect, and second agricultary and middle; and (rarely) in the second perfect. The μ forms are made by adding the endings directly to the tense-stem without any thematic vowel, except in the subjunctive of all verbs, and in the optative of verbs ending in $-\nu \bar{\nu}\mu$.
- a. Verbs having second agrists and second perfects of the $\mu\iota$ form are, as a rule, ω -verbs, not $\mu\iota$ -verbs, in the present. Thus the second agrists: $\xi\beta\eta\nu(\beta\alpha\iota\nu\omega go)$, $\xi\gamma\nu\omega\nu(\gamma\iota\gamma\nu\omega\sigma\kappa\omega know)$; the second perfect: $\tau\dot{\epsilon}\theta\nu\alpha\mu\epsilon\nu(\theta\nu\dot{\gamma}\sigma\kappa\omega die)$.
 - 360. There are two main classes of $\mu\iota$ -verbs.

A. The root class. Verbs of this class commonly end in $-\eta - \mu \iota$ or $-\omega - \mu \iota$ (from stems in ϵ , α , or o). The present stem is usually reduplicated, but may be the same as the verb-stem, which is a root.

Verb-stem	Present Stem	Present
θ_{η} -, θ_{ϵ} -	$\tau \iota \theta \eta$ -, $\tau \iota \theta \epsilon$ - (for $\theta \iota \theta \eta$, $\theta \iota \theta \epsilon$, 108 a)	τίθημι place
ή-, έ-	ίη-, ίε- (for σιση, σισε)	τημι send
στη-, στα-	ίστη-, ίστα- (for σιστη, σιστα, 103)	ἴστημι set
δω-, δο-	διδω-, διδο-	δίδωμι give
φη-, φα-	φη-, φα-	φημί say

B. The $-\nu\dot{\nu}\mu\iota$ class. Verbs of this class add $\nu\nu$ ($\nu\dot{\nu}$), after a vowel $\nu\nu\nu$ ($\nu\nu\dot{\nu}$), to the verb-stem. In the subjunctive and optative regularly, and sometimes in the indicative, verbs in $-\nu\dot{\nu}\mu\iota$ are inflected like verbs in $-\omega$.

Verb-stem	Present Stem	Present
SELK-	δεικνύ-, δεικνυ-	δείκνυμι show
ζευγ-	ζευγνυ-, ζευγνυ-	ζεύγνυμι yoke
κερα-	κεραννῦ-, κεραννυ-	κεράνν ⁰ μι mix
ρηγ-	ρηγνῦ-, ρηγνυ-	ρήγνυμι break
σβε-	σβεννυ-, σβεννυ-	σβέννυμι extinguish

- C. There are some (mostly poetic) verbs in $-\nu\eta\mu$, which add $\nu\eta$ -, ν a- to form the present stem; as $\delta \acute{a}\mu$ - $\nu\eta$ - μ i I subdue, $\delta \acute{a}\mu$ - ν a- μ e ν we subdue.
- 361. All the possible μ forms do not occur in any single verb. $\tau i\theta \eta \mu$ and $\delta i\delta \omega \mu$ are incomplete and irregular in the 2 aor. act.; and $\epsilon \sigma \beta \eta \nu$ went out from $\sigma \beta \epsilon \nu \nu \bar{\nu} \mu$ extinguish is the only 2 aor. formed from $\nu \bar{\nu} \mu$ -verbs. $\epsilon \pi \rho \iota \dot{\alpha} \mu \eta \nu$ bought, 2 aor. mid. (from the stem $\pi \rho \iota \dot{\alpha}$ with no present), is given in the paradigms in place of the missing form of $i\sigma \tau \eta \mu$; and $\epsilon \delta \bar{\nu} \nu$ entered from $\delta \nu \dot{\omega}$ (but formed as if from $\delta \nu \dot{\omega}$) in place of a 2 aor. of the $\nu \bar{\nu} \mu$ -verbs.

362. II. (A) Root Class. — Inflection of $\tau i\theta \eta \mu \iota$ place, $\iota \sigma \tau \eta \mu \iota$ set, $\delta i\delta \omega \mu \iota$ give, in the present, imperfect, and second agrist tenses; and of $\epsilon \pi \rho \iota \dot{\alpha} \mu \eta \nu$ bought.

ACTIVE

	cative

S. 1. τίθημι	ἴστημι	δίδωμι
2. τίθης	ίστης	δίδως
3. τίθησι	ίστησι	δίδωσι
D. 2. τίθετον	ίστατον	δίδοτον
3. τίθετον	ίστατον	δίδοτον
Ρ. 1. τίθεμεν	ἵσταμεν	δίδομεν
2. τίθετε	ἵστατε	δίδοτε
3. τιθέασι	ίστᾶσι	διδόασι
	T	

Imperfect

S.	1.	ἐτίθην	ξστην	έδίδουν (501)
	2.	ἐτίθεις (501)	ίστης	έδίδους
		έτίθει	ίστη	ἐδίδου
D.	2.	ἐτίθετον	ботаточ	ἐδίδοτον
	3.	ἐτιθέτην	t στάτην	ἐδιδότην
Р.	1.	ἐτίθεμεν	ξσταμεν	έδίδομεν
	2.	έτίθετε	ξοτατε	έδίδοτε
	3.	ἐτίθεσαν	ΐστασαν	έδίδοσαν

Present Subjunctive

S. 1. τιθῶ	ίστῶ	διδῶ
2. τιθής	ίστῆς	διδώς
3. τιθη	ίστη	διδῷ
D. 2. τιθήτον	ίστῆτον	διδώτον
3. τιθήτον	ίστῆτον	διδώτον
Ρ. 1. τιθώμεν	ίστῶμεν	διδώμεν
2. τιθήτε	ίστῆτε	διδώτε
3 mAnn	ice entre	διδώσι

Procent Ontative

	Fresent Opiaine	
S. 1. τιθείην	ίσταίην	διδοίην
2. τιθείης	ίσταίης	διδοίης
3. τιθείη	ίσταίη	διδοίη
D. 2. τιθείτον	ίσταῖτον	διδοῖτον
3. τιθείτην	ίσταίτην	διδοίτην
Ρ. 1. τιθείμεν	ίσταῖμεν	διδοῖμεν
2. τιθείτε	ίσταῖτε	διδοῖτε
3. τιθείεν	ίσταῖεν	διδοῖεν

ACTIVE - Concluded

Present Optative

	or (423 b)	or (423 b)	or (423 b)
	τιθείητον	ίσταίητον	διδοίητον
	τιθειήτην	ίσταιήτην	διδοιήτην
	τιθείημεν	ίσταίημεν	διδοίημεν
		ίσταίητε	διδοίητε
3.	τιθείησαν	ίσταίησαν	διδοίησαν

Present Imperative

S. 2.	τίθει (501)	ίστη	δίδου
3.	τιθέτω	ίστάτω	διδότω
D. 2.	τίθετον	Готаточ	δίδοτον
3.	τιθέτων	ίστάτων	διδότων
P. 2.	τίθετε	ίστατε	δίδοτε
3.	τιθέντων	ίστάντων	διδόντων

Present Infinitive

τιθένοι	ίστάναι	διδόναι

Present Participle

τιθείς, -είσα, -έν (275)	ίστάς, -âσα, -áν (274)	διδούς, -οῦσα, -όν (275)
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MIDDLE AND PASSIVE

Present Indicative

S. 1.	τίθεμαι	ίσταμαι	δίδομαι
2.	τίθεσαι	ίστασαι	δίδοσαι
3.	τίθεται	ίσταται	δίδοται
D. 2.	τίθεσθον	ίστασθον	δίδοσθον
3.	τίθεσθον	ίστασθον	δίδοσθον
P. 1.	τιθέμεθα	ίστάμεθα	διδόμεθα
2.	τίθεσθε	ίστασθε	δίδοσθε
3.	τίθενται	ίστανται	δίδονται

Imperfect

S. 1.	ἐτιθέμην	t στάμην	ἐδιδόμην
2.	έτίθεσο	ΐστασο	έδίδοσο
3.	ἐτίθετο	ΐστατο	ἐδίδοτο
D. 2.	ἐτίθεσθον	ίστασθον	έδίδοσθον
3.	έτιθέσθην	t στάσθην	έδιδόσθην
P. 1.	ἐτιθέμεθα	tστάμεθα	έδιδόμεθα
2.	ἐ τίθεσθε	ίστασθε	ἐδίδοσθε
3.	έτίθεντο	ξσταντο	ἐδίδοντο

δίδοσθαι

MIDDLE AND PASSIVE - Concluded

Present Subjunctive

S. 1.	τιθώμαι	ίστῶμαι	διδώμαι
2.	τιθη	ίστη	διδφ
3.	τιθήται	ίστῆται	διδώται
D. 2.	τιθήσθον	ίστησθον	διδώσθον
3.	τιθήσθον	ίστησθον	διδώσθον
P. 1.	τιθώμεθα	ίστώμεθα	διδώμεθα
2.	τιθῆσθε	ίστῆσθε	διδώσθε
3.	τιθώνται	ίστῶνται	διδώνται

Present Optative

S. 1. τιθείμην	ίσταίμην	διδοίμην
2. τιθεῖο	ίσταῖο	διδοΐο
3. τιθεῖτο	ίσταῖτο	διδοῖτο
D. 2. τιθεῖσθον	ίσταῖσθον	διδοΐσθον
3. τιθείσθην	ίσταίσθην	διδοίσθην
Ρ. 1. τιθείμεθα	ίσταίμεθα	διδοίμεθα
2. τιθεῖσθε	ίσταῖσθε	διδοΐσθε
3 TIACINTO	icraîvro	SiSalvea

	0.	TOPEDIO	
		or	
2	7	m. Achumy	

2.	τιθείο	
3.	τιθοῖτο	(502

D.	2.	τιθοῖσθον
	3.	τιθοίσθην

P.	1.	τιθοίμεθα
	2.	τιθοῖσθε
	2	

9.	11001710	Present Imperative	
S. 2.	τίθεσο	ϊστασο	δίδοσο
	τιθέσθω	ἱστάσθω	διδόσθω
D. 2.	τίθεσθον	ϊστασθον	δίδοσθον
	τιθέσθων	ἱστάσθων	διδόσθων
P. 2.		ίστασθε ἱστάσθων	δίδοσθε διδόσθων

	Present	Infinitiv
τίθεσθαι	ĩo	таован

	Present Participle	
τιθέμενος	ίστάμενος	διδόμενος

3. Belyoav

θοίντο

SECOND AORIST

Indicative

		111111	cuite		
Active	Middle	Active	Middle	Active	Middle
S. 1. (ἔθηκα, 516)	έθέμην	ἔστην	έπριάμην (361)	(ἔδωκα, 516)	ἐδόμην
2. (ἔθηκας)	ἔθου	έστης	έπρίω	(ἔδωκας)	έδου
3. (ἔθηκε)	ἔθετο	έστη	έπρίατο	(ἔδωκε)	ἔδοτο
D. 2. ἔθετον	ἔθεσθον	ἔστητον	ἐπρίασθον	έδοτον	ξδοσθον
3. ἐθέτην	έθέσθην	ἐστήτην	ἐπριάσθην	ἐδότην	ἐδόσθην
P. 1. ἔθεμεν	ἐθέμεθα	ἔστημεν	ἐ πριάμεθα	ἔδομεν	έδόμεθα
2. ἔθετε	ἔθεσθε	έστητε	έπρίασθε	έδοτε	ἔδοσθε
3. ἔθεσαν	ἔθεντο	έστησαν	ἐπρίαντο	έδοσαν	ἔδοντο
		Subju	nctive		
S. 1. 0û ·	θῶμαι	στῶ	πρίωμαι $(392, N.2)$	δῶ	δῶμαι
2. θῆs	θ _{η̂}	στῆς	πρίη	δῷς	δῷ
3. მე	θήται	στῆ	πρίηται	86	δώται
D. 2. θῆτον	θησθον	στήτον	πρίησθον	δῶτον	δῶσθον
3. θήτον	θησθον	στήτον	πρίησθον	δῶτον	δῶσθον
Ρ. 1. θῶμεν	θώμεθα	στῶμεν	πριώμεθα	δῶμεν	δώμεθα
2. θήτε	θησθε	στῆτε	πρίησθε	δῶτε	δῶσθε
3. θῶσι	θῶνται	στῶσι	πρίωνται	δῶσι	δῶνται
		0.			
		Opte	ative		
S. 1. θείην	θείμην	σταίην	πριαίμην	δοίην	δοίμην
2. θείης	θεῖο	σταίης	πρίαιο (392, N. 2)	δοίης	δοῖο
3. θείη	θεῖτο, θοῖτο	σταίη	πρίαιτο	δοίη	δοῖτο
D. 2. θείτον	θεῖσθον	σταῖτον	πρίαισθον	δοῖτον	δοῖσθον
3. θείτην	θείσθην	σταίτην	πριαίσθην	δοίτην	δοίσθην
Ρ. 1. θείμεν	θείμεθα	σταῖμεν	πριαίμεθα	δοῖμεν	δοίμεθα
2. θεῖτε	θεῖσθε	σταῖτε	πρίαισθε	δοῖτε	δοῖσθε
3. Belev	θείντο	σταῖεν	πρίαιντο	δοῖεν	δοΐντο
or (423 b)	or (502)	or (423 b)	or (423 b)	
D. 2. θείητον		σταίητον		δοίητον	
3. θειήτην		σταιήτην		δοιήτην	
Ρ. 1. θείημεν	θοίμεθα	σταίημεν		δοίημεν	
2. θείητε	θοῖσθε	σταίητε		δοίητε	
(3 0 .					

σταίησαν

δοίησαν

7					
/m	20	000	01	200	390

[363

(256)

S. 2.	θés	θοῦ	στήθι	πρίω	δός	800
3.	θέτω	θέσθω	στήτω	πριάσθω	δότω	δόσθω
D. 2.	θέτον	θέσθον	στήτον	πρίασθον	δότον	δόσθον
3.	θέτων	θέσθων	στήτων	πριάσθων	δότων	δόσθων
P. 2.	θέτε	θέσθε	στῆτε	πρίασθε	δότε	δόσθε
3.	θέντων	θέσθων	στάντων	πριάσθων	δόντων	δόσθων
			Infinitive			
	θείναι	θέσθαι	στήναι	πρίασθαι	δοῦναι	δόσθαι
			Participle	?		
	θείς, θείσα, θέν (275)		στάς, στάσα, στάν (274)	πριάμενος, -η,	δούς, δοῦσα, δόν (275)	/

SECOND PERFECT OF MI-VERBS

363. A few verbs of the $\mu \iota$ class have a second perfect and pluperfect. Only the dual and plural occur in the indicative; for the singular, the first perfect and pluperfect are used. The second perfect and pluperfect of $l \sigma \tau \eta \mu \iota$ are inflected as follows:

SECOND PERFECT

		Indicative	Subjunctive	Optative (poetic)	Imperative (poetic)
S.	1.	(Eστηκα) stand	ℓ έστῶ	έσταίην.	
	2.	(ἔστηκας)	έστῆς	έσταίης	ξσταθι
	3.	(ξστηκε)	έστῆ	έσταίη	έστάτω
D	. 2.	ξστατον	έστῆτον	έσταῖτον or -αίητον (423 b)	ξστατον
	3.	ξστατον	έστητον	έσταίτην or -αιήτην	έστάτων
P	1.	έσταμεν	έστῶμεν	έσταιμεν or -αίημεν	
	2.	έστατε	έστητε	écraîte or -alyte	ξστατε
	3.	έστασι	έστῶσι	έσταιεν or -αίησαν	έστάντων

Infinitive: ἐστάναι Participle: ἐστώς, ἐστῶσα, ἐστός (277 a)

SECOND PLUPERFECT

S.	1.	(είστήκη (407)) stood			P. 1.	ξσταμεν
	2.	(είστήκης)	D. 2.	ξστατον	2.	EGTATE
	3.	(είστήκει)	3.	έστάτην	3.	ξστασαν

For a list of second perfects of the μ form, see 541.

364. II. (B) -νυμι Class. — Inflection of the present system of δείκνυμι show and of the second agrist έδυν entered.

Indicative MIDDLE AND PASSIVE ACTIVE ACTIVE Present Imperfect 2 Aorist Present Imperfect έδείκνῦν (498) δείκνυμαι έδεικνύμην **ะัง**บิง (361) 1. δείκνυμι (498) 2. Selkvūs έδείκνυσο έδείκνῦς δείκνυσαι ξδūs FRELKYITO 3. Selkyvori ESELKYU δείκνυται ž8v D. 2. δείκνυτον έδείκνυτον δείκνυσθον έδείκνυσθον **ξ**δυτον 3. δείκνυτον δείκνυσθον **έδεικνύσθην** έδύτην έδεικνύτην Ρ. 1. δείκνυμεν. έδείκνυμεν δεικνύμεθα έδεικνύμεθα **ἔδυμεν** 2. SELKYUTE **έδε**ίκνυτε SELKYUO DE έδείκνυσθε "SUTE 3. δεικνύασι έδείκνυσαν δείκνυνται έδείκνυντο "Sugar Subjunctive 1. δεικνύω δεικνύωμαι δύω 2. δεικνύης δεικνύη δύης 3. δεικνύη δεικνύηται δύη D. 2. δεικνύητον δεικνύησθον δύητον 3. δεικνύητον δεικνύησθον δύητον Ρ. 1. δεικνύωμεν δεικνυώμεθα δύωμεν 2. δεικνύητε δεικνύησθε δύητε 3. δεικνύωσι δύωσι δεικνύωνται **Optative** 1. δεικνύοιμι δεικνυοίμην (524 b, 529 D.) 2. δεικνύοις δεικνύοιο 3. δεικνύοι δεικνύοιτο D. 2. δεικνύοιτον δεικνύοισθον 3. δεικνυοίτην δεικνυοίσθην Ρ. 1. δεικνύοιμεν δεικνυοίμεθα 2. δεικνύοιτε δεικνύοισθε 3. δεικνύοιεν δεικνύοιντο Imperative 2. Selkvū (498) Sill δείκνυσο 3. δεικνύτω δεικνύσθω δύτω D. 2. δείκνυτον δείκνυσθον δύτον 3. δεικνύτων δύτων δεικνύσθων P. 2. SELKYUTE δείκνυσθε δύτε 3. δεικνύντων δύντων δεικνύσθων Infinitive δεικνύναι (498) SUVEL SELKYUO BOLL Participle

δεικνύς, -ῦσα, -ύν (276, 498) δεικνύμενος, -η, -ον

δύς, δύσα, δύν (276)

IRREGULAR µL-VERBS

365. $\epsilon i\mu i$ ($\epsilon \sigma$ -, cp. es-se) am has only the present and future systems.

w					
			PRESENT		IMPERFECT
	Indicative	Subjunctive	Optative	Imperative	Indicative
Sing.	1. εἰμί	ű	είην		η̃ or η̈́ν
:	2. el	ทู้ร	είης	ζσθι	ήσθα
	3. ἐστί	ň	εἴη	ἔστω	ήν
Dual :	 ἐστόν 	ήτον	είητον ΟΓ είτον	έστον	ήστον
	3. ἐστόν	ἦτον	είήτην οι είτην	ἔστων	ήστην
Plur.	1. ἐσμέν	ώμεν	elyper or elper		ήμεν
:	2. ἐστέ	ήτε	elyte or elte	ξστε	ήτε or ήστε (rare)
	3. eloí	ထိတ	elyoar or elev	ἔστων	ήσαν

Inf.: elval. Participle: wv, ovoa, ov, gen. ovos, ovons, ovos, etc. (273).

FUTURE (with middle forms)

ἔσομαι, ἔση (or ἔσει), ἔσται, ἔσεσθον, ἔσεσθον, ἐσόμεθα, ἔσεσθε, ἔσονται, opt. ἐσοίμην, etc., inf. ἔσεσθαι, part. ἐσόμενος, -η, -ον.

a. The opt. forms $\epsilon \tilde{\imath} \eta \mu \epsilon \nu$, $\epsilon \tilde{\imath} \eta \tau \epsilon$, $\epsilon \tilde{\imath} \eta \sigma a \nu$ are found only in prose. $\epsilon \tilde{\imath} \mu \epsilon \nu$ occurs in poetry and Plato, $\epsilon \tilde{\imath} \tau \epsilon$ only in poetry, $\epsilon \tilde{\imath} \epsilon \nu$ in poetry and prose, and more frequently than $\epsilon \tilde{\imath} \eta \sigma a \nu$ (423 b). The imperative 3 pl. $\tilde{\imath} \sigma \tau \omega \sigma a \nu$ occurs in Plato and Demosthenes; $\tilde{\imath} \nu \tau \omega \nu$ in Plato and on inscriptions.

365 D. 1. Homer has the following forms:

Pres. indic. 2 sing. έσσί and εἶs, 1 pl. εἰμέν, 3 pl. ἔāσι not enclitic.

Imperf. $\hat{\eta}a$, $\check{\epsilon}a$, $\check{\epsilon}o\nu$, 2 sing. $\hat{\eta}\sigma\theta a$, $\check{\epsilon}\eta\sigma\theta a$, 3 sing. $\hat{\eta}\epsilon\nu$, $\check{\epsilon}\eta\nu$, $\check{\eta}\eta\nu$, $\hat{\eta}\nu$ (rare), 3 pl. $\hat{\eta}\sigma a\nu$, $\check{\epsilon}\sigma a\nu$; iterative (450) $\check{\epsilon}\sigma\kappa o\nu$ (for $\check{\epsilon}\sigma-\sigma\kappa o\nu$).

Subj. $\check{\epsilon}\omega$, $\check{\epsilon}\eta$ s, 3 sing. $\check{\epsilon}\eta$, $\check{\epsilon}\eta\sigma$ i, $\mathring{\eta}\sigma$ i, 3 pl. $\check{\epsilon}\omega\sigma$ i (twice $\check{\omega}\sigma$ i); $\mu\dot{\epsilon}\tau\dot{\epsilon}\iota\mu$ i has 1 sing. $\mu\dot{\epsilon}\tau\dot{\epsilon}\omega$, and $\mu\dot{\epsilon}\tau\dot{\epsilon}\iota\omega$ (with metrical lengthening).

Opt. εἴην, etc., also ἔοις, ἔοι ; Imv. 2 sing. ἔσ-σο (middle form), ἔστω, 3 pl. ἔστων. Inf. εἶναι and ἔμμεναι (for ἐσ-μεναι), ἔμμεν, also ἔμεναι, ἔμεν.

Part. ἐών, ἐοῦσα, ἐόν, etc., rarely the Attic forms.

Fut. often with σσ: ἔσσομαι and ἔσομαι; 3 sing. ἔσεται, ἔσσαι, ἔσσεται, also ἐσσεῖται (as in Dor.), ἔσσεσθαι, ἐσσόμενος.

2. Herodotus has pres. indic. 2 sing. $\epsilon \hat{l}$, 1 pl. $\epsilon l \mu \ell \nu$; imperf., the Attic forms and ϵa , 2 sing. ϵa , 2 pl. $\epsilon a \tau \epsilon$; iterative $\epsilon \sigma \kappa \sigma \nu$; subj. $\epsilon \omega$, $\epsilon \omega \sigma \iota$; opt. once $\epsilon \nu - \epsilon \sigma \nu$, less freq. $\epsilon \hat{l} \epsilon \nu$; part. $\epsilon \hat{\omega} \nu$.

3. Dor. pres. indic. 1 sing. $\dot{\eta}\mu\dot{\iota}$ and $\dot{\epsilon}i\mu\dot{\iota}$, 2 sing. $\dot{\epsilon}\sigma\sigma\dot{\iota}$, 1 pl. $\dot{\eta}\mu\dot{\epsilon}$ s and $\dot{\epsilon}i\mu\dot{\epsilon}$ s (Pind. $\dot{\epsilon}i\mu\dot{\epsilon}\nu$), 3 pl. $\dot{\epsilon}\nu\tau\dot{\iota}$; imperf. 3 sing. $\dot{\eta}$ s (for $\dot{\eta}\sigma-\tau$), 1 pl. $\dot{\eta}\mu\dot{\epsilon}$ s, 3 pl. $\dot{\eta}\sigma\alpha\nu$ and $\dot{\eta}\nu$; inf. $\dot{\eta}\mu\dot{\epsilon}\nu$, $\dot{\epsilon}\hat{\iota}\mu\dot{\epsilon}\nu$; part. $\dot{\epsilon}\dot{\omega}\nu$ and fem. $\dot{\epsilon}\alpha\sigma\sigma\alpha$, pl. $\dot{\epsilon}\nu\tau\dot{\epsilon}$ s. Fut. $\dot{\epsilon}\sigma\sigma\dot{\epsilon}\hat{\nu}\mu\alpha\iota$, $-\hat{\eta}$, $-\hat{\eta}\tau\alpha\iota$ or $-\dot{\epsilon}\hat{\iota}\tau\alpha\iota$, $\dot{\epsilon}\sigma\sigma\sigma\hat{\nu}\nu\tau\alpha\iota$ (512 D.).

4. Aeolic ἔμμι from ἐσμι; imv. ἔσσο, part. ἔων, ἔσσα; imperf. ἔον.

- 366. $\epsilon i\mu'$ is for $\epsilon\sigma$ - μ (32); $\epsilon \tilde{t}$ is for $\epsilon\sigma$ (originally $\epsilon\sigma$ - σ), 425 b); $\epsilon\sigma$ - τ retains the original ending $\tau\iota$; $\epsilon i\sigma'$ is for $(\sigma$ -) $\epsilon\nu\tau\iota$, ep. sunt; $\epsilon\sigma\mu'$ with σ before μ , despite 91; the σ is due to the influence of $\epsilon\sigma\tau'$. Subjunctive \tilde{w} is for $\epsilon\omega$, from $\epsilon\sigma$ - ω ; opt. $\epsilon i\eta\nu$ is for $\epsilon\sigma$ - $\iota\eta$ - ν ; $\epsilon i\mu\epsilon\nu$ for $\epsilon\sigma$ - $i\mu\epsilon\nu$, ep. $\epsilon imus$. $\epsilon i\nu a\iota$ is for $\epsilon\sigma$ - $\nu a\iota$; \tilde{w} is for $\epsilon i\sigma$ - $i\sigma$ - $i\sigma$.
- **367.** Old Attic $\hat{\eta}$ is from $\hat{\eta}a$ (Hom.) = $\hat{\eta}\sigma\mu$, i.e. $\hat{\epsilon}\sigma$ augmented + the secondary ending μ , which becomes a (426 a). $\hat{\eta}s$ for $\hat{\eta}\sigma\theta a$ is rare.
 - 368. The subjunctive and the participle have thematic inflection.
 - 369. $\epsilon l\mu (\epsilon i$, i-; Lat. i-re) go has only the present system.

	IMPERFECT			
Indicative	Subjunctive	Optative	Imperative	Indicative
Sing. 1. etu	ťω	tour or loin	ν	na or yetv
2. €1	ะับร	lois	τ θι	η̃εισθα or η̃εις
3. elou	rn	toi	ίτω	yeiv or yei
Dual 2. Ltov	ίητον	Ι οιτον	ίτον	ήτον
3. Утог	ξητον	Ι οίτην	ἴτων	ήτην
Plur. 1. Ther	ζωμεν	ξοιμεν		ημεν
2. ἴτε	ζητε	TOLTE	ľτε	ήτε
3. (āσι	ίωσι	lover	Ιόντων	Ďoav or Ďesav

Infinitive: léval. Participle: lών, lοῦσα, lόν, gen. lόντος, lούσης, lόντος, etc.
Verbal Adjectives: lτός (poet.), lτέος, lτητέος.

- a. The imperative 3 pl. ἴτωσαν occurs rarely in Xenophon and Plato.
- **370.** $\epsilon l \mu$ in prose in the pres. indic. is regularly future; in the subj., future; in the opt., inf., and part., either present or (especially in indir. disc.) future. For I go $\epsilon \rho \chi o \mu u$ is used in the pres. indic., but not (in prose) in the imperfect, or in the other moods. The scheme is: **Present**: indic. $\epsilon \rho \chi o \mu u$, subj. $l \omega$, opt. $l \omega u$ or $l \omega u v$. Imperfect: $l \omega u$. Future: ℓu and probably $\ell u v v v u$, $\ell u v v v v v v$.
- 371. In the imperf. the older prose writers usually have η̈́α, η̈́εισθα, η̈́ειν, the later have η̈́ειν, η̈́εις, η̈́ει. The plural η̈́ειμεν and η̈́ειτε are not classical. Prose seems to prefer η̈́εσαν to η̈́σαν. η here is the stem ει augmented.
- 372. Subjunctive, optative, and participle (accented like a 2 aor.) are inflected with the thematic vowel.

³⁶⁹ D. Hom. has 2 sing. εἶσθα (Hesiod εἶs); subj. ἔγσθα and ἔγs, ἔγσιν and ἔγ, ἔρων and ἔομεν; opt. ἰείη and τοι; inf. ἔμεναι, ἔμεν, and ἰέναι (twice). Imperf.: 1 sing. ἤῖα, ἀνήῖον, 3 sing. ἤῖε, ἦε, ἦει (at the verse-end, ἦεν?), ἔε; dual ἔτην, pl. ἤομεν, ἤῖσαν, ἐπῆσαν, ἴσαν, ἤῖον. For ἤῖα, ἤιε, ἤῖσαν some write ἤεα, ἤεε, ἤεσαν. Future: εἴσομαι Ω 462, o 213. $_{\it F}$ εἰσομαι Ξ 8 and $_{\it F}$ εἰσατο, ἐρείσατο probably come from $_{\it F}$ ἐεμαι strive.

Hdt.: πa , $\pi \epsilon$, $\pi \sigma a \nu$ (Mss.), but η for $\eta \iota$ is correct. 370 D. In Hom. $\epsilon l \mu \iota$ means I go and I shall go.

373. ${}^{t}\eta\mu\iota(\dot{\eta}_{-},\dot{\epsilon}_{-})$ send is inflected nearly like $\tau\ell\theta\eta\mu\iota$ (p. 116). The inflection of the present and second agrist systems is as follows (the second agrist in prose only in composition):

		. А	CTIVE		MIDDLE (P	ASSIVI	E) MIDDLE
		lnn	ICATIVE		`	INDICAT	*
		Pres.	Imperf.	Second Aor.	Pres.	Imperf.	Second Aor.
S.	1.	ťημι	ξην	(ήκα, 516)	τεμαι		-εἵμην
	2.	tys, teis (501)	Teis (501)		теσαι (427 a)		-6100
	3.	ξησι	ter	(ηκε)	Terai	tero	-εἶτο
D.	2.	ξετον	<i>EETOV</i>	-εἶτον	ξεσθον	ξεσθον	-είσθον
	3.	ťετον	térnv	-είτην	ξεσθον	tέσθην	-εΐσθην
P.	1.	ξεμεν	l'emen	-εἶμεν	téμεθα	tέμεθα	-εἵμεθα
	2.	TETE	tere	-EÎTE	τεσθε	τεσθε	-εἶσθε
	3.	tâoı (425 d)	ξεσαν	-είσαν	Terrai	<i>EVTO</i>	-εἶντο
				SUBJUNCTIV	E		
S.	1.	ta		−ຜິ	tωμαι .		-ώμαι
	2.	tη̂s		-ทู้ร	tn		-ñ
	3.	ត្ប		-ŋi	tηται		- ήται
D.	2.	ΐητον		-ήτον	t ησθον		-ήσθον
	3.	t ητον		-ήτον	ξησθον		-ήσθον
P.	1.	tωμεν		-ώμεν	t ώμεθα		-ὥμεθα
	2.	tήτε		− η τε	tησθε		-ήσθε
	3.	tŵoı		-ພິບເ	<i>tωνται</i>		-ώνται
				OPTATIVE			
S.	1.	telyv		-εἵην	tείμην		-είμην (529)
		telys		-ะเ๊ทร	telo		-elo
	3.	tely		-είη	τείτο		-EÎTO
							(-оїто 502)
D.	2.	teîtov or		-EÎTOV OT	tείσθον		-είσθον
		telητον		-είητον			
	3.	telthy or			τείσ-θην		-είσθην
		tειήτην		-είήτην			

³⁷³ D. 1. In Hom. ἔημι usually has the initial ι short. Present: -ἰεῖς, ἔησι and -ἰεῖ, ἰεῖσι from ἰε-ντι, inf. ἰέμεναι and -ἰέμεν. Imperf: - -ἴειν, -ἴεις, -ἴεις, 3 pl. ἵεν. Future: ἢσω, once ἀν-έσει. I Aorist: ἢκα and ἔηκα, ἐνήκαμεν once, ἢκαν once. 2 Aorist: for the augmented εἰ-forms Hom. has usually the unaugmented εἰ-; as ἔσαν, ἔντο. In the subjunctive μεθείω, μεθήη, ἀφέη, μεθῶμεν.

^{2.} Hdt. has -leî (accented -ἴει), leîσι, imperf. -ἴει, perf. ἀνέωνται for ἀνεῖνται, part. με-μετ-ι-μένοs for μεθειμένοs.

^{3.} Dor. has perf. Ewka, Ewhai.

		OPTATIVE - Continu	ied	
	Pres.	Second Aor.	Pres.	Second Aor.
P. 1.	telmen or	-eluev or	tείμεθα	-εἵμεθα
	teinmen	-είημεν		(-οἵμεθα)
2.	teîte or	-είτε οι	teîσθε	-εἶσ·θε
	tείητε (-tοιτε 502)	-εἵητε		(-olode)
3.	telev or	-elev or	teîvto	-€ ÎV T O
	teinoav	-εἵησαν		(-olvto)
		IMPERATIVE		
S. 2.	lei (501)	- _E S	teoo	-ov̂
3.	tέτω	-ἔτω	tέσθω	-ξσθω
D. 2.	Tetov	-ETOV	ξεσθον	-ἔσθον
3.	tέτων	-ἔτων	tέσθων	-ξσθων
P. 2.	tere	-έτε	teo de	-έσ-θε
3.	tέντων (428, 3)	-ἕντων	tέσθων $(428, 3)$	-ἔσθων
		Infinitive		
	tévai .	-elvai	ίεσθαι	-ἔσθαι
		PARTICIPLE		
	tels, teîva, tév	-els, -eloa, -ëv	tépevos	-ëµevos

Future: ήσω, in prose only in composition; -ήσομαι, only in composition. First Aorist: ika, in prose usually in comp., -ikaunv; both only in the indicative.

Perfect Active: - είκα, only in composition.

Perfect Middle (Passive): -είμαι (plupf. -είμην), -είσθω, -είσθαι, -είμένος, only in composition.

Aorist Passive: -είθην, -έθω, -έθηναι, -έθείς, only in composition.

Future Passive: -ɨθήσομαι, only in composition.

Verbal Adjectives: -ἐτός, -ἐτέος, only in composition.

374. ϵ_{ℓ} is for $\epsilon + \epsilon$ in the 2 aor. act. $(\hat{\epsilon} - \hat{\epsilon} - \mu \epsilon \nu) = \epsilon \hat{\iota} \mu \epsilon \nu$, perf. act. $(\hat{\epsilon} - \hat{\epsilon} - \kappa \alpha)$ = εἶκα), perf. mid. (ϵ-ϵ-μαι = εἷμαι), 2 aor. pass. (ϵ-ϵ-θην = ϵἴθην). In the aorists & is the augment, in the perfects the first & is the reduplication of the weak stem $\dot{\epsilon}$. The 1 aor. $\dot{\eta}$ - κa (516) has the strong stem form. Pres. subj. tω, tŷs, etc., are for tέω, téns, etc.; aor. subj. -ω, -ŋs, etc., are for -ε-ω, -E-ns, etc.

375. Much confusion exists in the Mss. as regards the accentuation. Thus for teis we find teis, and in Hom. προίει (pres.), as if from tω. Cp. 502.

376. The imperfect of $\mathbf{d}\phi \hat{t} \eta \mu$ is either $\mathbf{d}\phi \hat{t} \eta \nu$ or $\mathbf{\eta}\phi \hat{t} \eta \nu$ (413).

377. $\phi\eta\mu$ i $(\phi\eta$ -, ϕa -, cp. $f\bar{a}$ -ri) say, say yes, assent is inflected in the present system as follows:

			IMPERFECT		
	Indie. φημί φής φησί	Subj. Փա Փար̂s Փար̂	Opt. painv pains pain	Imv. φαθί οτ φάθι φάτω	έφην έφησθα οτ έφης έφη
Dual 2.		φῆτον φῆτον	not found not found	φάτον φάτων	ἔφατον ἐφάτην
	φαμέν φατέ φασί	φῶμεν φῆτε φῶσι	φαίμεν ΟΓ φαίημεν φαίητε φαίεν ΟΓ φαίησαν	φάτε φάντων	ἔφαμεν ἔφατε ἔφασαν

Inf.: φάναι; Part.: poet. φάς, φάσα, φάν (Attic prose φάσκων); Verbal Adj.: φατός (poet.), φατέος.

Future: φήσω, φήσειν, φήσων.

First Aorist: ἔφησα, φήσω, φήσαιμι, —, φῆσαι, φήσας.

Perf. Pass. Imv.: πεφάσθω let it be said.

- **378.** All the forms of the pres. indic. except $\phi_{\eta s}$ are enclitic (151 c).
- **379.** In the opt. φαῖτε does not occur, perhaps by chance; φαῖμεν, φαῖεν are ordinary Attic; φαίημεν, φαίησαν are rare. Cp. 423 b.
 - 380. Middle forms in present, imperfect, and future are dialectic.
- **381.** $\xi\phi\eta\nu$, $\phi\hat{\omega}$, $\phi\alpha'\eta\nu$ may have an arristic force. $\xi\phi\eta\nu$ and poet. $\xi\phi\dot{\alpha}\mu\eta\nu$ are both imperfect and second arrist.
 - 382. η μ α ($\eta \sigma$ -) sit is inflected only in the present system.

	PRESENT		IMPERATIVE		IMPERFECT	
ήμαι		ήμεθα		ήμην		ήμεθα
ήσαι	ήσθον	ἦσθε	ήσο	ήσο	ήσθον	ήσθε
ήσται	ήσθον	ήνται	ήσθω, etc.	ήστο	ήσθην	ήντο

Subjunctive and optative are wanting; pres. inf. ήσθαι; part. ήμενος.

- **377 D.** 1. Hom. has $\phi \hat{\eta} \sigma \theta a$ for $\phi \hat{\eta} s$; subj. $\phi \hat{\eta} \eta$ and $\phi \hat{\eta} \sigma \iota$ (425 c. D) for $\phi \hat{\eta}$; imperf. $\check{\epsilon} \phi \eta \nu$, $\phi \hat{\eta} \nu$, $\check{\epsilon} \phi \eta \sigma \theta a$, $\phi \hat{\eta} \sigma \theta a$, $\check{\epsilon} \phi \eta s$, $\phi \hat{\eta} s$, δs . $\check{\epsilon} \phi \eta \nu$, rarely $\phi \hat{\eta}$, 1 pl. $\phi a \mu \acute{\epsilon} \nu$, 3 pl. $\check{\epsilon} \phi a \sigma a \nu$, $\phi \acute{a} \sigma a \nu$, $\check{\epsilon} \phi a \nu$, $\phi \acute{a} \nu$.
- 2. Doric $\phi \bar{a}\mu l$, $\phi \bar{a}\tau l$, $\phi a\nu\tau l$; imperf. $\xi \phi \bar{a}$, $\phi \hat{a}$; inf. $\phi \dot{a}\mu \epsilon \nu$; fut. $\phi \dot{a}\sigma \omega$, $\phi \dot{a}\sigma \sigma \mu a \iota$; aor. $\xi \phi \bar{a}\sigma a$.
 - 3. Aeolic φâμι or φαίμι, φαίσθα, 3 s. φαίσι, 3 pl. φαίσι.
- **380 D.** Middle forms are rare or unknown in Attic (Plato has perf. pass. imv. $\pi\epsilon\phi\delta\sigma\theta\omega$), but common in other dialects; yet the pres. indic. middle is rare. Hom. has imperf. $\dot{\epsilon}\phi\delta\mu\eta\nu$, $\dot{\epsilon}\phi\alpha\tau$ 0 or $\phi\delta\tau$ 0, etc., imv. $\phi\delta$ 0, $\phi\delta\sigma\theta\omega$, etc., inf. $\phi\delta\sigma\theta\alpha$ 1 (also in choral poetry), part. $\phi\delta\mu\epsilon\nu$ 0 (also in Hdt.). These middle forms are active in meaning.
- **382 D.** Hom. has ϵ ia $\tau a\iota$, and ϵ a $\tau a\iota$ (twice), ϵ ia τo , and ϵ a τo once (once $\hbar \nu \tau o$). $\dot{\eta}$ is probably the correct spelling for ϵi -.

- a. Uncompounded ἡμαι occurs only in Epic, tragedy, and Herodotus. The missing tenses are supplied by ἔζομαι, τζω and τζομαι.
- 383. In place of $\hat{\eta}\mu a\iota$ we find usually $\kappa \acute{a}\theta$ - $\eta\mu a\iota$ in Attic prose and comedy. $\kappa \acute{a}\theta \eta\mu a\iota$ sometimes is perfect in meaning (have sat, have been seated).

			P	RESENT		IMPERFECT	
S.	1.	Indicative κάθημαι	Subjunctive καθώμαι	Optative καθοίμην	Imperative	Indicative ἐκαθήμην (413) or	καθήμην
	2.	κάθησαι	καθή	καθοΐο	κάθησο	έκάθησο	καθήσο
	3.	κάθηται	καθήται	καθοῖτο	καθήσθω	ἐκάθητο	καθήστο or καθήτο
D.	2.	κάθησθον	καθήσθον	καθοΐσθον	κάθησθον	έκάθησθον	καθήσθον
	3.	κάθησθον	καθήσθον	καθοίσθην	καθήσθων	ἐκαθήσθην	καθήσθην
P.	1.	καθήμεθα	καθώμεθα	καθοίμεθα		έκαθήμεθα	καθήμεθα
	2.	κάθησθε	καθήσθε	καθοΐσθε	κάθησθε	ἐκάθησθε	καθήσθε
	3.	κάθηνται	καθώνται	καθοΐντο	καθήσθων	έκάθηντο	καθήντο

Infinitive: καθήσθαι; Participle: καθήμενος.

- a. The imperative has κάθου in comedy for κάθησο. In the imperfect ἐκαθήμην is used about as often as καθήμην.
 - b. The missing tenses are supplied by καθέζομαι, καθίζω, καθίζομαι.
 - 384. κείμαι (κει-) lie, am laid, is found in the present system.

		Prese	NT		IMPERFECT
Sing. 1.	Indic. Keîµaı	Subj.	Opt.	Imv.	Indic. ἐκείμην
2.	κείσαι		•	KEÎGO	EKELOO
3.	κείται	κέηται	κέοιτο	κείσθω	EKELTO
Dual 2. 3.	κείσθον κείσθον			κείσθον κείσθων	ἔκεισθον ἐκείσθην
Plur. 1. 2.	κείμεθα κείσθε	(δια)κέησθε		κεῖσθε	έκεισ θε έκείμε θα
3.	KEÎVTAL	(κατα)κέωνται	(προσ)κέοιντο	κείσθων	ËKELVTO

Infinitive: κείσθαι; Participle: κείμενος. Future: κείσομαι, κείση οτ κείσει, κείσεται, etc.

a. In the subjunctive and optative $\kappa \epsilon \iota$ - becomes $\kappa \epsilon$ - before a vowel (37).

³⁸³ D. Hom. has imperf. καθήστο, καθείατο (καθήατο?). Hdt. has κατέαται, κατέατο; καθήστο not καθήτο.

³⁸⁴ D. Hom. has 3 pl. pres. κείαται, κέαται, κέονται; imperf. κεΐντο, κείατο, κέατο, iter. κέσκετο; subj. κήται, and κεΐται for κε $(\underline{\iota})$ -ε-ται; fut. κείσομαι. Hdt. has 3 sing. pres. κέεται and κεῖται, 3 pl. κέαται; imperf. ἔκειτο, pl. ἐκέατο.

- 385. $\mathring{\eta}$ - μ (cp. a-io) say occurs only in the present and imperfect 1 and 3 sing., and is used in parentheses. Forms: $\mathring{\eta}\mu$, $\mathring{\eta}\sigma$; $\mathring{\eta}\nu$, $\mathring{\eta}$.
- 386. $\chi \rho \dot{\eta}$ it is necessary is really an indeclinable substantive meaning necessity, with the present indicative $\dot{\epsilon}\sigma\tau l$ to be supplied. Elsewhere $\chi \rho \dot{\eta}$ unites with forms of the verb $\epsilon l \mu l$.

Thus subj. $\chi\rho\hat{\eta}$ ($\chi\rho\hat{\eta}+\hat{\eta}$), opt. $\chi\rho\epsilon i\eta$ ($\chi\rho\hat{\eta}+\epsilon\tilde{\iota}\eta$), inf. $\chi\rho\hat{\eta}\nu\alpha\iota$ ($\chi\rho\hat{\eta}+\epsilon\tilde{\iota}\nu\alpha\iota$), part. indeclinable $\chi\rho\epsilon \omega\nu$ ($\chi\rho\hat{\eta}+\delta\nu$); imperf. $\chi\rho\hat{\eta}\nu$ ($\chi\rho\hat{\eta}+\hat{\eta}\nu$), and less commonly $\hat{\epsilon}\chi\rho\hat{\eta}\nu$, fut. $\chi\rho\hat{\eta}\sigma\tau\alpha\iota$ ($\chi\rho\hat{\eta}+\tilde{\epsilon}\sigma\tau\alpha\iota$).

a. ἀπόχρη it suffices has pl. ἀποχρώσι, part. ἀποχρών, -χρώσα, -χρών, im-

perf. ἀπέχρη, fut ἀποχρήσει, aor. ἀπέχρησε.

387. of δa ($\epsilon i \delta \epsilon$, $\epsilon i \delta$, $\epsilon i \delta$, originally with ϵ ; cp. video) know, a second perfect with the meaning of a present, is formed without reduplication. It is inflected as follows:

		SE	COND PERFECT		SECOND PLUPERFECT		
	Indic.	Subj.	Opt.	Imv.	Indic.		
Sing. 1.	οίδα	û∂∫∍	είδείην		ήδη or ήδειν		
2.	οίσθα	elbûs	είδείης	γοθι	ήδησθα οι ήδεις		
3.	οίδε	€lδĝ	είδείη	ἴστω	ήδει(ν)		
Dual 2.	ζστον	είδητον	είδεῖτον	ίστον	ήστον		
3.	ζστον	είδητον	είδείτην	ζστων	ήστην		
Plur. 1.	ζσμεν	είδῶμεν	eldeîper or eldelyper		ήσμεν Οι ήδεμεν		
2.	ζστε	είδῆτε	είδεῖτε είδείητε	ίστε	ήστε ήδετε		
3.	ἴσᾶσι	είδῶσι	είδειεν είδείησαν	ζστων	ήσαν ήδεσαν		

Infinitive: είδέναι; Participle: είδώς, είδυῖα, είδός (277); Verbal Adj. Ιστέος; Future: εἴσομαι.

388. In Ionic and late Greek we find $o\tilde{t}\delta as$, $o\tilde{t}\delta a\mu\epsilon\nu$, etc. These forms are rare in Attic. $o\tilde{t}\sigma\theta as$ occurs in comedy.

386 D. Hdt. has χρή, χρην, χρηναι, but άπροχρα, άποχραν.

³⁸⁵ D. Hom. has η, Doric ητί, Aeolic ησι.

³⁸⁷ D. 1. Hom. has oldas a 337, tduer, toasi (read tosasi for toasi I 36); subj. eldéw π 236 and ldéw (? Ξ 235), eldouer and eldere with short thematic vowels; inf. tduera, tduer; part. eldola and ldola. Plupf. $\tilde{\eta}\delta\epsilon\alpha$, $\tilde{\eta}\delta\eta\sigma\theta\alpha$ 7 93, $\tilde{\eta}\epsilon l\delta\epsilon\iota s(-\eta s?)$ X 280 with η as augment (400), $\tilde{\eta}\delta\eta$, $\tilde{\eta}\delta\epsilon\epsilon$, $\tilde{\eta}\epsilon l\delta\epsilon\iota$ 206 ($\tilde{\eta}\epsilon l\delta\eta$?), 3 pl. tsar for $l\delta$ -sar. Fut. elsoua, inf. eld η séper and -seir.

^{2.} Hdt. has οἶδας, ζόμεν and οἴδαμεν (rarely), οἴδᾶσι, subj. εἰδέω, plupf. ἥδεα, ἥδεε (ἥδει ?) -ἦδέατε, ἥδεσαν, fut. εἰδήσω.

^{3.} Dor. has tσāμι (pl. tσαμεν, tσαντι) and olδα. Aeolic has folδημι and olδα.

- 389. Pluperfect ήδειν, ήδεις occur in Demosthenes, but are suspicious in earlier writers. ήδεισθα occurs in the best Mss. of Plato and elsewhere, but it is less correct Attic. ήδης is incorrect, ήδει rare. ήστον, ήστην are almost entirely poetic. In the plural ήδειμεν, ήδειτε, ήδεισαν are post-classical. ήδειμεν, ήδετε occur rarely in the Attic poets.
- **390.** $oldsymbol{1} \sigma a$ is from $oldsymbol{1} + \theta a$; $ldsymbol{1} \sigma \tau \epsilon$ from $ldsymbol{1} + \tau \epsilon$; $ldsymbol{1} \sigma \theta a$ is from $ldsymbol{1} + \sigma a$ from $ldsymbol{1} \sigma a$ is from $ldsymbol{1} + \sigma a$ from $ldsymbol{1} \sigma a$ is from $ldsymbol{1} + \sigma a$ from $ldsymbol{1}$

ACCENT

391. Simple or compound verbs generally throw the accent as far back as the quantity of the last syllable permits (138).

λύω, λύομεν, ἐλυόμην; παιδεύω, παιδεύουσι, ἐπαιδευέτην; ἀποβάλλω, ἀπόβαλλε; ἀπολύω, ἀπέλυον; ἄπειμι, σύνεσμεν, σύμφημι, πάρεστι.

392. To this general rule there are exceptions.

a. Enclitics. — All the forms of the pres. indic. of φημί say, and εἰμί am,

except on's and el.

b. Imperatives. — (1) The imperatives εἰπέ say, ἐλθέ come, εὐρέ find, ἰδέ see, λαβέ take (plural: εἰπέτε, ἐλθέτε, etc.). Compounds of these words have recessive accent: κάτειπε, ἄπελθε, ἔφευρε, παράλαβε. (2) The 2 aor. mid.

(2 sing.) in -ov from ω -verbs is perispomenon: $\lambda \alpha \beta o \hat{v}$, $\pi \alpha \rho \alpha \beta \alpha \lambda o \hat{v}$.

c. Contracted verbs are only apparent exceptions; as τιμᾶ for τιμάει, δηλοῦσι for δηλόουσι, φιλεῖν for φιλέειν. So in the subj., as λυθῶ for λυθέω, φανῶ for φανέω; the opt., as λυθεῖμεν from λυθέ-ι-μεν, διδοῖμεν from διδό-ι-μεν; the future, as φανῶ for φανέω, φανοῖμι for φανέοιμι, φανεῖν for φανέειν, φανῶν for φανέων; the 2 aor. inf., as λιπεῖν for λιπέεν (431 a); the pres. and 2 aor. act. and mid. subj. of most μι-verbs, as τιθῶ for τιθέω, ἱστῶμαι, ἀποθῶμαι, perf. κεκτῶμαι. On διδοῦσι, see 425 d.

N. 1. — In optatives formed without the thematic vowel, the accent does not recede beyond the diphthong containing the mood sign -ī-; as ἱσταῖμεν,

ίσταιο, διδοίσθε, έσταιμεν, είδειτε, λυθείεν.

- N. 2. δύναμαι am able, ἐπίσταμαι understand, κρέμαμαι hang, ὀνίνημι profit, and ἐπριάμην bought (500) have, by analogy to λύωμαι, λύσαιτο, recessive accent in the subj. and opt. (δύνωμαι, ἐπίστωμαι, δύναιτο, πρίαισθε).
- **393.** Infinitives, participles, and verbal adjectives are verbal nouns (325), and need not regularly show recessive accent.
- a. Infinitives. The following infinitives accent the penult: all in -ναι, as λελυκέναι, λυθῆναι, ἰστάναι, διαστῆναι (except Epic -μεναι, as στήμεναι); in verbs in ω the 1 aor. act., as λύσαι, παιδεῦσαι, the 2 aor. mid., as λιπέσθαι, the perf. mid. (pass.), as λελύσθαι, πεπαιδεῦσθαι, πεποιῆσθαι.

The pres. inf. act. of contracted verbs and the 2 aor. act. inf. of ω -verbs are perispomena by 392 c.

b. Participles. — (1) Oxytone: the masc. and neut. sing. of the 2 aor. act., as $\lambda \iota \pi \acute{\omega} \nu$, $\lambda \iota \pi \acute{\omega} \nu$, and of all participles of the 3 decl. ending in -s in the masc. (except the 1 aor. act.), as $\lambda \upsilon \theta \acute{\epsilon} \iota \gamma$, $\lambda \acute{\epsilon} \lambda \upsilon \kappa \acute{\omega} \gamma$, $\lambda \acute{\epsilon} \lambda \iota \nu \kappa \acute{\omega} \gamma$, $\delta \acute{\epsilon} \iota \tau \iota \iota \delta \acute{\omega} \gamma$, $\delta \iota \iota \iota \iota \iota \delta \iota \iota \iota \delta \iota \iota \delta \iota \iota \iota \delta \iota \delta \iota \iota \delta \iota \delta \iota \iota \delta \iota \delta$

(2) Paroxytone: the perfect middle (passive): λελυμένος.

N.—Participles are accented like adjectives, not like verbs. The fem. and neut. nom. accent the same syllable as the masc. nom. if the quantity of the ultima permits: παιδεύων, παιδεύουσα, παιδεύον (not παίδευον); ποιήσας, ποιήσασα, ποιήσαν (not ποίησαν); φιλοῦν, φιλοῦν (from φιλέον).

c. Verbal Adjectives. - The verbal adjective in -ros is accented on the

ultima (λυτός); that in -τεος on the penult (λυτέος).

N.—Prepositional compounds in -τος denoting possibility generally accent the last syllable and have three endings (255), as διαλυτός dissoluble, εξαιρετός removable. Such compounds as have the force of a perf. pass. part. accent the antepenult and have two endings, as διάλυτος dissolved, εξαίρετος chosen. All other compounds in -τος accent the antepenult and have two endings, as ἄβατος impassable, χειροποίητος artificial.

394. Exceptions to the Recessive Accent of Compound Verbs. — a. The accent cannot precede the augment or reduplication: $\mathring{a}\pi$ - $\epsilon\iota\mu\iota$ am absent, $\mathring{a}\pi$ - $\mathring{\eta}\nu$ was absent, $\epsilon\mathring{a}\sigma$ - $\mathring{\eta}\lambda\theta$ ov they entered, $\mathring{a}\pi$ - $\mathring{\eta}\sigma$ av they were absent, $\mathring{a}\phi$ - $\mathring{\iota}\kappa\tau$ aι has arrived.

N. — This holds true even if the augment or reduplication falls on a long vowel or diphthong without producing any change in it: $\hat{v}\pi$ - $\epsilon\hat{i}\kappa\epsilon$ was yielding (indic. $\hat{v}\pi$ - $\epsilon\hat{i}\kappa\omega$, imv. $\hat{v}\pi$ - $\epsilon\hat{i}\kappa\epsilon$).

b. The accent cannot precede the last syllable of the preposition before the simple verb nor move back to the first of two prepositions: $\pi\epsilon\rho i\theta\epsilon\varsigma$ put around, $\sigma v \nu \epsilon \kappa \delta o s$ give up together. Compounds of the 2 aor. act. imperatives $\delta o s$, δs , δs , and δs are thus paroxytone; $\delta m i\theta s$ set on, $\delta m i\sigma s$ hold on.

c. When compounded with a monosyllabic preposition, monosyllabic 2 aor. mid. imperatives in -oû from μ -verbs retain the circumflex: $\pi\rho o\delta o\hat{v}$ betray, $\hat{\epsilon} \nu \theta o\hat{v}$ put in. But the accent recedes when these imperatives prefix a dissyllabic preposition: $\hat{a}\pi o\delta ov$ sell, $\kappa a\tau \hat{a}\theta ov$ put down (cp. $\hat{a}\nu a\sigma \chi ov$ from $\tilde{\epsilon}\chi \omega$). The open forms always have recessive accent, as $\tilde{\epsilon}\nu \theta \epsilon o$, $\kappa a\tau \hat{a}\theta \epsilon o$.

d. The accent of uncompounded aor and perf. pass inf. and part, and of the 2 aor mid. imperative, 2 pers. sing. (but see 394 c) is retained in

composition.

e. ¿σται will be in composition does not have recessive accent.

³⁹³ a. D. The 2 aor. mid. inf. in Hom. is recessive in ἀγέρεσθαι (ἀγείρω assemble); so perf. ἀλάλησθαι (ἀλάομαι wander), ἀκάχησθαι (ἄχνυμαι am distressed) unless they are athematic presents.

b (2). D. But Hom. has άλαλήμενος (άλάομαι wander), άκαχήμενος ΟΓ άκηχέμενος (cp. 393 a. D), έσσύμενος (σεύω drive).

- f. Compound subjunctives of some μ -verbs are differently accentuated in the Mss.: $\frac{\partial}{\partial t} = \frac{\partial}{\partial t} = \frac{\partial}$
- 395. Final -at (as also -ot) is regarded as long in the optative (143), elsewhere as short. Hence distinguish the forms of the first agrist:

	3 Sing. Opt. Act.	Inf. Act.	2 Sing. Imv. Mid.
λύω	λύσαι	λῦσαι	λῦσαι
ἀπολύω	ἀπολύσαι	ἀπολῦσαι	$\mathbf{d}\pi$ $\acute{\mathbf{o}}\lambdaar{v}\sigma a\iota$
παιδεύω	παιδεύσαι	παιδεῦσαι	παίδευσαι

AUGMENT

- **396.** The augment (*increase*) denotes past time. It appears only in the past tenses of the indicative mood. The augment is of two kinds, the syllabic and the temporal.
- 397. Syllabic Augment. Verbs beginning with a consonant prefix ϵ as the augment, which thus increases the word by one syllable. In the pluperfect ϵ is prefixed to the reduplication (407). Thus $\lambda \hat{v}\omega$ loose, $\mathring{\epsilon}-\lambda \bar{v}\sigma\nu$, $\mathring{\epsilon}-\lambda \bar{v}\sigma a$, $\mathring{\epsilon}-\lambda \epsilon \lambda \acute{v}\kappa\eta$; $\pi a\iota \delta \epsilon \acute{v}\omega$ educate, $\mathring{\epsilon}-\pi a\iota \delta \epsilon v \nu \nu$, $\mathring{\epsilon}-\pi a\iota \delta \epsilon v \nu \sigma a$, $\mathring{\epsilon}-\pi \epsilon \pi a\iota \delta \epsilon \dot{v}\kappa\eta$.
- a. Verbs beginning with ρ double the ρ after the augment: $\delta \tilde{\tau} \pi \tau \omega$ throw, $\tilde{\epsilon}$ - $\rho \rho \tilde{\iota} \pi \tau \omega$, $\tilde{\epsilon}$ - $\rho \rho \tilde{\iota} \psi \alpha$; $\delta \tilde{\tau} \gamma \nu \tilde{\iota} \psi \omega$, $\delta \tilde{\tau} \gamma \omega$,
- **398.** βούλομαι wish, δύναμαι am able, μέλλω intend augment with ϵ or with η (especially in later Attic): ϵ βουλόμην and $\mathring{\eta}$ βουλόμην, ϵ δυνήμην and $\mathring{\eta}$ δυνήθην. These double forms seem to be due to parallelism with $\mathring{\eta}$ θελον (from ϵ θέλω wish) and $\check{\epsilon}$ θελον (from θ έλω).
- 399. Some verbs beginning with a vowel take the syllabic augment because they formerly began with a consonant.

ἄγνῦμι break (ράγνῦμι), ἔαξα, aor. pass. ἐάγην.
άλισκομαι am captured (ραλίσκομαι), imperf. ἡλισκόμην, aor. ἐάλων or ἥλων.
ἀν-οίγω open (ροίγνῦμι), imperf. ἀν-έωγον.
ἐάω permit (σεραω), είων for ἐ-σεραον, εἴασα, εἰάθην.
ἔζόμαι sit (for σεδιομαι), εἰσάμην for ἐ-σεδσαμην.

³⁹⁷ a. D. Hom. has ἔλλαβε took (for έ-σλαβε), ἕννεον swam (for έ-σνεον), ἐσσείοντο shook (for έ-τρειοντο), ἔδδεισε feared (for έ-δρεισε), ἔρρεξα (and ἔρεξα) did (for έ-ρρεξα), ἐσσεύαντο chased (for έ-κμεναντο). ἔμμαθε learned is due to analogy.

έθίζω accustom (σρεθίζω, ep. 106), είθιζον for έ-ρεθίζον, είθισα, είθίσθην.

eldov saw, 2 aor. of ὁράω, for έ-γιδον.

eldov took, 2 aor. of αίρεω, for ε-ελον.

έλίττω roll (ξελίττω), είλιττον for έ-ξελιττον, είλιξα, είλίχθην.

έλκω or έλκύω draw (σελκω), είλκον for έ-σελκον, είλκυσα, είλκύσθην.

επομαι follow (σεπομαι), είπόμην for έ-σεπομην.

έργάζομαι work (ξεργάζομαι), είργασάμην for έ-ξεργασαμην.

ξρπω creep (σερπω), είρπον for έ-σερπον.

έστιαω entertain (ρεστίαω), είστιων for έ-ρεστιαον, είστίασα, είστιάθην.

έχω hold (σεχω), είχον for έ-σεχον.

τημι send (σισημι), aor. dual είτον for έ-σε-τον-, είθην for έ-σε-θην.

ίστημι set (σιστημι), plupf. είστήκη for έ-σε-στηκη.

δράω see (τοράω), ξώρων.

ώθέω push (ρωθέω), ἐώθουν, ἔωσα, ἐώσθην.

ώνέομαι buy (ξωνέομαι), ἐωνούμην, ἐωνήθην.

The augment always contracts with the initial vowel of the stem after the loss of σ and often after the loss of f.

- a. But some of the forms of some of the above verbs are augmented as if no consonant had preceded the first vowel, as ἠργαζόμην (and εἰργαζόμην).
- **400.** ἄγνῦμι, ἀλίσκομαι, (ἀν)οίγνῦμι, ὁράω, which began originally with $\boldsymbol{\rho}$, show forms that appear to have a double augment; as ἐάγην, ἐάλων, (ἀν)έωγον (rarely ἤνοιγον). ἐώρων. These forms appear to be due to transference of quantity (29) from ἡ-ρᾶγην, ἡ-ροιγον, ἡ-ρορων, where η is the augment. This augment appears in Hom. ἡ-είδεις (-ης?), Att. ἤδεις you knew.
- 401. Temporal Augment. The temporal augment lengthens the first syllable of verbs beginning with a vowel or diphthong. It is so called because it usually increases the *time* required to speak the initial syllable.

a.b	ecome	s η:	äγω lead	ήγον		ήχη
€	46	η:	έλπίζω hope	ἥλπιζον	ηλπισα	ήλπίκη
i.	. 66	ī:	ίκετεύω supplicate	t κέτευον	ξκέτευσα.	t κετεύκη
0	66	ω:	δρίζω mark off	ὥριζον	ώρισα	ώρίκη
υ	66	ΰ:	ύβρίζω insult	ΰβριζον	ΰβρισα	ΰβρίκη
CLL	66	η:	aipéw seize	ήρουν		ήρήκη
αυ	66	ηυ:	αὐλέω play the flute	ηὔλουν	ηὔλησα	ηὐλήκη
EL	66	ŋ:	εlκάζω liken	ήκαζον	ήκασα	
€U	66	ηυ:	εὔχομαι pray	ηὐχόμην	ηὐξάμην	ηὔγμην
OL	66	φ:	οικέω dwell	ῷκουν	φ κησα	φκήκη

399 D. Syllabic augment before a vowel appears in Ionic and poetic forms from $\epsilon \hat{i} \delta \sigma \nu$, $\epsilon \hat{i} \lambda \omega$, $\epsilon \hat{i} \rho \omega$, $\hat{\epsilon} \lambda \pi \omega$, $\hat{\epsilon} \nu \nu \bar{\nu} \mu$, $\hat{\epsilon} \rho \delta \omega$, $\sigma \hat{i} \nu \sigma \chi \sigma \hat{\epsilon} \omega$, etc. Hom. $\hat{\epsilon} \dot{\eta} \nu \delta a \nu \sigma \nu$ ($\rho a \nu \delta \dot{\alpha} \nu \omega$) is probably miswritten for $\hat{\epsilon} \dot{\alpha} \nu \delta a \nu \sigma \nu$.

401 D. a becomes ā in Doric and Aeolic; at and av remain.

- a. a becomes η: ἄδω sing, ἦδον. η, ῖ, ν, ω remain unchanged. ā usually becomes η: ἀριστάω breakfast, ἡρίστησα. ἀναλίσκω and ἀναλόω expend form ἀνάλωσα and ἀνήλωσα, ἀναλώθην and ἀνηλώθην. ἀτω hear makes ἄτον.
- b. Diphthongs are sometimes unaugmented: ει: εἴκαζον, ἤκαζον; εν: εὖ-ρέθην and ηὖρέθην from εὖρίσκω find, εὖξάμην and ηὖξάμην from εὖχομαι pray. εν is never augmented.
- 402. Omission of the Augment.—a. In Attic tragedy the augment is sometimes omitted in choral passages, rarely in the dialogue parts.
- b. Homer and the lyric poets often omit both the syllabic and the temporal augment; as $\phi \acute{a} \tau o$ and $\acute{\epsilon} \phi a \tau o$, $\beta \hat{\eta} \nu$ and $\acute{\epsilon} \beta \eta \nu$, $\acute{\epsilon} \chi o \nu$ and $\acute{\epsilon} \chi o \nu$, $\mathring{a} \gamma o \nu$ and $\mathring{\eta} \gamma o \nu$. Iteratives (450) in Homer generally have no augment ($\acute{\epsilon} \chi \epsilon \sigma \kappa o \nu$).
- c. Herodotus omits the syllabic augment in pluperfects and in iteratives in σκον only; the temporal augment is generally kept, but it is always omitted in verbs beginning with $\alpha\iota$, $\alpha\iota$, $\epsilon\iota$, $\epsilon\iota$, $\epsilon\iota$, $\epsilon\iota$, and in ἀγῖνέω, ἀεθλέω, ἀνώγω, ἔρδω, ἐάω, δρμέω; in others (as ἀγορεύω, ἄγω, ἕλκω, δρμάω) it is omitted only in some forms, and in still others (ἀγγέλλω, ἄπτω, ἄρχω, ἐπίσταμαι, ἀνέχομαι) it is variable. Hdt. omits the reduplication in the above verbs. In cases of Attic reduplication the augment is never added.

REDUPLICATION

- 403. Reduplication is the doubling of the sound standing at the beginning of a word. It is used in the perfect, pluperfect, and future perfect tenses, in all the moods, to denote completed action. It is sometimes found also in the present and second aorist.
- **404.** Verbs beginning with a simple consonant (except ρ , 405 b) place the initial consonant with ϵ before the stem: $\lambda \acute{v}\omega$ loose, $\lambda \acute{\epsilon}$ - $\lambda v \kappa \acute{\omega}$, $\lambda \acute{\epsilon}$ - $\lambda v \mu a \iota$, $\lambda \acute{\epsilon}$ - $\lambda v \sigma \iota \mu a \iota$. An initial aspirate is reduplicated by the corresponding smooth stop: $\phi o \nu \epsilon \acute{\nu}\omega$ murder, $\pi \epsilon$ - $\phi \acute{o}\nu \epsilon \nu \kappa a$; $\theta \acute{\nu}\omega$ sacrifice, $\tau \acute{\epsilon}$ - $\theta \nu \kappa a$; $\chi o \rho \epsilon \acute{\nu}\omega$ dance, $\kappa \epsilon$ - $\chi \acute{o}\rho \epsilon \nu \kappa a$.
 - 405. In most other cases the reduplication is formed like the augment.
- a. Verbs beginning with a short vowel lengthen the vowel, as ἄγω lead, η̈̃χα; ὀρθόω set upright, ὥρθωκα; ἀγγέλλω announce, η̈́γγελκα.
- b. Verbs beginning with two or more consonants (except a stop with a liquid or nasal), a double consonant, or ρ, simply prefix ε. ρ is here doubled (cp. 397 a). Thus κτίζω found, ἔ-κτικα; σπείρω sow, ἔ-σπαρμαι; στρατηγέω

⁴⁰³ D. Hom, generally keeps the reduplication. Exceptions: ἔρχαται and ἔρχατο from ἔργω shut, ἄνωγα order, ἔσται from ἔννῦμι clothe. On δέχαται await, ἐδέγμην was expecting cp. 479 a.

⁴⁰⁵ b. D. Hom. has ἡε-ρυπωμένος (ἡυπόω soil), ἔμμορε (μείρομαι obtain), ἔσσυμαι (σεύω, see 397 a. D); Ionic has ἔκτημαι.

am general, ε-στρατήγηκα; ζητέω seek, ε-ζήτηκα; ψαύω touch, ε-ψαυκα; ρίπτω

throw, ε-ρρίφα.

N. — Exceptions: κτάομαι acquire, κέ-κτημαι (also ἔ-κτημαι) possess; and cases where the perf. stem before reduplication begins with two consonants: $\mu\mu\nu\eta$ σκω remind, μ έ- μ νημαι remember; πίπτω fall, πέ-πτωκα; πετάννῦμι spread, πέ-πταμαι.

- **406.** Verbs which originally began with a ρ or σ (cp. 399), reduplicate regularly. When the reduplicated consonant disappeared only ϵ was left, and this often contracts with an initial vowel of the stem. Thus $\epsilon \bar{\alpha} \gamma \alpha$ for $\rho \epsilon \rho \bar{\alpha} \gamma \alpha$ from $\rho \alpha \gamma \bar{\nu} \bar{\nu} \mu i$; $\epsilon \bar{\nu} \alpha i \bar{\nu} \alpha$
- 407. Pluperfect. The pluperfect prefixes the syllabic augment ϵ to the reduplicated perfect, if this begins with a consonant; if the perfect begins with a vowel or diphthong, the pluperfect has the same vowel or diphthong.

Perf. λέλυκα, λέλυμαι, plupf. ἐ-λελύκη, ἐ-λελύμην; perf. ἔ-σταλκα, ἔ-σταλμαι, plupf. ἐ-στάλκη, ἐ-στάλμην from στέλλω send; perf. ἢγόρευκα, plupf. ἢγορεύκη from ἀγορεύω harangue; perf. ἢρηκα, plupf. ἡρήκη from αἰρέω seize. So the verbs whose stems once began with ρ or σ (399); as ἐάγη (ράγνῦμι), ἐωσμην (ρωθέω), εἴμην (ἴημι), ἐρρώγη from (ρ)ρήγνῦμι. ἴστημι forms εἰστήκη (= ἐ-(σ)εστηκη), but (without augment) also ἐστήκη (Ionic and poet., rare in Attic prose). ἔοικα am like forms ἐψκη. See also 409.

- a. εἴληφα is from σε-σληφα by 32 (cp. Hom. ἔλλαβον for ε-σλαβον), εἴμαρται from σε-σμαρται (cp. Hom. ἔμμορε). The other forms in 408 are due to analogy.

⁴⁰⁶ D. Hdt. has οἶκα (for ἔοικα), ἔωθα am wont, plupf. ἐώθεα; Hom. has εἴωθα and ἔωθα.

⁴⁰⁸ D. Hdt. has λελάβηκα and -λελαμμένος. λέλημμαι occurs in tragedy. For Hom. δείδεκτο greeted we should read δήδεκτο with η-reduplication (cp. 400). For δείδω, δείδοικα see 540 D.

409. Attic Reduplication. — Some verbs whose themes begin with α , ϵ , or o, followed by a single consonant, reduplicate by repeating the initial vowel and the consonant and by lengthening α and ϵ to η , o to ω .

ἀγείρω collect, ἀγ-ήγερκα, ἀγ-ήγερμαι; ἐγείρω awaken, ἐγ-ήγερμαι; ἐλέγχω confute, ἐλ-ήλεγμαι; ὀρύττω dig, ὀρ-ώρυχα, ὀρ-ώρυγμαι; ὄμ-νῦμι swear, ὀμ-ώμοκα; ὅλ-λῦμι destroy, 2 pf. ὅλ-ωλα; ἀκούω hear, ἀκ-ήκοα for ἀκ-ηκο(પ)α. The plupf. augments, except in the case of verbs with initial ϵ : ὡμ-ωμόκη, (ἀπ)ωλ-ώλη, ἠκ-ηκόη; but ἐλ-ηλύθη (ἔρχομαι), ἐν-ηνέγμην (ἐνεκ-, φέρω), ἐλ-ηλέγμην (ἐλέγχω).

- a. In some verbs the reduplication belongs to the verb stem: $\beta\iota\beta\acute{a}\zeta\omega$ make go $\mathring{\epsilon}\beta\acute{b}$ βασα, $\delta\iota\delta\acute{a}$ σκω teach $\mathring{\epsilon}\delta\acute{\iota}$ δαξα.
- **411.** Reduplication in the Second Aorist. $\mathring{a}\gamma\omega$ lead forms the 2 aorist $\mathring{\eta}\gamma$ -aγον, φέρω bear forms $\mathring{\eta}\nu$ -εγκα and $\mathring{\eta}\nu$ -εγκον.

POSITION OF AUGMENT AND REDUPLICATION IN COMPOUND VERBS

- **412.** In verbs compounded with a preposition, augment and reduplication regularly stand between the preposition and the verbal part; as $\dot{\nu}\pi\epsilon\rho\beta a i\nu\omega$ pass over, $\dot{\nu}\pi\epsilon\rho$ - $\dot{\epsilon}\beta a i\nu\omega\nu$, $\dot{\nu}\pi\epsilon\rho$ - $\dot{\epsilon}\dot{\epsilon}\beta \mu\kappa a$.
- a. Before ϵ (augment or reduplication) $\hat{\epsilon}_{\kappa}$ regains its fuller form $\hat{\epsilon}_{\kappa}$ (115 a), and $\hat{\epsilon}_{\nu}$ and $\sigma\hat{\nu}_{\nu}$ reappear in the form with ν if they were modified in the present. Thus $\hat{\epsilon}_{\kappa}\beta\hat{a}\lambda\lambda\omega$ throw out, $\hat{\epsilon}_{\kappa}\xi$ - $\hat{\epsilon}_{\beta}a\lambda\lambda\omega$, $\hat{\epsilon}_{\kappa}-\beta\hat{\epsilon}_{\beta}\lambda\eta\kappa\alpha$; $\hat{\epsilon}_{\mu}\beta\hat{a}\lambda\lambda\omega$

⁴⁰⁹ D. In Hom. 'Attic' reduplication is even more frequent than in Attic; thus $\epsilon \delta \eta \delta \omega$ s from $\epsilon \delta \omega$ eat, $\epsilon \rho \eta \rho \iota \pi a$ have fallen, $\epsilon \rho \epsilon \rho \iota \pi \tau o$ (without lengthening) from $\epsilon \rho \epsilon \iota \pi \omega$ overthrow. Other poetical forms occur in the case of $\dot{\alpha} \gamma \epsilon \iota \rho \omega$, $\dot{\alpha} \lambda \dot{\alpha} o \mu \alpha \iota$, $\dot{\alpha} \rho \alpha \rho \iota \sigma \omega$, $\dot{\epsilon} \rho \epsilon \iota \dot{\alpha} \omega$, $\dot{\epsilon} \rho \iota \dot{\alpha} \omega$, $\dot{\epsilon}$

⁴¹⁰ D. Poetic ἀραρίσκω (ἀρ-) fit, ἄττω (ραι-ρικ-ιω) dart, μαρμαίρω (μαρ-) flash, πορφύρω (φυρ-) grow red, παμφαίνω (φαν-) shine brîghtly, ποιπνύω (πνυ-) puff.

⁴¹¹ D. Hom. has many reduplicated 2 aorists, as $\pi \epsilon - \pi \iota \theta o \nu$ from $\pi \epsilon \iota \theta \omega$ ($\pi \iota \theta - \nu$) persuade, $\lambda \epsilon - \lambda a \theta \epsilon \sigma \theta a \iota$ from $\lambda a \nu \theta a \nu \omega$ ($\lambda a \theta - \nu$) escape the notice of, $\eta \rho - a \rho o \nu$ from $\delta \rho \nu \bar{\nu} \mu u$ arouse. The indic. forms may take the syllabic augment, as in $\epsilon - \pi \epsilon - \phi \rho a \delta o \nu$ from $\phi \rho a \zeta \omega$ ($\phi \rho a \delta - \nu$) tell. From $\epsilon \nu \iota \pi \tau \omega$ chide and $\epsilon \rho \delta \kappa \omega$ check come $\eta \nu \iota \pi a \pi o \nu$ (and $\epsilon \nu \epsilon \nu \bar{\iota} \pi \sigma \nu$) and $\eta \rho \delta \kappa a \kappa o \nu$.

throw into. ἐν-έβαλλον; συλλέγω collect, συν-έλεγον, συν-είλοχα; συρήπτω throw together, συν-έρριψα, συν-έρριφα; συσκευάζω pack together, συν-εσκεύαζον, συν-εσκευάσθην.

- b. Prepositions (except $\pi \epsilon \rho i$ and $\pi \rho \delta$) drop their final vowel before ϵ : $\mathring{a}\pi o \beta \mathring{a}\lambda \lambda \omega$ throw away, $\mathring{a}\pi \acute{\epsilon} \beta \mathring{a}\lambda \lambda \omega$; but $\pi \epsilon \rho \iota \beta \mathring{a}\lambda \lambda \omega$ throw around, $\pi \epsilon \rho \iota \acute{\epsilon} \beta \mathring{a}\lambda \lambda \omega$, $\pi \rho o \beta \mathring{a} \iota \nu \omega$ step forward, $\pi \rho o \acute{\epsilon} \beta \eta \nu$. But $\pi \rho \acute{o}$ may contract with the augment $(\pi \rho o \mathring{v} \beta \eta \nu)$.
- 413. Some verbs, which in prose are not often used except as compounds, are treated like uncompounded verbs and take the augment before the preposition; as ἐκαθήμην sat from κάθημαι; ἐκάθιζον set, sat from καθίζω; ἡμφίεσα clothed from ἀμφιέννυμι; ἐκάθευδον (and καθηῦδον) slept from καθεύδω; ἡπιστάμην, ἡπιστήθην from ἐπίσταμαι understand. From ἀφίημι come ἀφίην and ἡφίην.
- **414.** Some verbs take two augments, one before and the other after the preposition; as $\mathring{\eta}\nu$ - $\epsilon\iota\chi\acute{o}\mu\eta\nu$, $\mathring{\eta}\nu$ - $\epsilon\sigma\chi\acute{o}\mu\eta\nu$ from $\mathring{a}\nu$ - $\acute{\epsilon}\chi\acute{o}\mu\alpha\iota$ endure, $\mathring{\eta}\nu$ - $\mathring{\omega}\chi\lambda\acute{o}\upsilon\nu$ from $\mathring{\epsilon}\nu\acute{o}\chi\lambda\acute{\epsilon}\omega$ annoy.
- 415. Verbs derived from compound nouns generally take augment and reduplication at the beginning; as ἐμῦθολόγουν, μεμῦθολόγηκα from μῦθολογέω tell legends (μῦθολόγος teller of legends); ἀκοδόμουν, ἀκοδόμηκα from οἰκοδομέω build (οἰκοδόμος house-huilder). But verbs derived from compound nouns whose first part is a preposition are commonly treated as if compounded of a preposition and a simple verb; as κατηγορέω accuse (κατήγορος), κατηγόρουν, κατηγόρηκα; ἐνθῦμέομαι ponder (ἔνθῦμος), ἐνεθῦμήθην, ἐντεθῦμῆσθαι. So ἐγχειρίζω entrust (ἐν χειρί), ἐνεχείρισα. A few verbs of this kind have two augments, by imitation of those in 414; as ἡμφ-εσβήτουν from ἀμφισβητέω dispute, ἡντ-εδέκει from ἀντιδικέω go to law.
- 416. ἐκκλησιάζω hold an assembly (ἐκκλησία) makes ἠκ-κλησίαζον οτ ἐξ-ε-κλησίαζον. ἐγγυάω pledge makes ἐνεγύων, ἐνεγύησα and (better) ἠγγύων, ἠγγύησα.
- 417. Compounds with δυσ- ill and εὖ well. (1) δυστυχέω am unhappy, ἐ-δυσ-τύχουν, δε-δυσ-τύχηκα. (2) εὖεργετέω do good, εὖεργέτησαν, εὖεργέτηκα (inscrip.), εὖηργέτηκα (texts).

TENSE-SUFFIXES, THEMATIC VOWEL, MOOD-SUFFIXES

418. Tense-Suffixes. — The tense-suffixes, which are added to the verbstem to form the tense-stems, consist of the thematic vowel and certain other letters or combinations of letters. No tense-suffixes are added (1) in the 2 aor. act. and mid. and 2 perf. and plupf. of μ -verbs; (2) in the perf. and plupf. mid. of verbs in - ω and - μ . The tense-suffixes are as follows:—

⁴¹⁸ D. For the Doric future $-\sigma\epsilon\%$, see 512. — For the Epic 1 aor. $-\sigma\%$, see 515 D. — For the doubling of σ in the future and 1 aor., see 507 b. D., 517 b. D.

- 1. Present system, -%-, $-\tau\%$ -, $-\iota\%$ -, $-\iota\%$ -, $-\iota\nu\%$ -, $-\iota\nu\%$ -, $-\iota\nu$ -, $-\iota\nu$ -, $-\iota\iota$) $\sigma\kappa\%$; or none, as in $\phi a \mu \acute{\epsilon} \nu$.
 - 2. Future system, $-\sigma\%$ -.
 - 3. First aorist system, -σα-.
 - 4. Second agrist system, -%-; or none, as in ε-στη-ν.
 - 5. First perfect system, -κα- (plupf. -κη- from -κεα-; -κει- from -κεε-; -κε-).
 - 6. Second perfect system, -a-(plupf. $-\eta$ -, $-\epsilon\iota$ -, or $-\epsilon$ -); or none, as in $\tilde{\epsilon}$ - $\sigma\tau\alpha$ - $\tau\epsilon$.
 - 7. Perfect middle system, none (future perfect $-\sigma\%$ -).
 - 8. First passive system, θ_{η} -, $-\theta_{\epsilon}$ (future passive $-\theta_{\eta}\sigma\%$ -).
 - 9. Second passive system, η , $-\epsilon$ (future passive $-\eta\sigma\%$ -).
- N. In 5 and 6 α is not the thematic vowel, but has been introduced from 3, where it is the relic of a personal ending (425 a, 426 a, 520).
- **419.** Thematic Vowel. The thematic, or variable, vowel appears at the end of the tense-stems in the pres., imperf., and 2 aor. act. and mid. of ω -verbs, and in all futures and fut. perfects. The thematic vowel in the indicative is o before μ or ν (and in the optative of the tenses mentioned); elsewhere it is ϵ . Thus $\lambda \bar{\nu} \%_{\epsilon^-}$, $\hat{\epsilon} \lambda \bar{\nu} \%_{\epsilon^-}$, $\hat{\epsilon} \lambda \iota \pi \%_{\epsilon^-}$, $\lambda \nu \theta \eta \sigma \%_{\epsilon^-}$, $\lambda \epsilon \lambda \bar{\nu} \sigma \%_{\epsilon^-}$.
- **420.** In the subjunctive of all verbs the thematic vowel is $-\omega/\eta$. Thus $\lambda \mathring{v}\omega \mu \epsilon \nu$, $\lambda \mathring{v}\eta \tau \epsilon$, $\lambda \mathring{v}\sigma \omega \mu \epsilon \nu$, $\sigma \tau \epsilon (\lambda \eta \tau \epsilon$, $\tau \iota \theta \mathring{\omega} \mu \epsilon \nu$ from $\tau \iota \theta \acute{\epsilon} \omega \mu \epsilon \nu$, $\theta \mathring{\omega}$ from $\theta \acute{\epsilon} \omega$, $\tau \iota \theta \mathring{\eta} \tau \epsilon$ from $\tau \iota \theta \acute{\epsilon} \eta \tau \epsilon$, $\lambda \upsilon \theta \mathring{\omega}$ from $\lambda \upsilon \theta \acute{\epsilon} \omega$.
- **421.** Mood-Suffixes of the Optative. The optative adds the mood-suffix $-\bar{\imath}$, or $-\imath\eta$ -, which contracts with the final vowel of the tense-stem: $\lambda \acute{v} o \iota \mu \iota$ for $\lambda \acute{v} o \bar{\imath} \mu \iota$, $\omega \iota \iota \iota \iota$ when the suffix is $-\iota \iota \iota$, the 1 pers. sing. ends in $-\nu$; as $\tau \bar{\iota} \mu a o \acute{\iota} \nu = \tau \bar{\iota} \mu \acute{v} \eta \nu$; when it is $-\bar{\imath}$ -, the 1 pers. sing. ends in $-\mu$, as $\tau \bar{\iota} \mu \acute{a} o \bar{\imath} \mu = \tau \bar{\iota} \mu \acute{\varphi} \mu \iota$.
 - 422. in is used as follows (in all other cases -i-): -
- a. In contracted verbs in the pres. act. sing., rarely in dual and plural. -\(\bar{\circ}\)- appears in dual and plural, rarely in the singular. So in liquid and nasal verbs in the future act. sing.: \(\phi\)avo(\(\eta\)-ν for \(\phi\)aveo-\(\eta\)-ν. In dual and plural -\(\bar{\circ}\)-: \(\pha\)avo(\(\eta\)-νον, \(\pha\)aveo-\(\eta\)-νεν.
- b. In the sing, of μ -verbs (pres. and 2 aor. act.), of 2 aorists inflected like those of μ -verbs, and of the aor. pass.: $\tau\iota\theta\epsilon'\iota\eta\nu$ for $\tau\iota\theta\epsilon-\iota\eta-\nu$, διδοίην for διδο-ίη-ν, θείην for θε-ίη-ν, γνο-ίη-ν, λυθείην for λυθε-ίη-ν, φανείην for φανε-ίη-ν.
 - $\bar{\iota}$ -is more common in the dual and plural: $\tau\iota\theta\epsilon\bar{\iota}\mu\epsilon\nu$ for $\tau\iota\theta\dot{\epsilon}-\bar{\iota}-\mu\epsilon\nu$, διδοί $\mu\epsilon\nu$ for διδό- $\bar{\iota}-\mu\epsilon\nu$, θε $\bar{\iota}\tau\epsilon$ for $\theta\dot{\epsilon}-\bar{\iota}-\tau\epsilon$, λυθε $\bar{\iota}\mu\epsilon\nu$ for λυθ $\dot{\epsilon}-\bar{\iota}-\mu\epsilon\nu$, φανε $\bar{\iota}\tau\epsilon$ for $\mu\epsilon\nu$ - $\bar{\iota}-\tau\epsilon$. Verbs in - $\nu\bar{\iota}\mu$ make the opt. like $\lambda\dot{\iota}\omega$.

⁴²⁰ D. Hom. has -%- instead of - ω/η -, especially in the 1 aor., 2 aor. of μεverbs, and 2 aor. pass.; as ἐρύσσομεν, ἀλγήσετε, μῦθήσομαι, ἐφάψεαι, δηλήσεται; γνώομεν, δώομεν, βλήεται; τραπείομεν, δαμείετε; and also in ἴομεν, εἰδομεν. Pind. has βάσομεν. These forms do not occur in the sing. or 3 pl. of the active. Verbs in ω rarely show this % in the pres. Cp. 513 a.

⁴²² D. -ιη- is very rare in Hom, in the dual and plural.

- c. In some 2 perfects, as $\pi \rho o \epsilon \lambda \eta \lambda \upsilon \theta o i \eta s$, and in the 2 aor. $\sigma \chi o i \eta \upsilon$ from $\xi \chi \omega$ (but $-\sigma \chi o i \mu$ in composition).
 - N.— In the 3 pl. -ιε- is regular before -ν: $\lambda \hat{v}_0$ -ιε-ν, $\tau \iota \theta \epsilon$ - $\hat{\iota} \epsilon$ -ν, $\lambda v \theta \epsilon$ - $\hat{\iota} \epsilon$ -ν.
- **423.** a. In the 1 aor. opt. act. the endings $-\epsilon \iota \alpha s$, $-\epsilon \iota \epsilon$, and $-\epsilon \iota \alpha \nu$ are more common than $-\alpha \iota s$, $-\alpha \iota$, $-\alpha \iota \epsilon \nu$.
- b. In the aor. opt. pass. of all verbs, in the pres., 2 aor., and 2 perf. opt. act. of μ -verbs and in the pres. opt. act. of contracted verbs, $-\iota\tau \nu$, $-\iota\tau \eta \nu$, $-\iota\eta \tau \nu$. Prose writers use either the shorter or the longer forms; poets use only the shorter forms. Except in contracted verbs $-\iota\eta \tau \epsilon$ is very common in the 2 pl. and is sometimes the only form in the Mss., as $\delta o i\eta \tau \epsilon$, $\delta v i\eta \tau \epsilon$, but as the forms in question occur only in prose writers their genuineness is unsupported by metrical evidence. Cp. 365 a.

ENDINGS OF THE VERB: PERSONAL ENDINGS

424. To make the complete verbal forms, to the tense-stems in the various moods are attached the personal endings in the finite moods and other endings in the infinitives, participles, and verbal adjectives. See 327. The personal endings of the four finite moods are given below. In many forms only the $\mu\iota$ -verbs preserve distinct endings. The first person dual, when it is used, generally has the form of the first person plural. The first and second acrists passive have active endings.

Act	ACTIVE		
INDICATIVE (primary tenses)	INDICATIVE (secondary tenses)	INDICATIVE (primary tenses) (INDICATIVE secondary tenses)
AND	AND	AND	AND
SUBJUNCTIVE	OPTATIVE	SUBJUNCTIVE	OPTATIVE
Sing. 1. — or -μι	-ν	-μαι	-μην
2s (for -σι), -θα ($-\sigma\theta a$) -s, $-\sigma\theta a$	-σαι	-cro
3. -σι (for - τι)		-таі	-70
Dual 2 TOV	-тоv	-σθον	-σθον
3точ	-тην	-σθον	-σθην
Plur. 1 μεν	-μεν	-μεθα	-μεθα
2τε	-T€	-σθε	-σθε
3. -νσι (for -ντ ι)	-ν, -σαν	-утаг	-ντο

⁴²⁴ D. Doric has $-\tau\iota$ for $-\sigma\iota$, $-\mu\epsilon$ s for $-\mu\epsilon\nu$, $-\nu\tau\iota$ in 3 pl., and $-\tau\bar{\alpha}\nu$, $-\sigma\theta\bar{\alpha}\nu$, $-\mu\bar{\alpha}\nu$ for $-\tau\eta\nu$, $-\sigma\theta\eta\nu$, $-\mu\eta\nu$. $-\tau\bar{\alpha}\nu$, $-\sigma\theta\bar{\alpha}\nu$, $-\mu\bar{\alpha}\nu$ are also Aeolic.

	ACTIVE	MIDDLE
	IMPERATIVE	
Sing. 2.	—, −θι, −s	-00
3.	-τω	-σθω
Dual 2.	- TOV	-σθον
3.	-των	$-\sigma\theta\omega\nu$
Plur. 2.	-T€	-σθε
3.	-ντων (-τωσαν)	$-\sigma\theta\omega\nu$ $(-\sigma\theta\omega\sigma\alpha\nu)$

425. PRIMARY ENDINGS OF THE ACTIVE (INDIC. AND SUBL.)

a. 1 Sing. — $-\mu$ is found in the pres. indic. of μ -verbs. ω -verbs have no personal ending in pres. and fut. indic. and in the subj., simply lengthening the thematic vowel. The perf. indic. has no personal ending, -a taking the place of a thematic vowel.

b. 2 Sing. — (1) - $\sigma\iota$ is found in Hom. $\epsilon\sigma\sigma'$ thou art (Attic ϵ î is derived from ϵ - $\sigma\iota$). The ending s of forms like $\lambda \acute{v}\epsilon\iota$ -s and $\tau \acute{\iota}\theta\eta$ -s is probably the secondary ending s. Subj. $\lambda \acute{v}\eta$ -s imitates the indic., but with long thematic vowel. $\tau\iota\theta \acute{\eta}s$ is for $\tau\iota\theta \acute{\epsilon}$ - ηs . In the perfect -s (not for - $\sigma\iota$) has been added.

(2) $-\theta a$ is a perfect ending, as in $\delta i\sigma \theta a$ knowest for $\delta i\delta + \theta a$ (69). From such perfects $(\sigma)\theta a$ spread to the imperfect, as $\tilde{\eta}\sigma\theta a$ wast, $\tilde{\eta}\epsilon\iota\sigma\theta a$ wentest, $\tilde{\epsilon}\phi\eta-\sigma\theta a$ saidst, and to $\tilde{\eta}\delta\eta\sigma\theta a$ or $\tilde{\eta}\delta\epsilon\iota\sigma\theta a$ knowest. The perfect commonly has -a-s.

c. 3 Sing. — τi is found in the pres. indic. of $\mu \iota$ -verbs: $\dot{\epsilon} \sigma \cdot \tau i$, $\tau i \theta \eta \sigma \iota$ for $\tau i \theta \eta \cdot \tau \iota$ (Doric) by 100. $\lambda \dot{\nu} \epsilon \iota$ is obscure, but it is not from $\lambda \bar{\nu} \epsilon \cdot \sigma \iota$ for $\lambda \bar{\nu} \epsilon \cdot \tau \iota$. Subj. $\lambda \dot{\nu} \eta$, $\tau \iota \theta \dot{\eta}$ (for $\tau \iota \theta \dot{\epsilon} \eta$) imitate $\lambda \dot{\nu} \epsilon \iota$, but with long thematic vowel. In the perfect, $-\epsilon$ with no personal ending.

d. 3 Pl. — Original -ντι is retained in Doric (λύοντι, ἐντί), whence Attic -σι (λύονσι, εἰσί, 100 a). Subj. λύωσι from λύω-ντι, τιθῶσι from τιθέ-ωντι, ποιῶσι from ποιῶ-ντι (Dor.). Many μι-forms are derived from -αντι, as τιθέασι (τιθέ-αντι), διδόασι (διδό-αντι), ἱστᾶσι (from ἰστά-αντι), whose accent was transferred to τιθεῖσι (501 D.) and διδοῦσι, the earlier forms of which are seen in Dor. τίθε-ντι, δίδο-ντι. -ἄτι from -ντι (30 b), properly the ending of the perfect in consonant stems, appears as -ἄσι in Hom. πεφύκασι; but it has been replaced by -ασι from -αντι, as in τετράφ-ασι and λελύκ-ασι.

⁴²⁵ a. D. Hom. subj. $\epsilon\theta\epsilon\lambda\omega\mu$, τ ύχω μ , $\dot{\alpha}$ γ $\dot{\alpha}$ γ $\omega\mu$, are unoriginal formations for $\dot{\epsilon}\theta\dot{\epsilon}\lambda\omega$, etc. Aeolic has ϕ ίλη μ , δοκί $\mu\omega\mu$ (indic.), etc.

⁽²⁾ $-\sigma\theta a$ in Hom. indic. $\phi \hat{\eta} \sigma \theta a$, $\tau \ell \theta \eta \sigma \theta a$, $\tilde{\eta} \delta \eta \sigma \theta a$; subj. $\epsilon \theta \epsilon \lambda \eta \sigma \theta a$, also written $\epsilon \theta \epsilon \ell \lambda \eta \sigma \theta a$; opt. (rarely) κλαίοισθα, βάλοισθα. $-\sigma \theta a$ is rare in Doric and Aeolic.

c. Indic.: Aeolic τίθη, ποίη, στεφάνοι, but ήσι says 385 D. Subj.: Hom. έθέλησι (also written έθέλησι), φορέησι, θέησι.

d. Aeolic λθοισι, φίλεισι, τέμαισι. Hom. - \bar{a} σι in ξ \bar{a} σι they gο, ξ \bar{a} σι they gre, and in perf. βεβά \bar{a} σι, γεγά \bar{a} σι.

426. SECONDARY ENDINGS OF THE ACTIVE (INDIC. AND OPT.)

The optative generally has the endings of the secondary tenses of the indicative.

a. τ Sing. — $-\nu$ stands for μ (18, 115), which, after a consonant, became a: $\tilde{\epsilon}\lambda \tilde{\nu}\sigma a$ for $\tilde{\epsilon}\lambda \tilde{\nu}\sigma \mu$ (520 a). In the plupf. $-\eta$ is from ϵ -a (429). $-\nu$ is found in the opt. when the mood-suffix is $-\nu\eta$ -; elsewhere the opt. has $-\mu$.

b. 2 Sing. — On -σθα see 425 b (2).

c. 3 Sing. — $-\tau$ is dropped (115): ἔλῦϵ, ἐτέθη, λύοι, ϵἴη. ἔλῦσϵ has $-\epsilon$ from the perf. (cp. δίδϵ) and shows no personal ending. Cp. 520 a.

d. Dual. — -την for -τον in 2 dual is rare. Hom. ἐτεύχετον as 3 dual.

e. 3 Pl. — $-\nu$ for $-\nu\tau$ by 115. $-\sigma a\nu$ (taken from the 1 aor.) is used (1) in the imperf. and 2 aor. of $\mu\nu$ -verbs, as $\epsilon\tau'\theta\epsilon$ - $\sigma a\nu$, $\epsilon'\theta\epsilon$ - $\sigma a\nu$; (2) in the aor. pass., as $\epsilon'\lambda'\theta\eta$ - $\sigma a\nu$, $\epsilon'\phi\alpha'\nu\eta$ - $\sigma a\nu$; (3) in the plupf., as $\epsilon'\lambda\epsilon'\lambda'\kappa\epsilon$ - $\sigma a\nu$; (4) in the opt. when $-\iota\eta$ - is the mood-suffix (422).

427. ENDINGS OF THE MIDDLE (INDIC., SUBJ., OPT.)

a. 2 Sing. — $-\sigma \alpha$ retains its σ in the perf. of all verbs $(\lambda \epsilon \lambda v - \sigma \alpha \iota)$ and in the pres. indic. of μ -verbs $(\tau i \theta \epsilon - \sigma \alpha \iota)$, by analogy with such perfect forms as $\gamma \epsilon \gamma \rho \alpha \psi \alpha \iota$, where σ is kept. Elsewhere σ is dropped between vowels.

N. 1. — $-\eta$ and $-\epsilon\iota$ are found in the indic. pres. and fut. mid., fut. pass., and fut. perf. pass. ϵ - $(\sigma)a\iota$ yields η (written EI in the Old Attic alphabet, 2); η is usually given as the proper spelling in the texts of the tragic poets, whereas $\epsilon\iota$ is printed in the texts of prose and comedy. $\epsilon\iota$ was often written for $\eta\iota$ (η) after 400 B.C., since both had the sound of a close long ϵ . It is often impossible to settle the spelling; but β oύλ $\epsilon\iota$ wishest, of $\epsilon\iota$ thinkest, and $\delta\psi\epsilon\iota$ shalt see have only the $-\epsilon\iota$ forms.

N. 2. — δύνα and δύνη for δύνασαι (δύναμαι am able), ἐπίστα and ἐπίστη for ἐπίστασαι (ἐπίσταμαι understand), ἐφίει for ἐφίεσαι (ἐφίεμαι command),

are poetic and dialectic or late.

b. 2 Sing. — $-\sigma$ o retains its σ in the plupf. of all verbs, and in the imperf. of μ -verbs. Elsewhere it loses its σ between vowels.

426 c. D. Doric η s was for $\eta \sigma(\tau)$.

- e. -ν is regular in Doric and common in Hom. and later poetry; as ἔστά-ν (ἔστη-σαν), ἔδιδο-ν (ἐδίδο-σαν), φίληθεν (ἐφιλήθη-σαν), τράφεν (ἐτράφη-σαν). -εν is from -ην(τ), an original long vowel before ν and a consonant being regularly shortened in primitive Greek. Cp. 570 D.
- 427 a. D. Hom. βούλεαι, perf. μέμνηαι, but pres. δύνασαι, παρίστασαι ; δψει is unique (for δψεαι); subj. δύνηαι. Doric often contracts, as oly for ole-αι. Aeolic generally leaves εαι open (κείσε-αι). Hdt. has open -εαι, -ηαι.
- b. Hom., Doric, and Aeolic generally have open forms. Hom. has $\hat{\epsilon}\mu\hat{a}\rho\nu\alpha\sigma$ for Attic $\hat{\epsilon}\mu\hat{a}\rho\nu\alpha\sigma\sigma$, and may drop σ even in the plupf. ($\tilde{\epsilon}\sigma\sigma\nu\sigma$). When Doric contracts $\alpha\sigma$ we have $\bar{\alpha}$. In Hdt. $\alpha\sigma$, $\epsilon\sigma$ are open, but the writing $\epsilon\nu$ for $\epsilon\sigma$ is found.
 - f. Hom. has -arai, -aro regularly in the perf. and plupf. of consonant stems,

- N. 1. $\epsilon\delta\delta\acute{\nu}\nu\omega$ or $\mathring{\eta}\delta\acute{\nu}\nu\omega$ and $\mathring{\eta}\pi\acute{\iota}\sigma\tau\omega$ are commoner than $\epsilon\delta\acute{\nu}\nu\alpha\sigma\sigma$ and $\mathring{\eta}\pi\acute{\iota}\sigma\tau\alpha\sigma\sigma$.
- N. 2. After a long vowel or diphthong in the 2 aor. indic. mid. - σo is retained, as $\tilde{\omega}\nu\eta\sigma o$ ($\tilde{\sigma}\nu'\eta\mu\mu$ benefit), $\epsilon \tilde{\omega}\sigma o$ ($\tilde{\tau}\eta\mu\nu$ send).
- c. Dual. $-\mu\epsilon\theta$ ον is very rarely used as the 1 dual ending (Hom. $\pi\epsilon\rho$ ιδώμεθον, Soph. $\lambda\epsilon\lambda\epsilon(\mu\mu\epsilon\theta$ ον). Hom. has $-\sigma\theta$ ον for $-\sigma\theta$ ην in θ ωρήσσεσθον.
- d. r Pl. In epic and dramatic poetry $-\mu\epsilon\sigma\theta a$ is often used for $-\mu\epsilon\theta a$ for metrical reasons (βουλόμεσθα, ἐπιστάμεσθα).
 - e. 2 Pl. On the loss of σ in $\sigma\theta\epsilon$ ($\tilde{\epsilon}\sigma\tau\alpha\lambda\theta\epsilon$), see 89.
- f. 3 Pl. After vowel stems -νται, -ντο are kept; after consonant stems they became -αται, -ατο (30 b), which endings were retained in prose till about 400 B.C. (e.g. τετάχαται, ἐτετάχατο).

428.

ENDINGS OF THE IMPERATIVE

- 1. Active. 2 Sing. $-\lambda \hat{\nu} \epsilon$, $\lambda i \pi \epsilon$, $\tau i \theta \epsilon \iota$ (for $\tau i \theta \epsilon \epsilon$) have lost no ending. $-\theta \iota$ is found in 2 aor. pass. as $\phi \acute{a} \nu \eta \theta \iota$; in some 2 aorists, as $\sigma \tau \hat{\eta} \theta \iota$, $\gamma \nu \hat{\omega} \theta \iota$. $\pi \hat{\iota} \theta \iota$, $\tau \lambda \hat{\eta} \theta \iota$, in 2 perf. $\vec{\epsilon} \sigma \tau a \theta \iota$. Also in $\vec{\iota} \sigma \theta \iota$ be or k n o w, $\vec{\iota} \theta \iota$ go, $\phi \acute{a} \theta \iota$ or $\phi a \theta \iota$ say. In 1 aor. pass. imv. $-\theta \iota$ becomes $-\tau \iota$ after $-\theta \eta (\lambda \acute{\nu} \theta \eta \tau \iota$ for $\lambda \nu \theta \eta \theta \iota$, 108 b).
- a. -s (not derived from - $\theta \iota$) occurs in $\theta \dot{\epsilon}_S$, $\ddot{\epsilon}_S$, $\delta \dot{o}_S$, $\sigma \chi \dot{\epsilon}_S$. $\lambda \hat{v} \sigma$ - $\sigma \nu$ aor. act., $\lambda \hat{v} \sigma$ - $\sigma \iota$ aor. mid., and similar forms, are obscure.
- 2. Middle. 2 Sing. $-\sigma \sigma$ retains its σ in the (rare) perf. of all verbs and in the pres. of $\mu \iota$ -verbs ($\tau \iota \theta \iota \sigma \sigma$). Elsewhere σ is dropped.
- 3. 3 Pl. For $-\nu\tau\omega\nu$ and $-\sigma\theta\omega\nu$ we find $-\tau\omega\sigma\alpha\nu$ and $-\sigma\theta\omega\sigma\alpha\nu$ in prose after Thucydides, in Euripides, and in inscriptions after 300 B.C.

ENDINGS OF THE PLUPERFECT

429. Pluperfect $-\eta$, $-\eta$ s, $-\epsilon\iota(\nu)$ are derived from $-\epsilon(\sigma)\alpha$, $-\epsilon(\sigma)\alpha$ s, $-\epsilon(\sigma)\epsilon$. In later Greek $\epsilon\iota$ spread from the 3 sing., and the endings are $-\epsilon\iota\nu$, $-\epsilon\iota$, and (very late) $-\epsilon\iota\sigma\alpha\nu$. The best Mss. of Demosthenes have $-\epsilon\iota\nu$ in 1 sing.

as τετράφαται, ἔαται for ἐσ-νται, ἤατο for ἡσ-ντο from ἦμαι (ἡσμαι); also in stems ending in -ι, as ἐφθίατο. -αται, -ατο were transferred to vowel stems, as Hom. βεβλήαται, βεβλήατο, Hdt. δυνέαται. Hom. has -δ-αται in ἐληλάδαται from ἐλαύνω drive. In the opt. -ατο always in Hom. and sometimes in Attic poetry (γενοίατο for γένοιντο). In Hdt. η before -αται, -ατο is shortened, as perf. ἡγέαται for ἡγή-αται = ἡγηνται, ἐβεβλέατο for -ηατο. For κεῖνται, Hom. has κείαται and κέαται, Hdt. κέαται. In the opt. Hdt. has -ατο: βουλοίατο, δεξαίατο. In Hdt. -αται, -ατο occur even in the present system, as τιθέαται, δυνέαται, ἱστέατο.

- **428 D.** 1. - $\theta\iota$ is not rare in Hom., pres. δίδω $\theta\iota$ = δίδου, ὅρνυ $\theta\iota$, aor. κλῦ $\theta\iota$, perf. τ έτλα $\theta\iota$. Aeolic ἴστ \bar{a} , ϕ ίλη. π ίει, δέχοι, δίδοι (Pindar) are very rare.
 - 2. Hom. βάλλε-ο (rarely βάλλευ). ἔρειο, σπεῖο are from -εεο.
 - 3. Doric $-\nu\tau\omega$; Aeolic $-\nu\tau\sigma\nu$, as $\phi\epsilon\rho\sigma\nu\tau\sigma\nu$. Doric $-\sigma\theta\omega$ (pl.) and $-\sigma\theta\omega\nu$.
- **429** D. Hom. has $-\epsilon \alpha$, $-\eta s$, $-\epsilon \iota$ or $\epsilon \iota \nu$ ($-\epsilon \epsilon$ only in $\eta \delta \epsilon \epsilon$), $-\epsilon \sigma \alpha \nu$; sing. also rarely $-\epsilon \nu$, $-\epsilon s$, $-\epsilon$; Hdt. has $-\epsilon \alpha$, $-\epsilon \alpha s$, $-\epsilon \epsilon$ ($-\epsilon \iota$?), $-\epsilon \alpha \tau \epsilon$, $-\epsilon \sigma \alpha \nu$.

430. The σ of the endings $-\sigma\theta\epsilon$, $-\sigma\theta\omega$, $-\sigma\theta\omega\nu$, $-\sigma\theta\omega\nu$, $-\sigma\theta\alpha$ seems to have

spread from forms like τετέλεσ-θε (357 N.), εζωσ-θε (ζώγγομι gird), etc.. where a sigma-stem was followed by original $-\theta \epsilon$.

σθ IN ENDINGS

ENDINGS OF THE INFINITIVE, PARTICIPLE, AND VERBAL ADJECTIVE

- 431. Infinitives. The following endings are added to the tense-stem: a. -εν: in pres. and 2 aor. act. of ω-verbs, all act. futures, as λύειν, τιμών,
 - $\lambda \iota \pi \epsilon \hat{\imath} \nu$, $\lambda \hat{\upsilon} \sigma \epsilon \iota \nu$, φανε $\hat{\imath} \nu$ from $\lambda \hat{\upsilon} \epsilon \epsilon \nu$, $\tau \bar{\iota} \mu \hat{a} \epsilon \epsilon \nu$, $\lambda \iota \pi \hat{\epsilon} \epsilon \nu$, $\lambda \hat{\upsilon} \sigma \epsilon \epsilon \nu$, φανέ $\epsilon \epsilon \nu$.

b. -a: in 1 aor. act. as λύσαι, παιδεύσαι, δείξαι,

c. -vai: in (1) pres. and 2 perf. of μi-verbs, the two pass. aorists, as τιθέ-ναι, έστά-ναι, λυθή-ναι, φανή-ναι; (2) perf. act., as λελυκέ-ναι and είδέ-ναι. N. 1. — - εναι appears in the 2 aor. of μι-verbs, as δοῦναι from δό-εναι.

d. - oba: in other cases.

- **432.** Participles. The following endings are added to the tense-stem:
- a. -vr-: in all act. tenses except the perf., and in 1 and 2 aor. pass. (269).
- b. -ot-: (for - φ ot-) in the perf. act.; masc. - ω s, fem. - ψ s, neut. - ϕ s (269 c, d).
- c. pevo-: in the middle, and in the pass. except in the agrist.
- 433. Verbal Adjectives. Most verbal adjs. in -τός and -τός are formed by adding these suffixes to the verb-stem as it appears in the 1 or 2 aor. pass. Thus $\phi \iota \lambda \eta \tau \acute{o}s$, $-\tau \acute{e}os$ $(\mathring{\epsilon} - \phi \iota \lambda \acute{\eta} - \theta \eta \nu)$; $\pi \epsilon \iota \sigma \tau \acute{o}s$, $-\tau \acute{e}os$ $(\mathring{\epsilon} - \pi \epsilon \iota \sigma - \theta \eta \nu)$; $\sigma \tau a \lambda \tau \acute{o}s$, -τέος (ἐ-στάλ-ην). See 393 c.
- a. Some are derived from other stem-forms (pres. and fut.), as φερ-τός, ί-τέον, δυνα-τός; μενετός (cp. fut. μενέ-ω, whence μενω).

FORMATION OF THE TENSE-SYSTEMS (Ω AND MI-VERBS)

CHANGES IN THE VERB-STEM

434. Variation in Quantity. — Many verbs of the First Class (453 ff.) show variation in the quantity of the last vowel of the

431 D. -μεναι in Hom. athematic pres. (ἔμμεναι), 2 aor. (στήμεναι), 2 perf. (ἐστάμεναι), aor. pass. (μιγήμεναι, δαήμεναι); Hom. thematic pres. (ἀειδέμεναι, καλήμεναι), fut. (άξέμεναι), 2 aor. (έλθέμεναι); and in Aeolic έμμεναι, δόμεναι.

- µev in Hom. usually follows a short vowel and usually precedes a vowel: athematic pres. $(\xi\mu\mu\epsilon\nu)$, 2 aor. $(\delta\delta\mu\epsilon\nu)$, 2 perf. $(\xi\sigma\tau\dot{\alpha}\mu\epsilon\nu)$, Hom. thematic pres. $(\phi \epsilon \rho \epsilon \mu \epsilon \nu)$, fut. $(olo \epsilon \mu \epsilon \nu)$, 2 aor. $(\epsilon \lambda \theta \epsilon \mu \epsilon \nu)$; and in Dor. pres. $\hbar \mu \epsilon \nu$ (or $\epsilon \hat{l} \mu \epsilon \nu$), 2 aor. δόμεν, aor. pass. κριθημέν.

-v in Aeolic pres. ἄγην, κάλην, δίδων, fut. δώσην, 2 aor. πάθην, perf. τεθνάκην, aor. pass. ἐπιμελήθην. Dor. pres. ἄγεν, φαίνην, ἐνοικέν, καλῆν, 2 aor. ἐξελέν, μολῆν, perf. δεδώκεν, δεδύκην, γεγάκειν = γεγονέναι.

Hom. has ίδέεν (miswritten ίδέειν), but no case of -εναι (for lέναι write ζμεναι). In Hom. -vai follows a long vowel.

verb-stem, as τρίβω rub, τρίψω, ἔτριψα, τέτριψα, τέτριμμαι, ἐτριμω.

- 435. Vowel Gradation (30, 31). Many verbs of the First Class show a variation between a strong grade (or two strong grades) and a weak grade. The weak grades, $\check{\iota}$, $\check{\upsilon}$, $\check{\sigma}$, appear especially in the 2 aorist and 2 passive systems; the corresponding strong grades, $\epsilon\iota$ (01), $\epsilon\nu$ (01), η (12), generally appear in the other systems (01, 01, 01, 01), in the 2 perfect). α is the weak grade of ϵ , when ϵ is preceded or followed by a liquid or a nasal.
- **a.** ε, ο, α (cp. 437): τρέπω turn, τρέψω, ἔτρεψα, 2 aor. mid. ἐτραπόμην, 2 perf. τέτροφα, τέτραμμαι, ἐτρέφθην, 2 aor. pass. ἐτράπην (usually intrans.).

b. ει, οι, ι: λείπω leave, λεύψω, 2 perf. λέλοιπα, λέλειμμαι, έλείφθην, 2 aor.

έλιπον; αλείφω anoint, 2 perf. αλήλιφα, αλήλιμμαι.

- c. ευ, ου, υ: ἐλεύ (θ) σομαι shall go, 2 perf. ἐλήλυθα (Epic. ἐλήλουθα), 2 aor. (Epic. ἤλυθον); φεύγω flee, φεύξομαι οτ φευξοῦμαι, 2 perf. πέφευγα, 2 aor. ἔφυγον.
- d. η. ω, α: ἡήγ-νῦμι break, ἡήξω, ἔρρηξα, 2 perf. ἔρρωγα, 2 aor. pass. ἐρρά-γην; τήκ-ω melt, τήξω, ἔτηξα, τέτηκα, ἐτήχθην, 2 aor. pass. ἐτάκην.
- **436.** Expulsion of a short vowel between consonants produces a weak form of the stem of the same grade as ι , v, a (31). Cp. γi - $\gamma \nu$ - σ - $\mu a \iota$ become (aor. $\dot{\epsilon}$ - $\gamma \epsilon \nu$ - $\dot{\sigma}$ - $\mu \eta \nu$), $\dot{\epsilon}$ - $\pi \tau$ - $\dot{\sigma}$ - $\mu \eta \nu$ (pres. $\pi \dot{\epsilon} \tau$ - σ - $\mu a \iota$ $f \iota y$) with $\ddot{\epsilon}$ - $\lambda \iota \pi$ - σ - ν , $\ddot{\epsilon}$ - $\phi \iota \nu \gamma$ - σ - ν got from $\ddot{\epsilon} \chi$ - ω have ($\sigma \epsilon \chi$); cp. 108 e.
- 437. Many verbs whose verb-stems contain a liquid or a nasal show two or all of the gradations ϵ , o, α ; as follows: o in the second perfect, α in the first perfect, perfect middle, second acrist passive (rarely in the first acrist active), and ϵ in other tense-systems.

στρέφ-ω turn, ἔστροφα, ἔστραμμαι, ἐστράφην (intrans.); σπείρω (σπερ-μω, 471) sow, ἔσπαρμαι, ἐσπάρην; στέλλω (στελ-μω) send, ἔσταλκα, ἔσταλμαι, ἐστάλην; τρέπ-ω turn, τέτροφα, τέτραμμαι, ἐτράπην, ἔτραπον (poetic) (1 aor. pass. ἐτρέφθην); τρέφ-ω nourish, τέτροφα, τέθραμμαι, ἐτράφην (1 aor. pass. ἐθρέφθην); φθείρω (φθερ-μω) destroy, ἔφθαρκα, ἔφθορα, ἔφθαρμαι, ἐφθάρην; τείνω (τεν-μω) stretch, τέτακα, τέταμαι (1 aor. pass. ἐτάθην). Cp. also κτείνω (κτεν-μω) kill, -έκτονα, ἔκτανον (poetic); κλέπ-τ-ω steal, κέκλοφα, ἐκλάπην; πλέκ-ω weave, πέπλοχα, ἐπλάκην.

⁴³⁴ D. For Attic $\lambda \delta \omega$, $\delta \delta \omega$, $\delta \delta \omega$, $\delta \delta \omega$ (usually), Hom. has $\lambda \delta \omega$ (usually), $\delta \delta \omega$, $\delta \lambda \delta \omega$, $\delta \delta \omega$ (usually). The \bar{v} of Attic is due to the influence of the fut. and aor. ($\lambda \delta \sigma \omega$, $\delta \lambda \bar{v} \sigma a$).

- a. The weak grade a comes from the sonant liquid or nasal (18): $\tau \epsilon \tau \rho \mu \mu \mu \mu \mu \nu$ for $\tau \epsilon \tau \rho \pi \mu \mu \nu$ for $\tau \epsilon \tau \rho \mu \mu \nu$. This a has intruded from the perf. mid. into the 1 perf., where we expect o.
- 438 a. The gradations ϵ , σ , σ , ω appear in $\tau \rho \epsilon \pi \omega$ turn, $\tau \rho \epsilon \psi \omega$, $\epsilon \tau \rho \epsilon \psi \omega$, 2 aor. $\epsilon \tau \rho \alpha \pi \sigma \nu$ (poetic), 2 perf. $\tau \epsilon \tau \rho \sigma \phi \omega$, $\tau \epsilon \tau \rho \alpha \mu \mu \omega$, $\epsilon \tau \rho \epsilon \phi \theta \eta \nu$, 2 aor. pass. $\epsilon \tau \rho \alpha \pi \eta \nu$; frequentative $\tau \rho \omega \pi \alpha \omega$.
- b. The gradations ε, ο, ω appear in πέτομαι fly, ποτέομαι (poetic) and frequentative πωτάομαι (poetic) fly about.
- **439.** In the second perfect a of the verb-stem is lengthened to η (\bar{a}): $\theta \dot{a} \lambda \lambda \omega$ ($\theta a \lambda$ -) b loom, $\tau \dot{\epsilon} \theta \eta \lambda a$; $\phi a \dot{\iota} \nu \omega$ ($\phi a \nu$ -) $s ho \omega$, $\pi \dot{\epsilon} \phi \eta \nu a$; $\mu a \dot{\iota} \nu \omega$ ($\mu a \nu$ -) m a d d e n, $\mu \dot{\epsilon} \mu \eta \nu a$; $\ddot{a} \gamma \nu \ddot{\nu} \mu$ ($\ddot{a} \gamma$ -) b r e a k, $\ddot{\epsilon} \ddot{a} \gamma a$. Cp. 537.
- **440.** Addition of ϵ . a. To the verb-stem ϵ is rarely added to make the present stem, as in δοκέω seem (fut. δόξω, aor. ἔδοξα), γαμέω marry, ωθέω push.
- b. In many verbs ϵ is added to the verb-stem to form all the tense-stems other than pres., 2 aor., and 2 perf., e.g. μ aχουμαι (μ aχ-) fight, μ aχουμαι (= μ aχε(σ)ομαι), $\dot{\epsilon}$ μαχεσάμην, μ εμάχημαι. So βούλομαι wish, γίγνομαι become, δέω want, ($\dot{\epsilon}$)θέλω wish, μ έλλω intend, μ έλει is a care, σίομαι think.
- c. In some verbs ϵ is added to form special tense-stems, as $\mu \epsilon \nu \omega$ ($\mu \epsilon \nu$ -) remain, $\mu \epsilon \mu \epsilon \nu \eta \kappa \alpha$ ($\mu \epsilon \nu \epsilon$ -) to avoid - ν - $\kappa \alpha$ in the perfect. So $\nu \epsilon \mu \omega$ distribute, $\epsilon \chi \omega$ have, of $\chi 0 \mu \alpha \iota \alpha \iota$ and $\chi 0 \iota \alpha \iota$
- d. Some verbs have alternative presents with or without ϵ . Here sometimes one is used in prose, the other in poetry, sometimes both are poetic; or both are used in prose, as $\delta i\pi\tau\omega$ and $\delta i\pi\tau\dot{\epsilon}\omega$ throw.
- **441** Addition of a or o. a or o is added to the verb-stem in some verbs: $u\bar{v}$ κάομaι bellow (Epic 2 aor. $\mu\dot{v}$ κον), $\dot{\epsilon}$ μ \bar{v} κησάμην; $\dot{\epsilon}$ λίσκομaι ($\dot{\epsilon}$ λ-) am captured, $\dot{\epsilon}$ λώσομaι from $\dot{\epsilon}$ λο-; $\dot{\delta}$ μν \bar{v} -μι ($\dot{\delta}$ μ-) swear, $\dot{\epsilon}$ μμοσa, $\dot{\epsilon}$ μώμοκa from $\dot{\epsilon}$ μο-.
- 442. Lengthening of Short Final Vowel. Verb-stems ending in a short vowel generally lengthen that vowel before the tense-suffix in all tenses (except the present and imperfect) formed from them. Here α (except after ϵ , ι , and ρ) and ϵ become η .

τῖμά-ω (τῖμα-) honor, τῖμή-σω, ἐτΐμη-σα, etc.; θηρά-ω (θηρα-) hunt, θηρά-σω, ἐθήρᾶ-σα, etc.; ποιέω (ποιε-) make, ποιή-σω, ἐποίη-σα, πεποίη-κα, etc.; δηλόω (δηλο-) manifest, δηλώ-σω, ἐδήλω-σα, etc.; ἐάω permit, ἐἇσω, etc.

a. Note ἀκροάσομαι, ἤκροᾶσάμην. etc., from ἀκροάομαι hear; χρήσω. ἔχρησα from χρῶ (χράω) give oracles; χρήσομαι, ἐχρησάμην from χρῶμαι (χράομαι) use.

- b. Many verb-stems which add ϵ , some that add o (441), and stems apparently receiving a short final vowel by metathesis (111 a), likewise lengthen the short final vowel, as $\beta o \dot{\nu} \lambda o \mu a \iota$ ($\beta o \nu \lambda \nu s h$, $\beta o \nu \lambda \dot{\gamma} \sigma o \mu a \iota$ ($\beta o \nu \lambda \epsilon$, 440 b), $\kappa \dot{\alpha} \mu \nu \omega$ ($\kappa \alpha \mu$ -) am weary, $\kappa \dot{\epsilon} \kappa \mu \eta \kappa \alpha$ ($\kappa \mu \alpha$ -).
- 443. Retention of Short Final Vowel. Many verb-stems ending in a short vowel retain the short vowel, contrary to 442, in some or all the tenses. These verbs must be learned by practice.

γελά-ω laugh, γελάσομαι, ἐγέλάσα, ἐγελάσθην; τελέω finish, fut. τελῶ from

τελέ-ω, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην.

a. The following retain the final short vowel in all tenses: $a i \delta \epsilon - o \mu a \iota$, $a \nu \dot{\nu} - \omega$, $a \rho \dot{\kappa} - \omega$, $a \rho \dot{\kappa}$

b. The following keep the final short vowel in the future, but lengthen it in one or more other tense-systems, or have double future forms, one with the short vowel, the other with the long vowel: $ai\nu\epsilon - \omega$, $a\chi\theta o\mu a\iota$ ($a\chi\theta - \epsilon - \iota$).

καλέ-ω, μάχομαι (μαχ-ε-), πίνω (πι-, πο-), ποθέ-ω, πονέ-ω, etc.

c. The following keep the final short vowel in one or more tense-stems, but lengthen it in the future: $ai\rho\dot{\epsilon}-\omega$, $\beta ai\nu\omega$, $\delta\dot{\epsilon}-\omega$ bind, $\delta i\delta\omega\mu\iota$. $\delta\dot{\nu}\omega$, $\epsilon\dot{\nu}\rho i\sigma\kappa\omega$ ($\epsilon\dot{\nu}\rho-\epsilon$ -), $\dot{\epsilon}\chi\omega$ ($\sigma\epsilon\chi$ -, $\sigma\chi\epsilon$ -), $\theta\dot{\nu}\omega$, $i\eta\mu\iota$, $i\sigma\tau\eta\mu\iota$, $\lambda\dot{\nu}\omega$, $\tau(\theta\eta\mu\iota$, $\taui\nu\omega$, $\phi\dot{\nu}\omega$, etc.

- d. Most of the verbs refusing to lengthen a final short vowel have verbstems originally ending in σ ; as $\tau \epsilon \lambda \epsilon \omega$ from $\tau \epsilon \lambda \epsilon \sigma \iota \omega$ (ep. $\tau \delta \tau \epsilon \lambda \delta \sigma$). By analogy to these, other verbs retain their short final vowel.
- 444. Insertion of σ . In the perfect middle and first passive systems, verbs which retain a short final vowel and some others usually insert σ before the personal ending. These verbs must be learned by practice.

τελέω (443), τετέλεσμαι, ἐτελέσθην; σπάω draw, ἔσπασμαι, ἐσπάσθην; κελεύω order, κεκέλευσμαι, ἐκελεύσθην; γιγνώσκω know, ἔγνωσμαι, ἐγνώσθην.

a. If the aor. pass. ends in -θην and not in -σθην, the perf. mid. does not

a. If the aor. pass. ends in $-\theta\eta\nu$ and not in $-\sigma\theta\eta\nu$, the perf. mid. does not insert σ . Stems originally ending in σ properly show σ . If the aor. pass. ends in $-\sigma\theta\eta\nu$, the perf. mid. may or may not show σ . Verbs in $-\alpha\zeta\omega$ and

 $-i\zeta\omega$ (stems $-\alpha\delta$, $-i\delta$) regularly have σ by 69, 567.

b. The insertion of σ in the perf. mid. started in the 3 sing. and 2 pl. Before the endings $-\tau a\iota$ and $-\sigma \theta \epsilon$, σ was retained in the case of verbs with stems originally ending in σ (as $\tau \epsilon \lambda \epsilon \omega$), or where σ developed from τ , δ , θ (83), as $\pi \epsilon \pi \epsilon \iota \sigma \tau \iota \iota$ from $\pi \epsilon \pi \epsilon \iota \theta \tau \iota \iota$. See 357. Where the verb-stem did not originally end in σ , the sigma forms are due to analogy; as in $\kappa \epsilon \kappa \epsilon \lambda \epsilon \iota \sigma \iota \iota \iota$ ($\kappa \epsilon \lambda \epsilon \iota \omega \omega$), $\pi \epsilon \pi \lambda \eta \sigma \iota \iota$ ($\pi \iota \iota \iota \iota \iota$), $\epsilon \iota \iota \iota$ ($\pi \iota \iota \iota \iota \iota$).

- **445.** Addition of θ . The present stems of some poetical verbs are made by the addition of θ ; as $\nu\dot{\eta}$ - θ - ω spin, $\pi\lambda\dot{\eta}$ - θ - ω am full $(\pi i\mu$ - $\pi\lambda\eta$ - μ). Cp. 585.
- a. A few verbs make poetic forms by adding - $\theta\%$ to the pres. or the 2 aor. tense-stem, in which α or ϵ (v once) takes the place of the thematic vowel of the simple verb. Such forms are chiefly Homeric, but occur sometimes in Attic poetry, very rarely in prose. Thus $\epsilon\delta\iota\dot{\omega}\kappa\alpha\theta\sigma\nu$ ($\delta\iota\dot{\omega}\kappa\omega$ pursue), $\phi\lambda\epsilon\gamma\dot{\epsilon}\theta\omega$ ($\phi\lambda\dot{\epsilon}\gamma\omega$ burn), $\dot{\epsilon}\sigma\chi\epsilon\theta\sigma\nu$ ($\dot{\epsilon}\chi\omega$ have), $\phi\theta\iota\nu\dot{\epsilon}\theta\omega$ ($\phi\theta\dot{\iota}\nu\omega$ decay). The θ -forms are found in moods other than the indicative. Most of the indicative forms seem to be imperfects, but since some have the force of aorists, they are often regarded as 2 aorists, and inf. and part. are accented (against the Mss.) on the ultima ($\delta\iota\omega\kappa\alpha\theta\epsilon\dot{\epsilon}\nu$, $\epsilon\dot{\iota}\kappa\alpha\theta\dot{\omega}\nu$).
- 446. Omission of ν . A few verbs in $-\nu\omega$ do not show the ν of the verb-stem in the first perfect, perfect middle, and first passive systems.

So κρίνω (κριν-) judge, κέκρι-κα, κέκρι-μαι, ἐκρί-θην. On the verb-stems κτεν-, κτα-(κτείνω kill) and τεν-, τα- (τείνω stretch), see 437 a.

447. Metathesis. — The verb-stem may show real or apparent metathesis (111).

In the present: $\theta \nu \acute{\eta} \sigma \kappa \omega \ die \ (475 \ b)$, 2 aor. ἔθανον, perf. τέθνηκα. In other tenses: $\beta \acute{a} \lambda \lambda \omega \ throw \ (\beta a \lambda -)$, perf. $\beta \acute{e} \beta \lambda \eta \kappa a$, aor. pass. ἐ $\beta \lambda \acute{\eta} \theta \eta \nu \ (\beta \lambda \eta -)$; δέρκομαι $(\delta \epsilon \rho \kappa -)$ see, 2 aor. ἔδρακον.

448. Syncope. — The verb-stem may show syncope (38 b, 436).

Pres.: πέπτω fall for πι-πετ-ω, ἴσχω hold for (σ)ι-σεχ-ω (108 e), μίμνω stay for μι-μεν-ω; fut.: πτήσομαι from πέτομαι fly; 2 aorist: ἔσχον for έ-σεχ-ον from ἔχω (ἐχ- for σεχ-, 108 e) have; perf.: πέ-πτα-μαι have expanded from πετά-ννῦμι.

- 449. Reduplication. The verb-stem may be reduplicated to form the present (410), second agrist (411), and perfect (403) systems.
- **450.** Iterative Tenses in $-\sigma\kappa\%$ -. Homer and Herodotus have iterative imperfects and agrists in $-\sigma\kappa\rho\nu$ and $-\sigma\kappa\rho\mu\mu\nu$ denoting a customary or repeated past action. Homer has iterative forms in the imperf. and 1 and 2 agr. act. and middle. Herodotus has a few in the 2 agr.; and only from ω-verbs. $-\omega$ verbs have $-\alpha\alpha-\sigma\kappa\rho\nu$ or $-\alpha-\sigma\kappa\rho\nu$; $-\epsilon\omega$ verbs $-\epsilon\epsilon-\sigma\kappa\rho\nu$, in Hom. also $-\epsilon-\sigma\kappa\rho\nu$. $-\alpha-\sigma\kappa\rho\nu$ is rare in other verbs than those in $-\omega$. Thus, imperf.: ἔχε-σκον (ἔχω have), γοάα-σκε (γοάω bewail), κρύπτα-σκε (κρύπτω hide), καλέε-σκον (καλέω call), ζωννύσκετο (ζώνννμ gird); 1 agr.: ἀπο-τρέψα-σκε (ἀποτρέπω turn away); 2 agr.: φύγε-σκε fled, στά-σκε stood. See 402 b and c.

VERB-STEM AND PRESENT STEM

451. From the verb-stem the present stem is formed in several ways (cp. 418, 1). Verbs are classified according to the method of forming the present stem from the verb-stem.

I. PRESENT SYSTEM

(PRESENT AND IMPERFECT ACTIVE AND MIDDLE (PASSIVE))

452. The present stem is sometimes identical with the verbstem, but generally the verb-stem is modified to form the present stem. Since there are five different ways of forming the present stem, there are five regular classes of verbs. A sixth (mixed) class consists of verbs whose complete inflection involves two or more essentially different verb-stems.

FIRST OR SIMPLE CLASS

- 453. Presents of the First Class are formed from the verbstem with or without the thematic vowel.
- **454.** A. Presents with the Thematic Vowel (ω-verbs). The present stem is made by adding the thematic vowel -%- to the verb-stem; as the primitives (333) $\lambda \hat{v} \cdot \omega$, $\pi a \hat{v} \cdot \omega$, $\mu \hat{\epsilon} v \cdot \omega$, $\pi \epsilon i \theta \cdot \omega$, $\phi \epsilon \hat{v} \gamma \cdot \omega$, and the denominatives $\tau \bar{\iota} \mu \hat{a} \cdot \omega$, $\phi \iota \lambda \hat{\epsilon} \cdot \omega$, $\beta a \sigma \iota \lambda \hat{\epsilon} \hat{v} \cdot \omega$.
- **455.** Verb-stems having the weak grades a, ι , v, show the strong grades η , $\epsilon\iota$, ϵv in the present; as $\tau \dot{\eta} \kappa$ - ω ($\tau \check{\alpha} \kappa$ -) melt, $\lambda \epsilon \acute{\iota} \pi \omega$ ($\lambda \iota \pi$ -) leave, $\phi \epsilon \acute{\nu} \gamma \omega$ ($\phi \dot{\nu} \gamma$ -) flee.
- **456.** The strong grade ϵv before the thematic vowel becomes ϵ (17 b, 37) in θέω run, fut. θεύσομαι; νέω swim, aor. ἔνευσα; πλέω sail, aor. ἔπλευσα; πνέω breathe, aor. ἔπνευσα; βέω flow, fut. ῥεύσομαι; χέω pour (cp. κέχυκα, κέχυμαι, ἐχύθην, with the weak grade v; see 507 a).
- **457.** In the First Class are placed for convenience those vowel verbs which added -ιο to the verb-stem (473). The verb-stem may end in α , ϵ , α (τ̄ιμα-ιω, φιλε-ιω, δηλο-ιω), in a vowel originally followed by α or α (τελεσ-ιω = τελέω finish, καρ-ιω = καίω burn), or in a long vowel (δρα-ιω = δράω do). Also are included denominatives from stems in α , α , α , α μηνι-ιω = μηνίω am wroth, φ̄ιτν-ιω = φ̄ιτνω beget, βασιλεν-ιω = βασιλεύ-ω am king.
- 458. B. Presents without the Thematic Vowel ($\mu\iota$ -verbs). The personal ending is added directly to the verb-stem. Here belong

a. Unreduplicated presents and deponents: εἰμί (ἐσ-) am, εἶμι (εἰ-, ἰ-) go, ἡμαι (ἡσ-) sit, ἡμί say (ἡ said, β sing.), κεῖμαι (κει-) lie, φημί (φη-, φα-) say, χρή it is necessary (but cp. 386); and poet. ἄημι (ἀη-) blow. Deponents: δύνα-μαι am able, ἐπί-στα-μαι understand, κρέμα-μαι hang (intrans.), ὄνο-μαι insult, 2 aor. ἐπριά-μην bought.

b. Reduplicated presents: δίδωμι (δω-, δο-) give, \tilde{t} ημι ($\dot{\eta}$ -, $\dot{\epsilon}$ -) send, \tilde{t} στημι (στη-, στα-) set, κίχρημι (χρη-, χρα-) lend, \tilde{o} νίνημι (\tilde{o} νη-, \tilde{o} να-) benefit, πίμπλημι (πλη-, πλα-) fill, πίμπρημι (πρη-, πρα-) burn, τίθημι (θ η-, θ ε-) place.

- N.— Verbs in $-\mu$ that reduplicate in the present, reduplicate with ι . See 360, 410. π (- μ - π λ η μ and π (- μ - π ρ η μ may lose the inserted nasal in compounds of $\dot{\epsilon}\nu$, but only when $\dot{\epsilon}\nu$ takes the form $\dot{\epsilon}\mu$ -; as $\dot{\epsilon}\mu\pi$ (π λ η μ ι , but $\dot{\epsilon}\nu$ ϵ - π ($\mu\pi$ λ α α α ν . In $\dot{\delta}$ - ν (- ν)- η - μ the reduplication takes place after a vowel.
- 459. Verbs of the root class (360) show in the stem vowel a variation between strong and weak grades in the present and imperfect indicative active. The singular has the strong grade, the dual and plural have the weak grade. The opt. act. and most mid. forms have the weak grade.
- a. η strong (= original and Doric ā), α weak: φημί φαμέν, ἔφην ἔφαμεν;
 ιστημι ἴσταμεν, ἴστην ἴσταμεν; δάμνημι δάμναμεν.
- b. η strong, ε weak : τίθημι τίθεμεν, ἐτίθην ἐτίθεμεν; ξημι ξεμεν.
- c. w strong, o weak: δίδωμι δίδομεν.
- d. ει strong, ι weak (cp. λείπω ἔλιπον): εἶμι shall go, ἵμεν. The grades ει, οι, ι
 appear in εἰδῶ, subjunctive of οἶδα, know, pl. ἴσμεν for ἴδμεν (390).

All other μ -verbs belong to the Fourth Class (474).

SECOND OR TAU CLASS (VERBS IN $-\pi\tau\omega$)

460. The present stem of a verb of the Tau Class is formed by adding $-\tau$ %- to the verb-stem, which ends in π , β , or ϕ . The verb-stem is found in the second agrist (if there is one) or in a word from the same root.

κόπτω cut, verb-stem κοπ- in 2 aor. pass. $\hat{\epsilon}$ -κόπ-ην. β λάπτω injure, " " β λαβ- " " " $\hat{\epsilon}$ - β λάβ-ην. καλύπτω cover, " " καλυβ- in καλύβ-η hut. $\hat{\rho}$ ίπτω throw, " " $\hat{\rho}$ ῑφ-, $\hat{\rho}$ ιφ- " 2 aor. pass. $\hat{\epsilon}$ - ρ ρίφ-ην.

THIRD OR IOTA CLASS

461. The present stem of a verb of the Iota Class is formed by adding -i%- to the verb-stem and making the necessary euphonic changes (95–101).

I. PRESENTS IN -ζω

- **462.** Verb-stems in δ unite with $\underline{\iota}$ to form presents in -ζω (101); as $\phi \rho \dot{\alpha} \zeta \omega$ tell $(\phi \rho a \delta \cdot \underline{\iota} \omega)$, $\dot{\epsilon} \lambda \pi \dot{\iota} \zeta \omega$ hope $(\dot{\epsilon} \lambda \pi \iota \delta \cdot)$, κομίζω carry (κομιδ-ή a carrying), καθέζομαι seat myself (έδ-ος seat).
- **463.** Some verbs in $-\zeta \omega$ are derived from stems in γ preceded by a vowel; as $\dot{a}\rho\pi\dot{a}\zeta\omega$ seize for $\dot{a}\rho\pi a\gamma i\omega$ (cp. $\dot{a}\rho\pi a\gamma \dot{\eta}$ seizure), κράζω ery out (2 aor. ἔκραγον). See 101.
- a. νίζω wash makes its tenses other than the present from the verb-stem νίβ- (fut. νίψω, cp. Hom. νίπτομαι). From ρϵγμω, ϵργμω come ρϵζω (poetic) and ϵρδω (Ionic and poetic). See 101.
- **464.** A few verbs with stems in $\gamma\gamma$ lose one γ and have presents in $-\zeta\omega$; as κλάζω scream (κλαγγ-ή), fut. κλάγξω; σαλπίζω sound the trumpet, aor. ἐσάλπιγξα.
- 465. Most verbs in $-\zeta\omega$ are not formed from stems in δ or γ , but are due to analogy. See 468, 614. 6.
- a. $\sigma_{\psi}\zeta_{\omega}$ save (for σ_{ω} - $\iota\zeta_{\omega}$) forms its tenses partly from the verb-stem σ_{ω} -, partly from the verb-stem σ_{ω} -. See List of Verbs.
 - II. PRESENTS IN -77 ω (IONIC AND LATER ATTIC - $\sigma\sigma\omega$, 64 b)
- 466. Stems ending in κ or χ unite with ι to form presents in -ττω (-σσω); as φυλάττω guard from φυλακ-ιω (φυλακ-ή guard (97)); κηρύττω proclaim from κηρῦκ-ιω (κῆρυξ, κήρῦκ-os herald); ταράττω disturb from ταραχ-ιω (ταραχ-ή confusion).
- a. In several verbs γ seems to unite with ι to form presents in -ττω (-σσω). Thus ἀλλάττω change and πλήττω strike (with the 2 aorists pass. ἤλλάγ-ην, ἐπλήγ-ην), πράττω do (2 perf. πέπρ \bar{a} γα), τάττω arrange (τ \bar{a} γ- \acute{o} s commander).
- **467.** Some presents in $-\tau\tau\omega$ $(-\sigma\sigma\omega)$ are formed from stems in τ or θ by imitation of those from stems in κ or χ ; as poet. ἐρέσσω row (ἐρέτ-ης rower), aor. ἤρεσα; poet. κορύσσω arm (κόρυς, κόρυ θ -ος helmet).
- 468. As $\gamma + \iota$ and $\delta + \iota$ unite to form ζ (101), none of the verbs in $-\tau\tau\omega$ can be derived from $-\gamma\iota\omega$ or $-\delta\iota\omega$. Since the future and a orist of verbs in $-\zeta\omega$

⁴⁶⁸ D. Homer has many cases of this confusion; as π ολεμίζω (π ολεμίδ-), fut. π ολεμίζω. In Doric the ξ forms from -ζω verbs are especially common.

with stems in γ or δ might often seem to be derived from stems in κ , χ , or τ , θ , uncertainty arose as to these tenses: thus futures like $\sigma \phi \dot{\alpha} \dot{\xi} \omega$ ($\sigma \phi \alpha \gamma - \sigma \omega$) from Epic $\sigma \phi \dot{\alpha} \dot{\zeta} \omega$ slay ($\sigma \phi \alpha \gamma - \iota \omega$) were confused in formation with $\phi v \lambda \dot{\alpha} \dot{\xi} \omega$ ($\phi v \lambda \alpha \kappa - \sigma \omega$), and a present $\sigma \phi \dot{\alpha} \tau \tau \omega$ was constructed, like $\phi v \lambda \dot{\alpha} \tau \tau \omega$. Similarly, $\dot{\alpha} \rho \pi \dot{\alpha} \dot{\zeta} \omega$ ($\dot{\alpha} \rho \pi \alpha \gamma$ -) has, in Attic, fut. $\dot{\alpha} \rho \pi \dot{\alpha} \sigma \omega$ $\dot{\alpha} \rho \pi \dot{\alpha} \sigma \omega \omega$ (Epic $\dot{\alpha} \rho \pi \dot{\alpha} \dot{\xi} \omega$) by imitation of verbs like $\phi \rho \dot{\alpha} \dot{\zeta} \omega$ ($\phi \rho \alpha \delta$ -) $\phi \rho \dot{\alpha} \sigma \omega$.

III. LIQUID AND NASAL STEMS

- **469.** (I) Presents in $-\lambda\lambda\omega$ are formed from verb-stems in λ , to which ι is assimilated (95); as $\dot{a}\gamma\gamma\dot{\epsilon}\lambda\lambda\omega$ announce $(\dot{a}\gamma\gamma\dot{\epsilon}\lambda\dot{-}\iota\omega)$.
- 470. (II) Presents in $-\alpha\iota\nu\omega$ and $-\alpha\iota\rho\omega$ are formed from verbstems in $-\alpha\nu$ and $-\alpha\rho$, the ι being thrown back to unite with the vowel of the verb-stem (96); as $\phi\alpha\iota\nu\omega$ show $(\phi\alpha\nu\iota\omega)$, $\chi\alpha\iota\rho\omega$ rejoice $(\chi\alpha\rho\iota\omega)$.
- a. The ending $-a\iota\nu\omega$ has been attached by analogy in many verbs; as $\theta\epsilon\rho\mu\alpha\iota\nu\omega$ make hot $(\theta\epsilon\rho\mu\dot{o}-\varsigma)$.
- 471. (III) Presents in $-\epsilon\iota\nu\omega$, $-\epsilon\iota\rho\omega$, $-\bar{\iota}\nu\omega$, $-\bar{\iota}\rho\omega$, $-\bar{\iota}\nu\omega$, and $-\bar{\nu}\rho\omega$ are formed from stems in $\epsilon\nu$, $\epsilon\rho$, $\check{\iota}\nu$, $\check{\iota}\rho$, $\check{\upsilon}\nu$, $\check{\upsilon}\rho$ with -%- added. Here ι disappears and the vowel preceding ν or ρ is lengthened by compensation (ϵ to $\epsilon\iota$; ι to $\bar{\iota}$; ν to $\bar{\upsilon}$). See 32 a, 96. Thus $\tau\epsilon\iota\nu\omega$ stretch ($\tau\epsilon\nu$ - $\iota\omega$), $\phi\theta\epsilon\iota\rho\omega$ destroy ($\phi\theta\epsilon\rho$ -), $\kappa\rho\iota\nu\omega$ judge ($\kappa\rho\iota\nu$ -), $o\iota\kappa\tau\iota\rho\omega$ pity ($o\iota\kappa\tau\iota\rho$ -), generally written $o\iota\kappa\tau\epsilon\iota\rho\omega$, $\dot{a}\mu\dot{\nu}\nu\omega$ ward off ($\dot{a}\mu\nu\nu$ -), $\mu a\rho\tau\dot{\nu}\rho\rho\mu a\iota$ call to witness ($\mu a\rho\tau\nu\rho$ -).
- a. \mathring{o} φείλω (\mathring{o} φελ-) owe, an obliged is formed like τείνω to distinguish it from \mathring{o} φέλλω (\mathring{o} φελ-) increase, formed regularly. Hom. has usually Aeolic \mathring{o} φέλλω in the sense of \mathring{o} φείλω. \mathring{o} είρω \mathring{f} αy (\mathring{o} ερ- $\mathring{\iota}$ ω) is parallel to \mathring{o} ερ-ω (454).
- 472. Two verbs with verb-stems in -av have presents in -aιω from -aι_Fω from -a_F-ιω (33): καίω burn (καν-, κα_F-), fut. καν-σω; and κλαίω weep (κλαν-, κλα_F-), fut. κλαν-σομαι. Attic prose often has κάω and κλάω. See 457.
- 473. The verbs of 457 which for convenience have been treated under the First Class, properly belong here, $\underline{\iota}$ (y) having been lost between vowels. So with stems in long vowels: $\delta\rho\hat{\omega}$ do from $\delta\rho\bar{a}$ - $\iota\omega$, $\zeta\hat{\omega}$ live from $\zeta\eta$ - $\iota\omega$ (cp. $\zeta\hat{\eta}\theta\iota$), $\chi\rho\hat{\omega}$ give oracles from $\chi\rho\eta$ - $\iota\omega$ (2 pers. $\chi\rho\hat{\eta}s$, 346).

FOURTH OR NU CLASS

474. The present stem of a verb of the Nu Class is formed from the verb-stem by the addition of a suffix containing ν .

⁴⁷¹ D. Aeolic has -εννω, -ερρω, -ιννω, -ιρρω, -υννω, -υρρω (32 D. 3).

a. -v%- is added: δάκ-νω bite, τέμ-νω cut, π̄t-νω drink.

b. -aν%- is added: αἰσθ-άν-ομαι perceive, άμαρτ-άν-ω err, ἀπεχθ-άν-ομαι be hateful to.

c. $-a\nu\%$ - is added and a sympathetic nasal (μ with a labial, ν with a dental, γ -nasal with a palatal) inserted in the verb-stem if its last syllable is short: $\lambda a - \mu - \beta - \acute{a}\nu - \omega$ take ($\lambda a\beta$ -), $\lambda a - \nu - \theta - \acute{a}\nu - \omega$ escape notice ($\lambda a\theta$ -), $\tau \nu - \gamma - \chi - \acute{a}\nu - \omega$ happen ($\tau \nu \chi$ -). So $\acute{a}\nu\delta\acute{a}\nu\omega$ please ($\acute{a}\delta$ -), $\theta \iota \gamma \gamma \acute{a}\nu\omega$ touch ($\theta \iota \gamma$ -), $\lambda a \gamma \chi \acute{a}\nu\omega$ obtain by lot ($\lambda a \chi$ -), $\mu a \nu \theta \acute{a}\nu\omega$ learn ($\mu a \theta$ -), $\pi \nu \nu \theta \acute{a}\nu\omega$ inquire ($\pi \nu \theta$ -).

d. -νε%- is added: $i\kappa$ -νέ-ο-μαι come (cp. $t\kappa\omega$), $d\mu\pi$ -ισχ-νέ-ο-μαι have on,

δπ-ισχ-νέ-ο-μαι promise (cp. "ι-σχ-ω take, hold).

e. -υν%- is added: ἐλαύνω drive for ἐλα-νυ-ω.

f. -νν- (-ν \bar{v} -), after a vowel -ννν- (-νν \bar{v} -), is added: δείκ-ν \bar{v} - μ show (δείκ-), ζεύγ-ν \bar{v} - μ yoke (ζευγ-), δλλ \bar{v} μ destroy (for δλ-ν \bar{v} μ , 80); κερά-νν \bar{v} - μ mix (κερα-), σκεδά-νν \bar{v} - μ scatter (σκεδα-).

N. 1. — The forms in -ννυμι spread from verbs like εννυμι clothe, σβέννυμι

extinguish, derived from έσ-νυμι, σβεσ-νυμι.

N. 2. — Some verbs in -νω are formed from -ν_Γ%- for -ν_ν%-; as Hom. τίνω, φθάνω, ἰκάνω from τι-ν_Γ-ω, etc. (32 D. 1). Attic τίνω, etc. dropped the $_{\it F}$.

g. -νη-, -να- are added: (poetic) δάμ-νη-μι I conquer, δάμ-να-μεν we con-

quer (δαμ-), σκίδ-νη-μι (rare in prose) for σκεδάννυμι scatter.

In two further divisions there is a transition to the Iota Class. See 470.

h. -ιν%- for -ν-ι%- is added: βαίνω go (βα-ν-ιω), κερδαίνω gain (κερδα-ν-ιω), τετραίνω bore (τετρα-ν-ιω). For the added ν, cp. δάκ-ν-ω (474 a).

i. -αιν%- for -αν-ι/- is added: ὀσφραίνομαι smell (ὀσφραν-ιομαι).

FIFTH CLASS (VERBS IN -σκω)

- 475. The present stem of a verb of the Fifth Class is formed by adding the suffix $-\sigma\kappa\%$ to the verb-stem if it ends in a vowel; $-\iota\sigma\kappa\%$ if it ends in a consonant. Thus $\mathring{a}\rho\acute{e}$ - $\sigma\kappa\omega$ please, \acute{e} νρ $\acute{l}\sigma\kappa\omega$ find.
- a. This class is sometimes called *inceptive* (or *inchoative*) because some of the verbs belonging to it have the sense of *beginning* or *becoming* (Lat.-sco); as γηράσκω grow old. But very few verbs have this meaning.

b. In θνήσκω die, μιμνήσκω remind, -ισκω was added to verb-stems ending

in a vowel. θνήσκω, μιμνήσκω are the older forms.

c. The verb-stem is often reduplicated in the present (410); as γι-γνώσκω know, βι-βρώ-σκω ent, δι-δρά-σκω run away. Poetic ἀρ-αρ-ίσκω fit has the form of Attic reduplication. μίσγω may stand for μι-(μ)σγω.

d. A stop consonant is dropped before -σκω (84); as δι-δά(κ)-σκω teach

(cp. $\delta\iota$ - $\delta\alpha\kappa$ - τ 'os). π 'a $\sigma\chi\omega$ suffer is for $\pi\alpha(\theta)$ - $\sigma\kappa\omega$ (109).

⁴⁷⁵ c. D. Hom. has έτσκω liken for $f \in f(\kappa)$ -σκω, also τσκω from $f(\kappa)$ -σκω, $\tau \iota \tau b(\kappa)$ -σκομαι prepare, $\delta \epsilon \cdot \delta i(\kappa)$ -σκομαι welcome.

SIXTH OR MIXED CLASS

476. This class consists of verbs containing, in one or more tense-stems, a verb-stem (or verb-stems) essentially different from the verb-stem of the present, as Eng. am, was, be. For the full list of forms see the List of Verbs.

1. αίρεω (αίρε-, έλ-) take, αίρησω, ηρηκα, etc., 2 aor. είλον.

είδον (ξειδ-, ξοιδ-, ξιδ-) saw, vidi, 2 aor. (with no pres. act.); 2 perf. olda know (387). Middle είδομαι (poetic). είδον is used as 2 aor. of δράω (see below).

εἶπον (εἰπ-, ἐρ-, ῥε-) spoke, 2 aor. (no pres.); fut. (ἐρέω) ἐρῶ, perf. εἴ-ρη-κα, εἴρημαι, aor. pass. ἐρρήθην. The stem ἐρ- is for ϝερ-, seen in Lat. ver-bum. (Cp. 447.) ῥε- is for ϝρε, hence εἴρημαι for ϝε-ρρη-μαι.

4. ἔρχομαι (ἐρχ-, ἐλευθ-, ἐλυθ-, ἐλυθ-) go. Fut. ἐλεύσομαι (usually poet.), 2 perf. ἐλήλυθα, 2 aor. ἢλθον. The Attic fut. is εἰμι shall go (370). The imperf. and the moods of the present other than the indic. use the forms of εἶμι.

5. ἐσθίω (ἐσθ-, ἐδ-, φαγ-) eat, fut. ἔδομαι (513), perf. ἐδήδοκα, -εδήδεσμαι, ήδέσθην, 2 aor. ἔφαγον.

6. όράω (όρα-, όπ-, ςιδ-) see, fut. ὄψομαι, perf. έώρᾶκα οτ έόρᾶκα, perf. mid. έώρᾶμαι οτ ὧμμαι (ἀπ-μαι), ὥφθην. See εἶδον, above.

7. πάσχω (πενθ-, πονθ-, παθ-) suffer, fut. πείσομαι for πενθ-σομαι (85), 2 perf. πέπονθα, 2 aor. ἔπαθον. (See 475 d.)

 πένω (πι-, πο-) drink, i.e. πί-ν-ω (474 a), fut. πίομαι (513), perf. πέπωκα, 2 aor. ἔπιον, imv. πίθι (428. 1, 524 b).

9. τρέχω (τρεχ- for θρεχ- (108 g), δραμ-, δραμε-) run, fut. δραμούμαι, perf. δεδράμηκα, 2 aor. έδραμον.

 φέρω (φέρ-, οἰ-, ἐνεκ-, by reduplication and syncope ἐν-ενεκ and ἐνεγκ-) bear; fut. οἴσω, aor. ἤνεγκα, perf. ἐν-ήνοχ-α (409, 437), ἐν-ήνεγ-μαι, aor. pass. ἦνέχθην.

ωνέομαι (ωνέ-, πρια-) buy, fut. ωνήσομαι, perf. ἐώνημαι, aor. pass. ἐωνήθην.
 For ἐωνησάμην the form ἐπριάμην is used.

477. Apart from the irregularities of Class VI, some verbs may, by the formation of the present stem from the verb-stem, belong to more than one class, as βαίνω (III, IV), ὀσφραίνομαι (III, IV), ὀσφλαίσκάνω (IV, V).

478. Many verbs have alternative forms, often of different classes, as κῦδάνω κῦδαίνω honor (IV). ἔκω ἰκάνω come (I, IV), κλάζω (κλαγγ-) κλαγγ-άν-ω scream (III, IV), σφάζω σφάττω slay (468), ἀνύω ἀνύτω accomplish (I).

INFLECTION OF PRESENT AND IMPERFECT OF Q-VERBS

479. For the paradigms, see 342, 344; for the explanation of the forms, see 418–423, 424–428, 452–478.

a. A few ω -verbs show forms from the athematic conjugation. These are usually Epic; as $\delta \delta \omega$ eat in inf. $\delta \delta \mu \epsilon \nu a\iota$, $\phi \epsilon \rho \omega$ bear in imv. $\phi \epsilon \rho \tau \epsilon$, $\delta \epsilon \chi \omega \mu a\iota$ await in 3 pl. $\delta \epsilon \chi \alpha \tau a\iota$ for $\delta \epsilon \chi \nu \tau a\iota$, part. $\delta \epsilon \gamma \mu \epsilon \nu os$, imperf. $\delta \delta \epsilon \gamma \mu \eta \nu$ (but these are often regarded as perf. and plupf. without reduplication; $\delta \delta \epsilon \gamma \mu \eta \nu$ is sometimes 2 aor.). $\delta \iota \mu a\iota$ think is probably a perf. to $\delta \iota \omega \mu a\iota$ (ol-o-).

CONTRACTED VERBS

- **480.** Verbs in $-\alpha\omega$, $-\epsilon\omega$, $-\omega$ contract the final α , ϵ , o of the verb-stem with the thematic vowel -% ($-^\omega/_\eta$). For the rules of contraction, see 42 ff.; for the paradigms, 344–349.
- **481.** Several contracted verbs have stems in $-\bar{a}$, as $\delta\rho\hat{\omega}$ do from $\delta\rho\bar{a}$ - $\iota\omega$ (457). For stems in η see 346.

CONTRACTED VERBS IN THE DIALECTS

- **482.** $-a\omega$ Verbs in Homer. Hom. sometimes leaves $-a\omega$ verbs open When contracted, $-a\omega$ verbs have the Attic forms.
- 483. When uncontracted, verbs in $-a\omega$ often show in the Mss. of Hom. not the original open forms, but forms in which the concurrent vowels, or vowel and diphthong, are "assimilated," $a\epsilon$, $a\epsilon$, $a\eta$, $a\eta$ giving a double a sound by a prevailing over the e sound; ao, $a\omega$, $ao\iota$, $ao\upsilon$ giving a double o sound by the o sound prevailing over the a. One of the vowels is commonly lengthened, rarely both.
- αε = (1) αα: δράεσθαι = δράασθαι,= $(2) \omega \omega$: $\mu \epsilon \nu o \iota \nu \dot{\alpha} \omega = \mu \epsilon \nu o \iota \nu \dot{\omega} \omega$. ἀγάεσθε = ἀγάασθε. αοι = (1) οφ: ὁράοιτε = ὁρόωτε. = (2) $\bar{\mathbf{a}}\mathbf{a}$: $\mu\nu\dot{\mathbf{a}}\epsilon\sigma\theta\mathbf{a}\iota=\mu\nu\dot{\mathbf{a}}\mathbf{a}\sigma\theta\mathbf{a}\iota$, = (2) woi: $\dot{\eta}\beta\dot{\alpha}$ οιμι = $\dot{\eta}\beta\dot{\omega}$ οιμι. ηγάεσθε = ηγάασθε. αου = (1) οω: ὁράουσα = ὁρόωσα, ὁράδράεις = δράας, εάει ουσι = ὁρόωσι, aei = (1) aa:(from ἀλάεο imv. of $= \dot{\epsilon} \dot{\alpha} a$. = (2) $\bar{\mathbf{a}}_{\mathbf{q}}$: $\mu \epsilon \nu o i \nu \acute{\mathbf{a}} \epsilon i = \mu \epsilon \nu o i \nu \acute{\mathbf{a}}_{\mathbf{q}}$. ἀλάομαι) = ἀλόω. $a\eta = (1) aq$: $\dot{\epsilon} \dot{a} \eta s = \dot{\epsilon} \dot{a} \dot{a} s$. = (2) ωω: ἡβάουσα = ἡβώωσα, = (2) āa: μνάη 2 sing. mid. = δράουσι = δρώωσι. ov here is a spurious diphμνάα. $\mathbf{ao} = (1) \mathbf{o} \mathbf{\omega}$: $\delta \rho \acute{a} o \nu \tau \epsilon \mathbf{s} = \delta \rho \acute{o} \omega \nu \tau \epsilon \mathbf{s}$. thong (6) either derived = (2) ωo : $\dot{\eta} \beta \acute{a} o \nu \tau \epsilon \varsigma = \dot{\eta} \beta \acute{\omega} o \nu \tau \epsilon \varsigma$, from -οντ-: ὁρα-οντ-ια, ήβαοντ-ια, δραοντι; or μνάοντο = μνώοντο. $\mathbf{a}\mathbf{\omega} = (1)$ $\mathbf{o}\mathbf{\omega}$: δρά $\mathbf{\omega} =$ δρό $\mathbf{\omega}$, βοά $\mathbf{\omega}\mathbf{v} =$ due to contraction, as in
- **484.** Assimilated forms appear in the ("Attic") future in $-a\omega$ from $-a\sigma\omega$ (511 b, c, d); as Hom. ἐλόωσι (= ἐλάουσι), κρεμόω, δαμάρ, δαμόωσι. In the imperfect contraction is common, assimilation rare.

άλάου from άλάεο.

βοόων.

- 486. The assimilated forms are found only in the artificial language of Homer, Hesiod, and their imitators, and nowhere in the living speech. They are commonly explained as derived from the contracted forms by a process of 'distraction,' and as inserted in the text for the sake of the metre. Thus $\delta\rho\hat{q}s$, $\betao\hat{\omega}\nu\tau\epsilon s$, the spoken forms which had taken the place of original $\delta\rho\hat{a}\epsilon\iota s$, $\betao\hat{a}o\nu\tau\epsilon s$, in the text, were expanded into $\delta\rho\hat{a}qs$, $\betao\hat{\omega}\nu\tau\epsilon s$, by doubling the a and o sounds. While the restoration of the original uncontracted forms is generally possible, and is adopted in several modern editions, a phonetic origin of many of the forms in question is still sought by scholars who regard $\delta\rho\hat{\omega}\omega$ as intermediate between $\delta\rho\hat{\omega}\omega$ and $\delta\rho\hat{\omega}$.
- **487.** Some verbs show εo for ao in Hom., as ἤντεον, τρόπεον, μενοίνεον, ποτέονται. Cp. 488, 493 a. These can come only from the unassimilated forms.
- **488.** -αω verbs in Herodotus. Hdt. contracts -αω verbs as they are contracted in Attic. In many cases before an o sound the Mss. substitute ϵ for α ($\tau o \lambda \mu \epsilon \omega$, $\delta \rho \epsilon \omega \nu$, $\epsilon \phi o \epsilon \tau \epsilon \omega$). This ϵ is never found in all the forms of the same verb, and the Mss. generally disagree on each occurrence of any form. Hdt. always has $\psi \eta \nu$, $\psi \mu \eta \nu$, in the optative.
- 489. $-\epsilon \omega$ verbs in Homer. a. Hom. rarely contracts $\epsilon \omega$ and $\epsilon \omega$ (except in the participle). In a few cases $\epsilon \omega$ appears for $\epsilon \omega$, as $\pi \omega = \omega = \omega$, rarely for $\epsilon \omega$, as $\pi \epsilon \omega = \omega = \omega$. When the metre allows either $-\epsilon \epsilon = \omega = -\epsilon \omega$ or $-\epsilon \omega$, the open forms are slightly more common. $\epsilon \omega$ is often necessary to admit a word into the verse (as $\dot{\eta} \gamma \epsilon \hat{\omega} = \omega = \omega = \omega = \omega$), and is often found at the verse-end. $-\dot{\epsilon} \epsilon \omega$, in the 2 sing. mid. may become $-\dot{\epsilon} \hat{\omega} = \omega = \omega = \omega = \omega$.
- b. νεικείω, τελείω, etc., from -εσ-ιω (νεικεσ-, τελεσ-) are older than νεικέω, τελέω, etc. See 443 d. θείω, πλείω, πνείω show metrical lengthening (24 D.).
- **490.** -εω verbs in Herodotus. Hdt. generally leaves εο, εω, εου, ορεη, except when a vowel precedes the ε, in which case we find ευ for εο (ἀγνοεῦν-τες). In the 3 pl. -έουσι is kept except in π οιεῦσι. For -έεο in the 2 sing. mid. we find έ-ο, as in αἶτέο. εε, εει in stems of more than one syllable should

appear contracted. In the optative Hdt. has -έοι after a consonant, as καλέοι, but -οι after a vowel, as ποιοῖμι, ποιοῖ.

- **491.** Verbs in $-\omega$ in Hom. always show the contracted forms except in the case of such as resemble the assimilated forms of $-\omega$ verbs.
 - $\mathbf{oo} = (1)$ \mathbf{ow} : δηϊόοντο = δηϊόωντο. | $\mathbf{ool} = \mathbf{ow}$: δηιόοι $\mathbf{ev} =$ δηιόω \mathbf{ev} .
 - (2) ωο: ὑπνόοντας = ὑπνώοντας. οου = οω: ἀρόουσι = ἀρόωσι.
- 492. Hdt. contracts $-\omega$ verbs like Attic. εv for ω , as in $\delta i \kappa a i \varepsilon \hat{\omega} \sigma i$ for $-\hat{\omega} \sigma i$, is incorrect.
- **493.** Doric. a. In $-a\omega$ verbs Doric (49 D.) contracts $a\epsilon$ and $a\eta$ to η ; $a\epsilon\iota$ and $a\eta$ to η ; ao, $a\omega$, to \bar{a} except in final syllables: $\tau\bar{\iota}\mu\hat{\omega}$, $\tau\bar{\iota}\mu\hat{\eta}s$, $\tau\bar{\iota}\mu\hat{\eta}$, $\tau\bar{\iota}\mu\hat{a}$. $\mu\epsilon s$, $\tau\bar{\iota}\mu\hat{\eta}\tau\epsilon$, $\tau\bar{\iota}\mu\hat{\alpha}\nu\tau\iota$, $\tau\bar{\iota}\mu\eta$, $\tau\bar{\iota}\mu\hat{\eta}\nu$. Monosyllabic stems have ω from a+o or $a+\omega$. Some verbs in $-a\omega$ have alternative forms in $-\epsilon\omega$, as $\delta\rho\epsilon\omega$, $\tau\bar{\iota}\mu\epsilon\omega$.
- b. -εω verbs show various forms: φιλέω, φιλώ, φιλίω; φιλέις, φιλές (?); φιλεί; φιλέομες, φιλίομες, φιλίωμες, φιλώμες, φιλοῦμες, φιλοῦμες; φιλεῦτε, φιλήτε; φιλέοντι, φιλίοντι, φιλόντι, φιλοῦντι, φιλέοντι.
 - c. -ow verbs contract oo and oe to ω (and ov).
- **494.** Aeolic. In Aeolic contracted verbs commonly pass into the athematic conjugation: τ ίμαιμι, $-\alpha$ ις, $-\alpha$ ι, τ ίμαιμεν, τ ίματε, τ ίματε, imperf. ϵ τίμαν, ϵ τίμας, ϵ τίμας, ϵ τίμας, etc., inf. τ ίμαν, part. τ ίμαις, $-\alpha$ ντος, mid. τ ίμαμαι, inf. τ ίμαιεναι. So φίλημι, φίλημεν, φίλητε, φίλεισι, ϵ φίλην, inf. φίλην, part. φίλεις, $-\epsilon$ ντος. Thus ὅρημι (from ὀρέω = Att. ὁράω), κάλημι, αἴνημι. So also δήλωμι, 3 pl. δήλοισι, inf. δήλων. Besides these forms we find a few examples of the earlier inflection in $-\alpha$ ω, $-\epsilon$ ω, $-\omega$ ω, but these forms usually contract except in a few cases where ϵ is followed by an ϵ sound (τ οτέονται). From other tenses, ϵ . ϵ . the fut. in $-\eta$ σω, η has been transferred to the present in ἀδικήω, τ οθήω, etc.
- **495.** Hom. has several cases of contracted verbs inflected without any thematic vowel in the 3 dual: $\sigma \bar{v}\lambda \dot{\eta}$ - $\tau \eta v$ ($\sigma \bar{v}\lambda \dot{a}\omega$ spoil), $\pi \rho \sigma \sigma \omega \delta \dot{\eta}$ - $\tau \eta v$ ($\pi \rho \sigma \sigma \omega \delta \dot{\omega}$ speak to), $\dot{a}\pi \epsilon \iota \lambda \dot{\eta}$ - $\tau \eta v$ ($\dot{a}\pi \epsilon \iota \lambda \dot{\epsilon}\omega$ threaten), $\dot{b}\mu a \rho \tau \dot{\eta}$ - $\tau \eta v$ ($\dot{b}\mu a \rho \tau \dot{\epsilon}\omega$ meet); also $\sigma \dot{a}\omega$ 3 sing. imperf. ($\sigma a \dot{\omega}\omega$ keep safe). In the inf. - $\eta \mu \epsilon v a \iota$, as $\gamma \sigma \dot{\eta} \mu \epsilon v a \iota$ ($\gamma \sigma \dot{\omega}\omega$ wail), $\pi \epsilon \iota v \dot{\eta} \mu \epsilon v a \iota$ be hungry ($\pi \epsilon \iota v \dot{\alpha}\omega$, 481), $\phi o \rho \dot{\eta} \mu \epsilon v a \iota$ and $\phi o \rho \dot{\eta} v a \iota$ ($\phi o \rho \dot{\epsilon}\omega$ wear). But $\dot{a}\gamma \bar{\iota}v \dot{\epsilon}\omega$ lead has $\dot{a}\gamma \bar{\iota}v \dot{\epsilon}\omega$ eval.

INFLECTION OF THE PRESENT AND IMPERFECT OF MI-VERBS

- **496.** For the paradigms, see 362 ff.; for the explanation of the forms, see 418–423, 424–428, 458–459.
- **497.** $M\iota$ -verbs show certain forms of the thematic inflection (498–505).

- 498. Verbs in -νῦμι frequently show forms of the present and imperfect active from a present in -νύω; as δείκνῦμι (less often δεικνύω), δεικνύεις, -ύουσι, δείκνυε, δεικνύειν, δεικνύων, ἐδείκνυον. In the present subjunctive and optative the thematic inflection is regular.
- **499.** In the present subjunctive $\mu\iota$ -verbs pass into the thematic inflection, the thematic vowel being contracted with the final vowel of the stem: $\tau\iota\theta\hat{\omega}$ from $\tau\iota\theta\acute{\epsilon}\omega$, $\tau\iota\theta\hat{\omega}\mu$ aι from $\tau\iota\theta\acute{\epsilon}\omega\mu$ aι.
- a. ἱστῶμαι (στα-) may be contracted from ἱστέωμαι (cp. Hom. στέωμεν formed from στήσμεν by 29).
- **500.** The deponents δύναμαι can, ἐπίσταμαι understand, κρέμαμαι hang, ἄγαμαι admire, put $^{\omega}/\eta$ in place of the final vowel of the stem so that there is no contraction: δύνωμαι, δύνη, δύνηται, δυνώμεθα, are formed and accented like λύωμαι, etc. (392 N. 2). The above-named rerbs keep, however, in the optative, the final vowel of the stem, as δύναιο, δύναιτο. Cp. 528, 529.
- **501.** $\tau i\theta \eta \mu$, $\delta i\delta \omega \mu$, $\tilde{t} \eta \mu$, etc., show some thematic forms in the indicative; as pres. $i\epsilon \tilde{s}$, imv. $\tau i\theta \epsilon \iota$, $\delta i\delta o \iota$, $\tilde{t} \epsilon \iota$, imperf. $\epsilon \tau i\theta \epsilon \iota s$, $\epsilon \delta i\delta o \iota s$, $\tilde{t} \epsilon \iota s$. The forms $\tau \iota \theta \dot{\epsilon} \omega$, $\delta \iota \delta \dot{o} \omega$, $\tilde{t} \dot{\epsilon} \omega$ do not occur in the 1 sing. pres. indic. On the ending $-\tilde{a}\sigma \iota$ in the 3 pl. see 425 d.
- **502.** In the pres. and aor, opt. of $\tau i\theta \eta \mu$ and $t\eta \mu$ there is a transition to the thematic inflection, but not in the 1 and 2 sing. The accent is differ-

498 D. Old Comedy rarely, New Comedy often, has the thematic forms. Plato generally has -ννᾶσι 3 pl.; in the opt. he has πηγνῦτο.

Hom. has the athematic forms $\dot{\rho}\eta\gamma\nu\hat{\nu}\sigma\iota$ indic. 3 pl. for $\dot{\rho}\eta\gamma\nu\nu-\nu\tau\iota$, ζεύγνυσαν imperf., δαιν $\hat{\nu}\tau$ ο and δαιν $\hat{\nu}$ ατο opt., δμνυθι, δρνυθι imv.; but thematic forms in ζεύγνυον, ἄρνυον, ἄμνυε, ὀμνυέτω, etc.

Hdt. usually keeps the athematic inflection, but has some thematic forms in 2, 3 sing. and 3 pl. pres. indic., 1 sing. and 3 pl. imperf., and participle.

Doric generally has the thematic forms; Aeolic has $\xi\epsilon\dot{\nu}\gamma\nu\bar{\nu}$, and $\delta\mu\nu\bar{\nu}\nu$ infinitive. 499 D. Hdt. has $\dot{\epsilon}\nu\dot{\iota}\sigma\tau\eta\tau\alpha\iota$. Dor. $\tau\iota\theta\dot{\epsilon}\omega$, $\tau\iota\theta\dot{\epsilon}\omega\mu\epsilon\nu$, $\delta\iota\delta\dot{\omega}\nu\tau\iota$ and $\tau\iota\theta\eta\nu\tau\iota$, $\iota\sigma\tau\bar{\alpha}\tau\alpha\iota$.

500 D. Hom. has μάρνωμαι (cp. ἐμάρναο, 427 b. D). Hdt. has δυνέωνται, ἐπιστέωνται. Dor. has δύνᾶμαι. Cp. 501 D.

501 D. Indicative: Hom. has $\tau t\theta \eta \sigma \theta a$, $\tau t\theta \eta \sigma \iota$ and $\tau \iota \theta \epsilon i$, $\tau \iota \theta \epsilon i \sigma \iota$; διδοίς and διδοίσθα, δίδωσι (usually) and διδοί, διδούσι. Οn $t\sigma \tau a \sigma \kappa \epsilon$ see 450.

Pind. has $\tau\iota\theta\epsilon\hat{\imath}s$. Dor. has $\"{\imath}\sigma\tau\bar{a}\mu\iota$; 3 sing. $\tau\iota\theta\eta\tau\iota$; 3 pl. $\tau\iota\theta\epsilon\nu\tau\iota$, $\delta\iota\delta\sigma\nu\tau\iota$.

Aeolic has τ lθης, τ lθη, 3 pl. τ lθεισι; ζστᾶς, ζστᾶ; δίδως, δίδω; 2 sing. δάμνᾶς.

Imperfect: Hom. has $\dot{\epsilon}\tau i\theta \epsilon \iota$, $\dot{\epsilon}\delta i\delta ovs$, $\dot{\epsilon}\delta i\delta ov$. — Hdt. has $\dot{v}\pi\epsilon \rho\epsilon\tau i\theta\epsilon a$ 1 sing., $\dot{\epsilon}\delta i\delta ov\nu$, $\dot{\epsilon}\delta i\delta ov$, $\dot{v}\sigma\tau \bar{a}$ and $\dot{a}\nu i\sigma\tau \eta$ (both in Mss.). — In poetry - ν occurs for - $\sigma a\nu$ as $\tau i\theta \epsilon \nu$, $\ddot{v}\sigma\tau \ddot{a}\nu$, $\ddot{\epsilon}\delta i\delta o\nu$ (426 e. D.).

Imperative: Hom. has $i\sigma\tau\eta$ and $\kappa a\theta i\sigma\tau\bar{a}$, $\delta i\delta\omega\theta\iota$, $\epsilon\mu\pi i\pi\lambda\eta\theta\iota$. $i\sigma\tau a\sigma\sigma$ and $i\sigma\tau a\sigma$. Pind. has $\delta i\delta\sigma\iota$ (active).

ently reported: (1) as if the presents were $\tau\iota\theta\epsilon\omega$, $i\epsilon\omega$; (2) as if the presents were $\tau\iota\theta\omega$, $i\omega$. Thus active: $\dot{a}\phi\dot{t}o\iota\tau\epsilon$ for $\dot{a}\phi\bar{\iota}\epsilon\dot{\iota}\tau\epsilon$, $\dot{a}\phi\dot{t}o\iota\epsilon\nu$ for $\dot{a}\phi\bar{\iota}\epsilon\dot{\iota}\epsilon\nu$; middle: $\tau\iota\thetao\dot{\iota}\tau$ 0, $\dot{\epsilon}\pi\iota\thetao\dot{\iota}\mu\epsilon\theta\alpha$, $\sigma\upsilon\nu\thetao\dot{\iota}\tau$ 0, $\dot{\epsilon}\pi\iota\thetao\dot{\iota}\nu\tau$ 0 (also accented $\tau\dot{\iota}\thetao\iota\tau$ 0, $\dot{\epsilon}\pi\dot{\iota}\thetao\iota\nu\tau$ 0); $\tau\rhooo\dot{\iota}\tau$ 0, $\tau\rhooo\dot{\iota}\tau$ 0, $\tau\rhooo\dot{\iota}\tau$ 0. Hdt. has $-\theta\dot{\epsilon}o\iota\tau$ 0 and $-\theta\dot{\epsilon}\iota\tau$ 0.

- **503.** In the Mss. the accent varies in the pres. and 2 aor. subj. mid., as $\tau\iota\theta\hat{\omega}\mu\alpha\iota$ and $\tau\iota\theta\omega\mu\alpha\iota$ (like $\lambda\acute{\nu}\omega\mu\alpha\iota$), $\mathring{\alpha}\pi\circ\theta\hat{\omega}\mu\alpha\iota$ and $\mathring{\alpha}\pi\acute{\sigma}\theta\omega\mu\alpha\iota$ (394 f).
 - **504.** In the drama we find the imv. mid. $\tau i\theta ov$, $\iota \sigma \tau \omega$ for $\tau i\theta \epsilon \sigma o$, $\iota \sigma \tau a \sigma o$.
- **505.** Some other μ -verbs show alternative thematic forms, as $\pi \iota \mu \pi \lambda \acute{a} \omega$, - $\acute{e} \omega$ ($\pi \acute{\iota} \mu \pi \lambda \eta \mu$), $\pi \iota \pi \rho \acute{a} \omega$ ($\pi \acute{\iota} \mu \pi \rho \eta \mu$). So often with verbs in - $\nu \eta \mu$ (474 g), as δα $\mu \nu \mathring{q}$ and δά $\mu \nu \eta \sigma \iota$.

II. FUTURE SYSTEM

(FUTURE ACTIVE AND MIDDLE)

- **506.** The future stem is formed by adding the tense-suffix $-\sigma\%$ (- $\epsilon\sigma\%$ in liquid and nasal stems, 508) to the verb-stem: $\lambda\dot{v}$ - $\sigma\omega$ shall (or will) loose, $\lambda\dot{v}$ σομαι; $\theta\dot{\eta}$ - $\sigma\omega$ from $\tau\dot{\iota}$ - $\theta\eta$ - $\mu\iota$ place; δείξω from δείκ- $\nu\dot{v}$ - $\mu\iota$ show.
- a. In verbs showing strong and weak grades (435) the ending is added to the strong stem : $\lambda \epsilon i \pi \omega \lambda \epsilon i \psi \omega$, $\tau \dot{\eta} \kappa \omega \tau \dot{\eta} \dot{\xi} \omega$, $\delta i \delta \omega \mu \iota \delta \dot{\omega} \sigma \omega$.
- 507. Vowel Verbs. Verb-stems ending in a short vowel lengthen the vowel before the tense-suffix (a to η except after ϵ , ι , ρ): $\tau \bar{\iota} \mu \acute{a} \omega$, $\tau \bar{\iota} \mu \acute{\eta} \sigma \omega$; $\acute{\epsilon} \acute{a} \omega$, $\acute{\epsilon} \acute{a} \sigma \omega$; $\phi \iota \lambda \acute{\epsilon} \omega$, $\phi \iota \lambda \acute{\eta} \sigma \omega$. Cp. 442.
- a. Verb-stems in ϵv that lose v in the present (456) generally retain ϵv in the future and agrist: $\pi v \dot{\epsilon} \omega$ breathe, $\pi v \dot{\epsilon} \dot{\nu} \sigma o \mu a \iota$, $\ddot{\epsilon} \pi v \dot{\epsilon} \upsilon \sigma a$; but $\chi \dot{\epsilon} \omega$ pour, fut. $\chi \dot{\epsilon} \omega$, agr. $\ddot{\epsilon} \chi \dot{\epsilon} a$ (Epic $\ddot{\epsilon} \chi \dot{\epsilon} \upsilon a$).

b. For verbs retaining a short final vowel, see 443.

508. Liquid and Nasal Verbs. — Verb-stems ending in λ , μ , ν , ρ , add $-\epsilon\sigma\%$ -; then σ drops and ϵ contracts with the following vowel.

⁵⁰⁷ D. Doric and Aeolic always lengthen a to \bar{a} $(\tau \bar{\iota} \mu \hat{a} \sigma \omega)$.

b. From stems originally ending in $-\sigma$ Hom. often has $\sigma\sigma$ in the future : ἀνύω ἀνύσσεσθαι, τελέω τελέσσω; by analogy δλλῦμι όλέσσω (and ὀλέσω, mid. ὀλεῖται).

⁵⁰⁸ D. These futures are often uncontracted in Homer (β αλέω, κτενέεις, ἀγγελέουσιν); regularly in Aeolic; in Hdt. properly only when ϵ precedes o or ω σ is retained in the poetic futures κέλσω (κέλλω land, κέλ-), κύρσω (κύρω meek κυρ-), δρσω (δρνῦμι rouse, δρ-). So also in the aorists of these verbs.

φαίνω (φαν-) show, φανώ, φανεῖς from φαν-έ (σ) ω, φαν-έ (σ) εις; στέλλω (στελ-) send, στελοῦμεν, στελεῖτε from στελ-έ (σ) ομεν, στελ-έ (σ) ετε. See 351.

509. Stop Verbs. — Labial (π, β, ϕ) and palatal (κ, γ, χ) stops at the end of the verb-stem unite with σ to form ψ or ξ . Dentals (τ, δ, θ) are lost before σ (83).

κόπ-τ-ω (κοπ-) cut, κόψω; βλάπ-τ-ω (βλαβ-) injure, βλάψω; γράφ-ω write, γράψω; πλέκ-ω weave, πλέξω; λέγ-ω say, λέξω; ταράττω (ταραχ-) disturb, ταράξω; φράζω (φραδ-) say, φράσω; πείθω (πειθ-, ποιθ-, πιθ-) persuade, πείσω; πάσχω (πενθ-, πονθ-, παθ-) suffer, πείσομαι.

a. An ϵ or o added to the verb-stem is lengthened to η or ω (442 b).

510. Attic Future. — Certain formations of the future in which σ is dropped after $\check{\alpha}$ or ϵ are called *Attic* because they occur especially in that dialect in contrast to the later language; but they occur also in Homer and Herodotus. The name *Attic* future is often restricted to the form described in 511 e.

511. These futures usually occur when σ of the tense-sign is preceded by $\check{\alpha}$ or ϵ after a short syllable. Here σ is dropped and $-\acute{a}\omega$ and $-\acute{\epsilon}\omega$ are contracted to $-\hat{\omega}$.

a. καλέω call, τελέω finish drop the σ of καλόσω καλόσομαι, τελόσω τελέσομαι, and the resulting Attic forms are καλῶ καλοῦμαι, τελῶ (τελοῦμαι poetic).

b. ἐλαύνω (ἐλα-) drive has Hom. ἐλάω, Attic ἐλῶ. — καθέζομαι (καθεδ-) sit has Attic καθεδούμαι as if from the stem καθεδ-ε. — μάχομαι (μαχ-ε-) fight has Hom. μαχέ(σ)ομαι (and μαχήσομαι), Attic μαχούμαι. — ὅλλῦμι (ὀλ-ε-) destroy has Hom. ὀλέσω, Attic ὀλῶ.

c. All verbs in $-\alpha vv\bar{\nu}\mu$ have futures in $-\acute{\alpha}(\sigma)\omega$, $-\~{\omega}$; as $\sigma\kappa\epsilon\delta\acute{\alpha}vv\bar{\nu}\mu$ ($\sigma\kappa\epsilon\delta\dot{\alpha}$) scatter, poet. $\sigma\kappa\epsilon\delta\acute{\alpha}\sigma\omega$, Attic $\sigma\kappa\epsilon\delta\acute{\omega}$. Similarly some verbs in $-\epsilon vv\bar{\nu}\mu$: $\mathring{\alpha}\mu\phi\iota\acute{\epsilon}vv\bar{\nu}\mu$ ($\mathring{\alpha}\mu\phi\iota\epsilon$ -) clothe, Epic $\mathring{\alpha}\mu\phi\iota\acute{\epsilon}\sigma\omega$, Attic $\mathring{\alpha}\mu\phi\iota\acute{\omega}$. So $\sigma\tau\acute{o}\rho v\bar{\nu}\mu$ ($\sigma\tauo\rho$ - ϵ -) spread, late $\sigma\tauo\rho\acute{\epsilon}\sigma\omega$, Attic $\sigma\tauo\rho\acute{\omega}$.

d. A few futures of verbs in $-a\zeta\omega$ contract. $\beta\iota\beta\acute{a}\zeta\omega$ ($\beta\iota\beta\acute{a}\acute{b}$ -) cause to go usually has $\beta\iota\beta\acute{\omega}$ from $\beta\iota\beta\acute{a}\sigma\omega$. So $\dot{\epsilon}\dot{\xi}\epsilon\tau\acute{\omega}\mu\epsilon\nu = \dot{\epsilon}\dot{\xi}\epsilon\tau\acute{a}\sigma\omega\epsilon\nu$ ($\dot{\epsilon}\dot{\xi}\dot{\epsilon}\tau\acute{a}\dot{\zeta}\omega$ examine).

e. Verbs in $-\iota \zeta \omega$ of more than two syllables drop σ of the future and insert ϵ , thus making $-\iota(\sigma)\dot{\epsilon}\omega$. $-\iota(\sigma)\dot{\epsilon}\omega$, which contract to $-\iota \omega$ and $-\iota o \hat{\nu}\mu a\iota$, as in the Doric future (512). So $\nu o \mu \dot{\iota} \zeta \omega$ ($\nu o \mu \dot{\iota} \delta$) consider makes $\nu o \mu \dot{\omega}$, $\nu o \mu o \hat{\nu}\mu a\iota$.

N. All these forms from stems in δ ($\nu o \mu \omega$, - $\iota \epsilon \hat{\iota} \hat{\iota}_s$, etc.) imitate liquid and nasal verbs.

⁵¹¹ D. Hom. has ἀεικιῶ, κομιῶ; and also τελέω, καλέω, ἐλάω, ἀντιόω, δαμόωσι (484), ἀνύω, ἐρύουσι, τανύουσι. Hdt. always uses the -ιῶ and -ιοῦμαι forms. Homeric futures in -εω have a liquid or nasal before ε, and imitate the futures of liquid and nasal verbs.

512. Doric Future. — Some verbs, which have a future middle with an active meaning, form the stem of the future middle by adding $-\sigma\epsilon\%$ -, and contracting $-\sigma\epsilon\acute{o}\mu\alpha\iota$ to $-\sigmao\hat{\nu}\mu\alpha\iota$. This formation is called the Doric future because it is a common form of the future in the Doric dialect. Such verbs (except $\pi\acute{\iota}\pi\tau\omega$) have also the regular Attic future in $-\sigmao\mu\alpha\iota$.

κλαίω (κλαυ-, 472) weep κλαυσούμαι, πλέω (πλευ-, πλυ-) sail πλευσούμαι, πνέω (πνευ-, πνυ-) breathe πνευσούμαι, πίπτω (πετ-) fall πεσούμαι, πύνθανομαι (πευθ-, πυθ-) πευσούμαι (rare), φεύγω (φευγ-, φυγ-) φευξούμαι.

a. πεσοῦμαι (Hom. πεσέομαι) from πίπτω fall is from πετεομαι. Attic 2 aor. ἔπεσον is from ἔπετον (Dor. and Aeol.) under the influence of πεσοῦμαι.

- 513. Futures with Present Forms. The following futures have no future suffix, and thus have the form of presents: $\check{\epsilon}\delta o-\mu a\iota (\check{\epsilon}\delta-)$ shall eat from $\check{\epsilon}\sigma\theta i\omega$, $\pi io\mu a\iota (\pi \iota-)$ shall drink from $\pi i\nu \omega$, $\chi \acute{\epsilon}\omega (\chi \epsilon \nu, \chi \nu-)$ and $\chi \acute{\epsilon}o\mu a\iota$ shall pour from $\chi \acute{\epsilon}\omega$. See 476. 5, 8.
- a. These are probably old subjunctives, with short mood-sign (420 D), which have retained their future meaning. Hom. has $\beta \acute{\epsilon}o\mu a\iota$ or $\beta \acute{\epsilon}io\mu a\iota$ shall live, $\delta \acute{\eta}\omega$ shall find, $\kappa \acute{\eta}\omega$ (written $\kappa \acute{\epsilon}(\omega)$ shall lie, $\grave{\epsilon}\acute{\epsilon}av\acute{\epsilon}\omega$ shall finish, $\grave{\epsilon}\rho\acute{\epsilon}\omega$ shall draw, $\tau av\acute{\epsilon}\omega$ shall stretch, and $\grave{a}\lambda \acute{\epsilon}\acute{\epsilon}\epsilon \iota \iota$ shall avoid. $v\acute{\epsilon}o\mu \iota$ shall go is for $v\acute{\epsilon}oo\mu \iota$.
- 514. Inflection of Future Active and Middle. $\mu\iota$ -verbs inflect the future active and middle like $\lambda \tilde{\nu} \sigma \omega$, $\lambda \tilde{\nu} \sigma o \mu a \iota$.

III. FIRST AORIST SYSTEM

(FIRST AORIST ACTIVE AND MIDDLE)

- **515.** The first agrist stem is formed by adding the tense-suffix -σα to the verb-stem: $\ddot{\epsilon}$ - $\lambda \bar{v}$ -σα I loosed; $\ddot{\epsilon}$ - $\delta \epsilon \iota \xi a$ I showed, from $\delta \epsilon \iota \kappa \nu \bar{v} \mu \iota$.
- a. In verbs showing strong and weak grades (435), the strong stem is used: $\pi\epsilon i\theta \omega$ επεισα, τήκω ετηξα, πνέω επνευσα (456), ἵστημι εστησα.
- 512 D. Hom. has $\dot{\epsilon}\sigma\sigma\epsilon\hat{\imath}\tau a\iota$ (and $\dot{\epsilon}\sigma\sigma\epsilon\tau a\iota$, $\dot{\epsilon}\sigma\epsilon\tau a\iota$, $\dot{\epsilon}\sigma\tau a\iota$). In Doric there are three forms: (1) $-\sigma\dot{\epsilon}\omega$ (and $-\sigma\dot{\omega}$), $-\sigma\dot{\epsilon}\omega\mu a\iota$ (and $-\sigma\dot{\omega}\omega\mu a\iota$); and often with $\dot{\epsilon}\nu$ from $\dot{\epsilon}$ 0 as $-\dot{\epsilon}\hat{\nu}\nu\tau\iota$, $-\dot{\epsilon}\hat{\nu}\mu\epsilon$ s; (2) $-\sigma\dot{\iota}\omega$ with ι from $\dot{\epsilon}$ before $\dot{\sigma}$ and $\dot{\omega}$; (3) the Attic forms. Doric generally inflects the future as follows: $\lambda\bar{\nu}\sigma\dot{\omega}$, $\lambda\bar{\nu}\sigma\dot{\epsilon}\hat{\imath}s$, $\lambda\bar{\nu}\sigma\dot{\epsilon}\hat{\iota}\iota$, $\lambda\bar{\nu}\sigma\dot{\omega}\nu\tau\iota$, $\lambda\bar{\nu}\sigma\dot{\nu}\sigma\dot{\nu}$, $\lambda\bar{\nu}\sigma\dot{\nu}$
- 515 D. Mixed Aorists. Hom. has some forms of the 1 aor. with the thematic vowel (%) of the 2 aor.; as ἄξετε, ἄξεσθε (ἄγω lead), ἐβήσετο, imv. βήσεο (βαίνω go), ἐδόσετο (δύω set), ῖξον (ἴκω come), οἶσε, οἴσετε, οἰσέμεν, οἰσέμεναι (φέρω bring), imv. δρσεο rise (δρνῦμι rouse).

- **516.** The verbs $\tau \ell \theta \eta \mu \nu$, $\tilde{\imath} \eta \mu \nu$, δίδωμι form the sing. act. of the 1 aor. indic. in -κ-α (ξθηκα, ξδωκα, ηκα). The forms of the 2 aor. (527 a) are generally used in the dual and plural indic. and in the other moods. The forms with κ rarely appear outside of the sing.: chiefly in the 3 pl., as ξδωκαν (= ξδοσαν), less frequently in the 1 and 2 pl., as ξδώκαμεν, -ατε.
- a. That κ was not a suffix but a part of an alternative root appears from a comparison of $\theta\eta\kappa$ in $\xi\theta\eta\kappa\alpha$ and perf. $\tau\xi\theta\eta\kappa\alpha$ with $\xi\theta$ in $\xi\theta\eta\kappa\alpha$.
- **517.** Vowel Verbs. Verb-stems ending in a vowel lengthen a short final vowel before the tense-suffix (a to η except after ϵ , ι , ρ). Thus $\tau \bar{\iota} \mu \acute{a} \omega \ \acute{\epsilon} \tau \acute{\iota} \mu \eta \sigma a$, $\acute{\epsilon} \acute{a} \omega \ \epsilon \acute{\iota} \bar{a} \bar{\sigma} a$ (442), $\dot{\phi} \iota \lambda \acute{\epsilon} \omega \ \acute{\epsilon} \dot{\phi} \acute{\iota} \lambda \eta \sigma a$.
- a. χέω (χευ-, χες-, χυ-) pour has the aorists έχεα, έχεάμην (Epic έχευα, έχευάμην) from έχευσα, έχευσαμην. Cp. 456.

b. For verbs retaining a short final vowel see 443.

518. Liquid and Nasal Verbs. — Verb-stems ending in λ , μ , ν , ρ lose σ and lengthen their vowel by compensation (32): a to η (after ι or ρ to \bar{a}), ϵ to $\epsilon\iota$, $\check{\iota}$ to $\bar{\iota}$, $\check{\nu}$ to $\bar{\nu}$.

φαίνω (φαν-) show, ἔφηνα for ἐφανσα; περαίνω (περαν-) finish, ἐπέρανα for ἐπερανσα; στέλλω (στελ-) ἔστειλα for ἐστελσα; κρίνω (κριν-) judge, ἔκρῖνα for ἐκρινσα; ἄλλομαι (άλ-) leap, ἡλάμην for ἡλσαμην.

- a. Some verbs in -aινω have -āνa instead of -ηνα; as κερδαίνω gain (25 a).
- b. αἴρω (ἀρ-) raise is treated as if its verb-stem were ἀρ- (contracted from ἀερ- in ἀείρω): aor. ἦρα, ἄρω, etc., and ἦραμην, ἄρωμαι, etc.
- 519. Stop Verbs. Labial (π, β, ϕ) and palatal (κ, γ, χ) stops at the end of the verb-stem unite with σ to form ψ or ξ . Dentals (τ, δ, θ) are lost before σ (cp. 83).

πέμπ-ω send ἔπεμψα; βλάπτω (βλαβ-) injure ἔβλαψα; γράφ-ω write ἔγραψα; πλέκ-ω weave ἔπλεξα; λέγ-ω say ἔλεξα; ταράττω (ταραχ-) disturb ἐτάραξα; φράζω (φραδ-) tell ἔφρασα; πείθ-ω (πειθ-, ποιθ-, πιθ-) persuade ἔπεισα.

a. On forms in σa from stems in γ (as $\eta \rho \pi a \sigma a$) see 468.

516 D. Hom. has έθηκαν, έδωκαν, ένήκαμεν, θήκατο; Hdt. συνεθήκαντο.

517 a. D. Homeric ἡλενάμην and ἡλεάμην avoided, ἔκηα burned (Att. ἔκαυσα), ἔσσενα drove, also have lost σ .

b. Hom, often has original $\sigma\sigma$ in the verbs of 443 a, as $\gamma\epsilon$ λάω έγέλασσα, $\tau\epsilon$ λέω έτέλεσσα; in others by analogy, as δλλῦμι δλεσσα, δμνῦμι δμοσσα, καλέω κάλεσσα.

518 D. Hom. has Ionic -ηνα for -āνα after ι and ρ. Aeolic assimilates σ to a liquid or nasal; as ἔκριννα, ἀπέστελλα, ἐνέμματο, συνέρραισα (= συνείρᾶσα). The poetic verbs retaining σ in the future (508 D.) retain it also in the aorist.

519 D. Hom. often has $\sigma\sigma$ from dental stems, as ἐκόμισσα (κομίζω). Doric has $-\xi a$ from most verbs in $-\zeta \omega$; Hom. also shows this ξ (ἤρπαξε). See 468 D.

- 520. Inflection of First Aorist Active and Middle. ω -verbs and μ -verbs are inflected alike in the first aorist.

IV. SECOND AORIST SYSTEM

(SECOND AORIST ACTIVE AND MIDDLE)

- **521.** The second agrist is formed without any tense-suffix and only from the simple verb-stem.
- 522. Ω -Verbs. Ω -verbs make the second agrist by adding %- (ω/η in the subjunctive) to the verb-stem, which commonly ends in a consonant. Verbs showing vowel gradations (435) use the weak stem (and thus avoid confusion with the imperfect).

λείπω (λειπ-, λοιπ-, λιπ-) leave ἔλιπον, -ἐλιπόμην; φεύγω (φευγ-, φυγ-) flee ἔφυγον; πέτομαι (πετ-) fly ἐπτόμην (436); λαμβάνω (λαβ-) take ἔλαβον.

- **523.** Verbs of the First Class (453) forming the present stem by adding the thematic vowel to the verb-stem form the 2 aor. in various ways, as (1) by using the weak stem, when there are vowel gradations; (2) by reduplication (411), as ἄγω lead ἤγαγον, and ϵἶπον probably for ϵ-ρϵ-ρϵπ-ον; (3) by syncope (448), as πέτομαι fly ἐπτόμην, ἐγείρω (ἐγερ-) rouse ἤγρόμην, ἔπομαι (σϵπ-) follow ἑσπόμην, ἔχω (σϵχ-) have ἔσχον; (4) by using a for ϵ (437) in poetic forms, as $\tau ρ ϵπω turn ἔτραπον$; (5) by metathesis (447), as poet. δέρκομαι see ἔδρακον; (6) by adopting the thematic inflection (524 b).
- **524.** a. Only a few vowel verbs have second acrists with %-, as αiρϵω seize (ϵίλον, 476), ϵσθίω eat (ϵφαγον), δράω (ϵίδον). Cp. 476. In prose the only 2 acr. formed from a vowel stem and having thematic inflection is ϵπιον from πίνω drink.

⁵²¹ D. Some derivative verbs have Homeric 2 arrists classed under them for convenience only, as κτυπέω sound ἔκτυπον; μῦκάομαι roar ἔμυκον; στυγέω hate ἔστυγον. These arrists are derived directly from the verb-stem (440, 441).

⁵²³ D. (2) Hom. has (ἐ)κέκλετο (κέλο-μαι command), etc., 411 D. (3) ἐ-πλ-ὁ-μην (πέλο-μαι am, come, πελ-). (4) ἔπραθον (πέρθ-ω sack), ἔταμον (τέμ-ν-ω cut). (5) βλῆτο (βάλλω hit, 111 a). (6) See 524 D.

b. Some ω -verbs with verb-stems ending in a vowel have second acrists formed, like those of μ -verbs, without any thematic vowel. The commonest are

άλισκομαι (άλ-ο-) am captured, ξάλων οτ ήλων (άλῶ, άλοίην, άλῶναι, άλούς). βαίνω (βα-) go, ξβην (βῶ, βαίην, βῆθι and also -βā in comp., βῆναι, βάς). βιόω (βιο-) live, ξβίων (βιῶ, βιώην, βιῶναι, βιούς). Hom. βιώτω imv.

γηράσκω (γηρα-) grow old, γηράναι poet., γηράς Hom.

γιγνώσκω (γνω-, γνο-) know, έγνων (γνῶ, γνοίην, γνῶθι. γνῶναι, γνούς).

-διδράσκω (δρά-) run, only in comp., -έδραν (-δρώ, -δραίην, -δράναι, -δράς). δτω (δν-) enter, ἔδῦν entered, inflected 364 (δύω, opt. Hom. δύη and ἔκδῦμεν for δυ-ίη. -δύ-ι-μεν; δῦθι, δῦναι, δύς).

έχω (σεχ-, σχε-) have, σχές imv.

κτείνω (κτεν-, κτα-) kill, έκταν, έκτας, έκτα, έκταμεν, 3 pl. έκταν 524 D., subj. κτέωμεν, inf. κτάμεναι κτάμεν, part. κτάς; ἐκτάμην was killed (κτάσθαι, κτάμενος); all poetic forms.

πέτομαι (πετ-, πτε-, πτα-) fly, poet. ἔπτην (πταίην, πτᾶς), middle ἐπτάμην (πτάσθαι, πτάμενος). πτῶ, πτῆθι, πτῆναι are late.

πtνω (πι-) drink, πiθι imv.

τλα- endure, τλήσομαι, poetic ἔτλην (τλῶ, τλαίην, τλῆθι, τλῆναι, τλᾶς).

φθάνω (φθα-) anticipate, ξφθην (φθω, φθαίην, φθηναι, φθάς).

φύω (φυ-) produce, ἔφυν was produced, am (φύω subj., φυναι, φυς 276).

- N. Strictly we expect the strong form of the stem in the sing. indic., the weak forms in the dual and plural; thus $\tilde{\epsilon}\beta\eta\nu$, $\tilde{\epsilon}\beta\eta$ s, $\tilde{\epsilon}\beta\eta$, $\tilde{\epsilon}\beta\tilde{\alpha}\tau\nu\nu$. $\tilde{\epsilon}\beta\tilde{\alpha}\nu\nu$, etc. The strong form has, however, forced its way into dual and plural (cp. 527 a). The earlier system survives in Hom. $\tilde{\epsilon}\beta\tilde{\alpha}\tau\eta\nu$, $\tilde{\epsilon}\chi\nu\tau\sigma$, etc.
- 525. Verbs with Two Aorists. In the same voice both the 1 and the 2 aor. (or perf.) are rare, as $\tilde{\epsilon}\phi\theta\alpha\sigma\alpha$, $\tilde{\epsilon}\phi\theta\eta\nu$ ($\phi\theta\acute{a}\nu\omega$ anticipate). When both occur, the 1 aor. (or perf.) is often transitive, the 2 aor. (or perf.) is intransitive, as $\tilde{\epsilon}\sigma\tau\eta\sigma a$ I erected, i.e. made stand, $\tilde{\epsilon}\sigma\tau\eta\nu$ I stood. In other cases one aor. is used in prose, the other in poetry: $\tilde{\epsilon}\pi\epsilon\iota\sigma\alpha$, poet. $\tilde{\epsilon}\pi\iota\theta\sigma\nu$ ($\pi\epsilon\acute{\iota}\theta\omega$ persuade); or they occur in different dialects, as Attic $\tilde{\epsilon}\tau\acute{a}\phi\eta\nu$, Ionic $\tilde{\epsilon}\theta\acute{a}\phi\theta\eta\nu$ ($\theta\acute{a}\pi\tau\omega$ bury); or one is much later than the other, as $\tilde{\epsilon}\lambda\epsilon\iota\psi\alpha$, late for $\tilde{\epsilon}\lambda\iota\pi\sigma\nu$.

INFLECTION OF SECOND AORIST ACTIVE AND MIDDLE

526. Ω -Verbs. — Second agrists of ω -verbs (except those mentioned in 524) are inflected like the imperfect of ω -verbs in the indicative, and like the present in the other moods. The accent is, however, different in imperative, infinitive, and participle.

⁵²⁴ D. Hom. has ἔδυν, ἔτλαν, ἔκταν, ἔτλαν (Pind. ἔφυν); βἄτην and βήτην ; βλήεται, ἄλεται. — Subj.: γνώω, ἀλώω ; γνώης, γνῷς ; γνώη, γνῷ, ἐμβήη, ἀναβῆ ; γνῶτον ; γνώομεν, γνῶμεν, -βήομεν, φθέωμεν ; γνώωσι, γνῶσιν, βῶσιν, φθέωσιν. Inf.: γνώμεναι, δύμεναι, κτάμεναι, and -κτάμεν. Hom. οὐτα 3 sing., inf. οὐτάμεναι, οὐτάμεν.

- 527. Mι-Verbs. The stem of the second agrist indicative of μι-verbs is the verb-stem without any thematic vowel.
- a. The second agrists of $\tau i\theta \eta \mu$, $\delta i\delta \omega \mu$, $i\eta \mu$ use the weak stem-forms in dual and pl. indic. act.; in the sing. the κ -forms (516). The middle regularly has the weak stem-forms. In the act. dual and plural of $i\delta \sigma \eta \nu$ the weak stem has been displaced by the strong stem, which forced its way in from the sing. (cp. 524, N.).
- **528.** Subjunctive. All the forms of the 2 aor. subj. show the thematic vowel contracted with the weak stem-vowel. Thus $\theta\hat{\omega}$, $\theta\hat{\eta}$ s, $\theta\hat{\omega}\mu\mu$, $\theta\hat{\eta}$, from $\theta\hat{\epsilon}\omega$, $\theta\hat{\epsilon}\eta$ s, $\theta\hat{\epsilon}\omega\mu$, $\theta\hat{\epsilon}\eta$ s, $\theta\hat{\epsilon}\omega\mu$, with $\theta\hat{\eta}$, from $\theta\hat{\epsilon}\omega$, $\theta\hat{\epsilon}\eta$ s, $\theta\hat{\epsilon}\omega\mu$, with $\theta\hat{\eta}$, from $\theta\hat{\epsilon}\omega$, $\theta\hat{\epsilon}\eta$ s, $\theta\hat{\epsilon}\omega\mu$, with $\theta\hat{\eta}$, in place of the final vowel of the stem (392, N. 2, cp. 500). On the accent in compound forms, see 503.
- **529.** Optative. The forms of the 2 aor. opt. are inflected like those of the present. Active: $\theta \epsilon i \eta \nu$ ($\theta \epsilon i \eta \nu$), $\sigma \tau a i \eta \nu$ ($\sigma \tau a i \eta \nu$), $\delta o i \mu \epsilon \nu$ ($\delta \dot{o} i \bar{e} \nu$), $\delta o i \epsilon \nu$ ($\delta \dot{o} i \bar{e} \nu$); $middle: \theta \dot{e} i \mu \eta \nu$ ($\theta \dot{e} i \bar{e} \mu \eta \nu$), $\delta o i \mu \eta \nu$ ($\delta \dot{o} i \bar{e} \mu \eta \nu$), $i \bar{e} i \mu \eta \nu$ ($\dot{e} i \bar{e} \mu \eta \nu$). For $\theta o i \mu \epsilon \theta a$ see 502. For the accent of $\pi \rho i u o$ see 392, N. 2.
- **530.** Imperative. On $\theta \acute{\epsilon}$ -ς, δό-ς, $\tilde{\epsilon}$ -ς, see 428.1.a. These verbs show the weak form of the stem $(\theta \acute{\epsilon}$ -τω, $\theta \acute{\epsilon}$ -ντων). ἴστημι and $\sigma β \acute{\epsilon}$ νννημι have - $\theta \iota$ in $\sigma τ \mathring{\eta}$ - $\theta \iota$ (but $\sigma τ \acute{\alpha}$ -ντων), $\sigma β \mathring{\eta}$ - $\theta \iota$. For $\sigma τ \mathring{\eta}$ - $\theta \iota$ the poets may use - $\sigma τ \ddot{\alpha}$ in composition, as $\mathring{\alpha}$ πόστ $\ddot{\alpha}$ stand off. The middle adds - σ 0, which loses its σ after a short vowel, as in θ 00 for $\theta \acute{\epsilon}$ - σ 0, δοῦ for δό- σ 0, $\pi \rho \iota$ ω (poet. $\pi \rho \iota \mathring{\alpha}$ - σ 0). For $\mathring{\delta}$ νησο, $\epsilon \mathring{\iota}$ σο see 427 b, N. 2.

V. FIRST (K) PERFECT SYSTEM

(FIRST PERFECT AND PLUPERFECT ACTIVE)

- 531. The stem of the first perfect is formed by adding -κα to the reduplicated verb-stem; as $\lambda \epsilon \lambda \nu \kappa a$ I have loosed, plupf.
- **527 a. D.** Hom. has 3 pl. ἔστᾶν (and ἔστησαν). Doric has ἔθεν, ἔστᾶν, ἔδον. Hom. has ἔθηκαν, ἔδωκαν, ἐνήκαμεν, θήκατο; Hdt. συνεθήκατο, Pind. θηκάμενος.
 - 528 D. The subj. shows traces of an earlier double form of inflection:
- 1. With short thematic vowel : $\theta \dot{\eta} \omega$, $\theta \dot{\eta} \epsilon \iota s$, $\theta \dot{\eta} \epsilon \iota$, $\theta \dot{\eta} \epsilon \tau o \nu$, $\theta \dot{\eta} o \mu \epsilon \nu$, $\theta \dot{\eta} e \tau \epsilon$, $\theta \dot{\eta} o \nu \sigma \iota$. Hom.: $\theta \dot{\eta} o \mu \epsilon \nu$, $\sigma \tau \dot{\eta} o \mu \epsilon \nu$, $-\sigma \tau \dot{\eta} \epsilon \tau o \nu$, $\kappa \iota \chi \dot{\eta} o \mu \epsilon \nu$, $\delta \dot{\omega} o \mu \epsilon \nu$, $\dot{\alpha} \tau o \theta \dot{\eta} o \mu \alpha \iota$.
- 2. With long thematic vowel: θήω, θήης, θήη, θήητον, θήωμεν, θήητε, θήωσι. Hom. θήω, θήης, θήη, στήης, στήης, ἀνήη, δώη οτ δώησι, περιστήωσι, δώωσι.
 - By shortening of the long vowel of the stem we obtain a third form:
- 3. θέω, θέης, θέη, θέητον, θέωμεν, θέητε, θέωσι. Hom. ἀφέη, θέωμεν, στέωμεν. Hdt. θέω, θέωμεν, θέωσι, θέωμαι, στέωμεν, ἀποστέωσι. Aeolic θέω.
- 4. From 3 are derived the contracted forms $\theta\hat{\omega}$, $\theta\hat{y}$, $\theta\hat{y}$, etc. Hom. $\dot{a}\nu a\sigma\tau\hat{y}$, $\delta\hat{\varphi}$ s, $\delta\hat{\varphi}$ or $\delta\hat{\varphi}\sigma\iota$, $\delta\hat{\omega}\mu\epsilon\nu$; Dor. $\delta\hat{\omega}\nu\tau\iota$; Hdt. $-\theta\hat{y}$, $-\theta\hat{\eta}\tau a\iota$; $\delta\hat{\omega}\mu\epsilon\nu$, $-\delta\hat{\omega}\tau\epsilon$, $\delta\hat{\omega}\sigma\iota$.
 - N. In Hom. the Mss. often have ει for η, as θείω, βείω, θείομεν, κιχείομεν.
- 529 D. Hom. has σταίησαν P 733, the only case of -ιη- outside of the sing.; δ6η (for δυ-ίη), ἐκδῦμεν (for -δύ-ῖ-μεν), and φθῖτο (for φθί-ῖ-το) from φθίνω perish. 530 D. Hom. has θέο and ἔνθεο.

έ-λε-λύκη I had loosed. The first perfect is formed from verbstems ending in a vowel, a liquid, a nasal, or a dental stop.

a. Verbs showing the gradations $\epsilon\iota$, $\iota\iota$, (435 b) have $\epsilon\iota$ from the present; as $\pi\epsilon\iota\theta\omega$ ($\pi\epsilon\iota\theta$ -, $\pi\iota\iota\theta$ -) persuade $\pi\epsilon\iota\pi\epsilon\iota\kappa\alpha$ (531). But $\delta\epsilon\iota\delta\omega$ fear has perf. $\delta\epsilon\delta\omega\kappa\alpha$ (cp. 540 D.).

b. The perf. of τίθημι is τέθηκα. A later form τέθεικα, due to the analogy of εἶκα, still appears in some texts.

- **532.** Vowel Verbs. Vowel verbs lengthen (cp. 517) the final vowel of the stem (if short) before $-\kappa a$, as $\tau \bar{\iota} \mu \acute{a} \omega$ honor $\tau \epsilon \tau \acute{\iota} \mu \eta \kappa a$, $\acute{\epsilon} \acute{a} \omega$ permit $\epsilon \acute{\iota} \bar{a} \kappa a$, $\pi o \acute{\epsilon} \omega$ make $\pi \epsilon \pi o \acute{\iota} \eta \kappa a$, $\delta \eta \lambda \acute{o} \omega$ manifest $\delta \epsilon \delta \acute{\eta} \lambda \omega \kappa a$, $\tau \acute{\iota} \theta \eta \mu \iota$ ($\theta \eta$ -, $\theta \epsilon$ -) place $\tau \acute{\epsilon} \theta \eta \kappa a$, $\delta \acute{\iota} \delta \omega \mu \iota$ ($\delta \omega$ -, δo -) give $\delta \acute{\epsilon} \delta \omega \kappa a$.
- 533. Liquid and Nasal Verbs. Many liquid and nasal verbs have no perfect, or employ the second perfect. Examples of the regular formation are $\phi a i \nu \omega$ ($\phi a \nu$ -) show $\pi \epsilon \phi a \gamma \kappa a$, $\dot{a} \gamma \gamma \epsilon \lambda \lambda \omega$ ($\dot{a} \gamma \gamma \epsilon \lambda$ -) announce $\ddot{\eta} \gamma \gamma \epsilon \lambda \kappa a$.

a. Some verbs drop ν (446); as κέκρικα, from κρίνω (κριν-) judge. τείνω (τεν-) stretch has τέτακα by 437 a.

b. Monosyllabic stems change ε of the pres. to a (437); as ἔσταλκα,

 $\ddot{\epsilon}$ φθαρκα from $\sigma \tau \dot{\epsilon} \lambda \lambda \omega$ ($\sigma \tau \dot{\epsilon} \lambda$ -) send, φθείρω (φθερ-) corrupt.

c. Stems in μ and many others add ϵ (440); as $\nu \epsilon \mu \omega$ ($\nu \epsilon \mu - \epsilon$ -) distribute $\nu \epsilon \nu \epsilon \mu \eta \kappa \alpha$, $\mu \epsilon \lambda \omega$ ($\mu \epsilon \lambda - \epsilon$ -) care for $\mu \epsilon \mu \epsilon \lambda \eta \kappa \alpha$, $\tau \nu \gamma \chi \alpha \nu \omega$ ($\tau \nu \chi - \epsilon$) happen $\tau \epsilon \tau \nu \chi \eta \kappa \alpha$,

μάχομαι (μαχ-ε) fight μεμάχημαι.

- d. Many liquid and nasal verbs show metathesis (447) and thus get the form of vowel verbs: $\theta\nu\dot{\eta}\sigma\kappa\omega$ ($\theta a\nu$ -) die τέθνηκα; κάμνω (καμ-) am weary κέκμηκα; καλέω (καλέ-) call κέκληκα; βάλλω (βαλ-) throw βέβληκα. Also πίπτω (πετ-, πτο-) fall πέπτωκα.
- **534.** Stop Verbs. Dental stems drop τ , δ , θ before -κα (70); as $\pi\epsilon i\theta\omega$ persuade ($\pi\epsilon i\theta$ -, $\pi oi\theta$ -, $\pi i\theta$ -) $\pi \epsilon \pi \epsilon i\kappa \alpha$, κομίζω carry (κομιδ-) κεκόμικα.

⁵³¹ D. 1. Hom. has the κ-perf. only in verbs with vowel verb-stems. Of these some have the 2 perf. in -α, particularly in participles. Thus πεφόκασι and πεφύασι (φόω produce), κεκμηώς, Attic κεκμηκώς (κάμ-ν-ω am weary, cp. 535 D), κεκορηώς (κορέ-ννῦμι satiate).

^{2.} A present was sometimes derived from the 1 or 2 perf. stem, as Hom. $\dot{\alpha}\nu\dot{\omega}\gamma\omega$, Theorr. $\delta\epsilon\deltaoi\kappa\omega$, $\pi\epsilon\pi\dot{o}\nu\theta\omega$. Aeol. $\tau\epsilon\kappa\nu\dot{\alpha}\kappa\eta\nu$ (inf.), Pind. $\pi\epsilon\phi\rho i\kappa\omega\nu$ (φρίττω shudder), Hom. $\kappa\epsilon\kappa\lambda\dot{\eta}\gamma o\nu\tau\epsilon s$ (κλάζω scream).

VI. SECOND PERFECT SYSTEM

(SECOND PERFECT AND PLUPERFECT ACTIVE)

- 535. The stem of the second perfect is formed by adding a to the reduplicated verb-stem: $\gamma \acute{\epsilon} \gamma \rho a \phi \cdot a$ I have written, plupf. $\acute{\epsilon} \gamma \epsilon \gamma \rho a \phi \cdot \eta$ I had written. But oiba know has no reduplication.
- 536. Ω-Verbs. The second perfect is almost always formed from stems ending in a liquid, a nasal, or a stop consonant, and not from yowel stems.
- 537. Verb-stems showing variation between short and long vowels (435) have long vowels in the 2 perfect. Thus $\tau \dot{\eta} \kappa \omega$ ($\tau \eta \kappa$ -, $\tau \alpha \kappa$ -) melt $\tau \dot{\epsilon} \tau \eta \kappa \alpha$; φαίνω (φαν-) show πέφηνα have appeared (but 1 perf. πέφαγκα have shown): δήγννημι (δηγ-, δωγ-, δαγ-, 435 d) break ἔρρωγα. The gradations $\sigma_{\mathcal{F}} \eta \theta$ -, $\sigma_{\mathcal{F}} \omega \theta$ -, $\sigma_{\mathcal{F}} \omega \theta$ appear in $\dot{\eta} \theta \sigma_{\mathcal{F}} \omega \theta$ (cp. Lat. consuētus), perf. εἴωθα am accustomed = $\sigma \epsilon$ - $\sigma_{\mathcal{F}} \omega \theta$ -α, ἔθος custom.
- 538. The 2 perf. has o when the verb-stem varies between ϵ . o, a (435 a); and has oi, when it varies between $\epsilon \iota$, oi, ι (435 b): $\tau \rho \epsilon \phi \omega$ ($\tau \rho \epsilon \phi \tau \rho \sigma \phi \tau \rho a \phi \tau \rho$
- **539.** Aspirated Second Perfects. In many stems final π or β changes to ϕ ; final κ or γ to χ ; as $\kappa \acute{o}\pi \tau \omega$ ($\kappa \acute{o}\pi$ -) cut $\kappa \acute{e}\kappa \acute{o}\phi a$, $\pi \acute{e}\mu \pi \omega$ send $\pi \acute{e}\pi \acute{o}\mu \acute{\phi}a$, $\beta \lambda \acute{a}\pi \tau \omega$ ($\beta \lambda a\beta$ -) injure $\beta \acute{e}\beta \lambda a\phi a$, $\tau \acute{\rho} i\beta \omega$ ($\tau \acute{\rho} i\beta$ -) rub $\tau \acute{e}\tau \acute{\rho} i \acute{\phi}a$, $\phi \upsilon \lambda \acute{a}\tau \tau \omega$ ($\phi \upsilon \lambda a\kappa$ -) guard $-\pi \acute{e}\phi \acute{\upsilon} \lambda a\chi a$.
- 540. A few ω -verbs form their second perfects and pluperfects in the dual and plural without α by adding the endings directly to the stem. In the singular α is used. Instead of

⁵³⁵ D. Hom. has several non-Λttic forms: δέδουπα (δουπ-έ-ω sound), ἔολπα (ἔλπ-ω hope), ἔοργα (ρέζω work), προ-βέβουλα (βούλομαι wish), μέμηλα (μέλω care for). In the part. Hom. sometimes has -ῶτ-os for -οτ-os; as κεκμηώs, -ῶτοs (κάμνω am weary). For Epic ἀραρυῖα (ἀραρίσκω fit) and ἀρηρυῖα see 544. See also 531 D.

⁵³⁹ D. The aspirated perfect is unknown until the fifth century B.c. $(\pi \epsilon \pi o \mu \phi a)$ Thue., Hdt.; $\tau \epsilon \tau \rho o \phi a$ once in tragedy).

⁵⁴⁰ D. The verb-stem of δέδι-α is $\delta_{f}\iota$ -. of which the strong forms are $\delta_{f}\epsilon\iota$ -, δ_{f} οι-. Hom. has δίε, δίον feared, field; for δέδοικα, δέδια he has δείδοικα, δείδια, etc. (once δεδίασι). Here $\epsilon\iota$ is due to metrical lengthening after f was no longer written. δείδω, a present in form, is really a perf. for $\delta\epsilon$ - δ_{f} ο(ξ)- α .

forms of the 2 perfect of δέδια I fear forms of 1 perfect δέδοικα are generally used in the singular, less frequently in the plural.

Perfect	Pluperfect	Subjunctive
δέδοικα or δέδια	έδεδοίκη οι έδεδίη	δεδίω (rare)
δέδοικα οτ δέδιας	έδεδοίκης or έδεδίης	Optative
δέδοικε οτ δέδιε	έδεδοίκει or έδεδίει	δεδιείην (rare)
δέδιτον	έδέδιτον	Imperative
δέδιτον	ἐδεδίτην	δέδιθι (poet.)
δέδιμεν οι δεδοίκαμεν	έδέδιμεν	Infinitive
δέδιτε οι δεδοίκατε	έδέδιτε	δεδιέναι οτ δεδοικέναι
δεδίασι οι δεδοίκασι	έδέδισαν or έδεδοίκεσαν	Participle
		δεδιώς, -υῖα, -ός or δεδοικώς, -υῖα, -ός

541. Other common 2 perfects inflected in general like δέδια are:

βαίνω (βα-) go, 1 perf. βέβηκα have gone, stand fast regular; 2 perf. 3 pl. βεβᾶσι (poet.), subj. 3 pl. βεβῶσι. inf. βεβάναι (poet. and Ion.), part. βεβώς (contracted from βεβαώς), βεβῶσα, gen. βεβῶτος.

γίγνομαι (γεν-, γον-, γα-) become, 2 perf. γέγονα am regular; 2 perf. part. poet.

γεγώς (contracted from γεγαώς), γεγῶσα, gen. γεγῶτος.

ἔοικα (ρέ-ροικ-α) am like, appear (εἰκ-, ἰκ-) has the athematic forms ἔοιγμεν (poet.), εἴξᾶσι for ἐοικ-σ-ᾶσι (poet. and in Plato). ἔοικα (ἐψκη plupf.) has also the following forms: ἐοίκω, ἐοίκοιμι, ἐοικέναι (εἰκέναι poet.), ἐοικώς (εἰκώς also in Plato).

θνήσκω (θνα-, θαν-) die, 1 perf. τέθνηκα am dead regular; 2 perf. du. τέθνατον. pl. τέθναμεν, τέθνατε, τεθνάσι, 2 plupf. 3 pl. ἐτέθνασαν, 2 perf. opt. τεθναίην. imv. τεθνάτω, inf. τεθνάναι, part. τεθνεώς, -εώσα, -εός, gen. -εώτος.

κράζω (κραγ-) cry out, 2 perf. κέκρᾶγα as present, imv. κέκρᾶχθι and κεκράγετε, a thematic form (both in Aristoph.).

542. Mi-Verbs. — From μ i-verbs second perfects and pluperfects are rare. For periphrastic forms see 573.

The dual and pl. of ἴστημι (363) are formed without κ: ἔστατον. ἔσταμεν (without augment in the plupf.), ἐστᾶσι from ἑ-στά-αντι, plupf. ἔστα-σαν.

⁵⁴¹ D. Hom. 3 pl. βεβάᾶσι, inf. βεβάμεν, part. βεβαώς, βεβαυῖα, gen. βεβαῶτος; 2 plupf. βέβασαν. — γεγάᾶτε and γεγάᾶσι, inf. γεγάμεν, part. γεγαώς, γεγαυῖα; 2 plupf. ἐκγεγάτην. — Imperf. εἶκε, 2 perf. 3 du. ἔϊκτον, 2 plupf. ἐψκει, ἐξκτην, ἐοίκεσαν, part. ἐοικώς (εἰκώς Φ 254), εἰκυῖα and ἐϊκυῖα (εἰοικυῖαι Σ 418); inid. ἥϊκτο. ἔϊκτο. Hdt. οἶκα, οἰκώς. — τέθναθι, τεθνάμεναι and τεθνάμεν, τεθνηώς -ηῶτος and -ηότος, fem. τεθνηνίης. — Other forms, chiefly Homeric: ἄνωχθι, βεβρῶτες, ἐγρήγορα, εἰλήλυθμεν, δεδαώς, μεμαώς, ἐπέπιθμεν, πεπτώς, τέτλαμεν, etc.

The sing. is supplied by the 1 perf. ἔστηκα I stand, 1 plupf. εἰστήκη and ἐστήκη (407). Subj. ἑστῶ occurs in prose and poetry, opt. ἑσταίην is poetic (1 perf. ἐστήκοιμι in composition appears in prose), imv. ἔσταθι is poetic; ἑστάναι and ἑστηκώς are much more common than ἑστηκέναι and ἑστηκώς.

INFLECTION OF THE PERFECT AND PLUPERFECT

- 543. All vowel and consonant verbs in $-\omega$ inflect the first perfect alike. Some verbs in $-\omega$ inflect the second perfect according to the thematic conjugation, others (541) inflect it according to the athematic conjugation.
- 544. Stem Gradation. Originally the 2 perf. was inflected throughout in the indic. without any thematic vowel (cp. the perf. mid.), but with stemgradation: strong forms in the sing., weak forms in dual and plural. –a was introduced in part from the aor. and spread from the 1 sing. to other persons. Corresponding to the inflection of οἶδα (387) we expect πέποιθα, πέποισθα, πέποισθα, πέποιστο, πέπιστος, πεπίθατι (from πεπιθυτι). Traces of this ancient mode of inflection are Hom. γεγάτην (from γεγγτην, 30 b), γέγαμεν from γέγονα; ἔικτον, ἐίκτην, ἐϊκώς from ἔοικα; ἐπέπιθμεν; μέμαμεν from μέμονα; πέπασθε (for πεπαθτε = πεπγθτε) from πέπουθα. So the masc. and neut. participles have the strong forms, the fem. has the weak forms (Hom. μεμηκώς, μεμακυῖα as Hom. εἶδώς, ἰδυῖα).
- 545. In the perfect indicative active the periphrastic forms (573) occur, and are common in the subjunctive and optative and in the imperative.
- **546.** Of the rare simple (non-periphrastic) subjunctive form Attic prose has instances from $\beta a i \nu \omega$, $\delta \epsilon i \delta \omega$ ($\delta \epsilon \delta i \omega$), $\epsilon \gamma \epsilon i \rho \omega$, $\theta \nu i \sigma \kappa \omega$, $\delta \sigma \tau \eta \mu \omega$, $\lambda a \mu \beta \dot{\alpha} \nu \omega$, $\lambda a \nu \theta \dot{\alpha} \nu \omega$, $\delta \dot{\alpha} \dot{\alpha} \dot{\alpha} \dot{\alpha} \dot{\alpha} \dot{\alpha} \dot{\omega}$, $\tau o i \dot$
- **547.** The 1 perf. imv. act. in the simple form probably does not occur in classical Greek. The simple form of the 2 perf. imv. act. occurs only in the case of verbs whose perfects have a present meaning. From active verbs of the thematic conjugation there occur $\kappa \epsilon \chi \acute{\eta} \nu \epsilon \tau \epsilon$ gape ($\chi \acute{\alpha} \sigma \kappa \omega$, $\chi \alpha \nu$ -) and $\kappa \epsilon \kappa \rho \acute{\alpha} \gamma \epsilon \tau \epsilon$ screech ($\kappa \rho \acute{\alpha} \acute{\zeta} \omega$). Most 2 perf. imvs. are athematic (cp. 541).

FUTURE PERFECT ACTIVE

548. Instead of the simple forms, the periphrastic combination is generally used (574). Of the simple forms the only

case from an ω -verb is $\tau \epsilon \theta \nu \eta \xi \omega I$ shall be dead ($\tau \epsilon \theta \nu \eta \kappa a I$ am dead) from $(a\pi \omega)\theta \nu \eta \omega die$; and the only case from a $\mu \omega$ -verb is $\epsilon \sigma \tau \eta \xi \omega I$ shall stand ($\epsilon \omega \tau \eta \kappa a I$ stand) from $\epsilon \omega \tau \eta \mu \omega set$.

VII. PERFECT MIDDLE SYSTEM

(PERFECT AND PLUPERFECT MIDDLE AND PASSIVE, FUTURE PERFECT PASSIVE)

- **549.** The stem of the perfect and pluperfect middle and passive is the reduplicated verb-stem, to which the personal endings are directly attached. $\lambda \dot{\epsilon} \lambda \nu \mu a \iota I \ have \ loosed \ myself$ or have been loosed, $\dot{\epsilon} \lambda \dot{\epsilon} \lambda \dot{\nu} \mu \eta \nu$; δέδο- $\mu a \iota$, $\dot{\epsilon} \delta \dot{\epsilon} \delta \dot{\epsilon} \mu \eta \nu$ (δί- $\delta \omega \mu \iota \ give$); δέδειγ- $\mu a \iota$, $\dot{\epsilon} \delta \dot{\epsilon} \delta \dot{\epsilon} \dot{\epsilon} \dot{\gamma} \mu \eta \nu$ (δείκ- $\nu \bar{\nu} \mu \iota \ show$).
- **550.** The stem of the perfect middle is in general the same as that of the first perfect active as regards its final vowel (532), the retention or expulsion of ν (533 a), and metathesis (533 d). Cp. 437.

τιμά-ω honor τετίμη-μαι έ-τετιμή-μην; ποιέ-ω make πεποίη-μαι έ-πεποιή-μην; γράφ-ω write γέγραμ-μαι έ-γεγράμ-μην; κρίνω (κριν-) judge κέκρι-μαι έ-κεκρί-μην; τείνω (τεν-) stretch τέτα-μαι è-τετά-μην; φθείρω (φθερ-) corrupt έφθαρ-μαι èφθάρ-μην; βάλλω (βαλ-) throw βέβλη-μαι è-βεβλή-μην; πείθω (πειθ-, ποιθ-, πιθ-) persuade πέπεισ-μαι è-πεπείσ-μην.

- **551.** The vowel of the stem should show the weak form when there is gradation between ϵ , o, a; $\epsilon\iota$, $o\iota$, ι ; $\epsilon\upsilon$, $o\upsilon$, υ . The weak form a appears regularly when the verb-stem contains a liquid or nasal (437); υ appears e.g. in $\pi \epsilon \pi \upsilon \sigma \mu a\iota$ from $\pi \upsilon \nu \theta \dot{a} \nu o \mu a\iota$ ($\pi \epsilon \upsilon \theta$ -, $\pi \upsilon \theta$ -) learn.
- \cdot 552. The strong grade appearing in the present has often displaced the weak grade (437 b).
- **553.** ν is retained in endings not beginning with μ , as $\phi a i \nu \omega$ ($\phi a \nu$ -) show. $\pi \dot{\epsilon} \phi a \nu \tau a \iota$, $\pi \dot{\epsilon} \phi a \nu \theta \dot{\epsilon}$. Before - $\mu a \iota$, ν becomes μ in $\mathring{\omega} \dot{\xi} \nu \mu \mu a \iota$ from $\mathring{\omega} \dot{\xi} \dot{\nu} \nu$ ($\mathring{\delta} \dot{\xi} \nu \nu$ -) sharpen, but usually it is replaced by σ (79 a). Stems in ν avoid - ν - $\sigma a \iota$. - ν - σo ; thus, from $\phi a \dot{\iota} \nu \omega$, instead of $\pi \dot{\epsilon} \phi a \nu \sigma a \iota$, $\mathring{\epsilon} \pi \dot{\epsilon} \phi a \nu \sigma o$ (inv.), the periphrastic $\pi \dot{\epsilon} \phi a \sigma \mu \dot{\epsilon} \nu o s$ $\mathring{\epsilon} \dot{\iota}$, $\mathring{\eta} \sigma \theta a$, $\mathring{\iota} \sigma \theta \iota$ were probably used. On the insertion of σ , see 444.

⁵⁴⁸ D. Hom. has κεχαρήσω and κεχαρήσομαι from χαίρω (χαρ-) rejoice.

⁵⁴⁹ D. A thematic vowel precedes the ending in Hom. μέμβλεται (μέλω care for), ὀρώρεται (δρνῦμι rouse).

INFLECTION OF THE PERFECT AND PLUPERFECT MIDDLE (PASSIVE)

- 554. The perfect and pluperfect middle (passive) is formed without any thematic vowel.
- 555. Indicative. The perf. mid. is inflected by adding the primary middle endings directly to the tense-stem, herein agreeing with the μ -conjugation. The plupf. adds the secondary middle endings. In vowel verbs the formation is simple, as in $\lambda \dot{\epsilon} \lambda v \mu a \iota$, $\dot{\epsilon} \lambda \dot{\epsilon} \lambda \dot{\nu} \mu \gamma \nu$. But in consonant verbs, the consonant at the end of the stem comes into collision with the consonant at the beginning of the ending; hence certain euphonic changes described in 357. The periphrastic form occurs in the 3 pl. and sometimes in the 3 sing. (573 d).
- 556. Subjunctive. The perf. mid. subj. is commonly formed by the perf. mid. part. with $\hat{\omega}$, $\hat{\eta}$ s, $\hat{\eta}$, etc. Cp. 573 c.
- **557.** From two verbs, whose perfect stems end in η (a-), simple forms are constructed. **κτάομαι** (κτα-) acquire, perf. κέκτημαι possess, forms its subj. by adding the thematic vowel $-\omega/\eta$ to κε-κτα; thus κε-κτά-ω-μαι = κεκτῶμαι, κε-κτά-η-σαι = κεκτῆ, κε-κτά-η-ται = κεκτῆται, etc. μιμνήσκω (μνα-) remind, perf. μέμνημαι remember; με-μνά-ω-μαι = μεμνῶμαι, μεμνη-ώ-μεθα = μεμνώμεθα. The periphrastic κεκτημένος ὧ, μεμνημένος ὧ occur.
- 558. Optative. The perf. mid. opt. is commonly formed by the perf. mid. part. with εἶην, εἴης, εἴη, etc. Cp. 573 c.
 - **559.** Some verbs add $-\hat{i}-\mu\eta\nu$, $-o-\hat{i}-\mu\eta\nu$ to the tense-stem (cp. 557). —
- a. κτάομαι (κτα-) acquire, perf. κέκτημαι possess; opt. κεκτη-ί-μην = κεκτήμην, κεκτή-ῖ-σο = κεκτήδο, κεκτή-ῖ-το = κεκτήτο. Less frequent, and doubtful, are κεκτψμην, -ῷο, -ῷτο, -ψμεθα from κεκτη-ο-ί-μην, etc.
- b. μιμνήσκω (μνα-) remind, perf. μέμνημαι remember; opt. μέμνη-ί-μην = μεμνήμην, μεμνή-ῖ-σο = μεμνήο, μεμνή-ῖ-το = μεμνήτο, etc. The forms μεμνώμην, -ῷο, -ῷτο, etc., from μεμνη-ο-ί-μην, etc., are uncommon and suspected.

c. καλέω (καλε-, κλη-) call, perf. κέκλημαι am called; opt. κεκλη-ί-μην, etc.

= κεκλήμην, κεκλήο, κεκλήτο, κεκλήμεθα.

d. βάλλω (β αλ-, β λη-) throw, perf. διαβέβλημαι, opt. διαβεβλ $\hat{\eta}$ σθε.

- N.—The forms in $-\eta\mu\eta\nu$, etc., have athematic inflection; the doubtful $-\psi\mu\eta\nu$, etc., have thematic inflection.
- **560.** Imperative. In the 3 sing, the perf. meaning is regularly retained, as $\epsilon i \rho \eta \sigma \theta \omega$ let it have been said. The 2 sing, and pl. are generally found only

⁵⁵⁷ **D**. Hdt. has μεμνεωμεθα, and this form may be read in ξ 168.

⁵⁵⁹ D. Hom, has λελύτο σ 238 = λελύ- $\tilde{\iota}$ -το (cp. δαίν $\tilde{\nu}$ το). Pind. has μεμναίατο. μέμνοιο in Xen. is from μέμνομαι.

in the case of perfects with a present meaning, as $\mu \epsilon \mu \nu \eta \sigma \theta \epsilon$ remember! $\mu \dot{\eta}$ $\pi \epsilon \phi \dot{\rho} \beta \eta \sigma \theta \epsilon$ do not be afraid! $\pi \dot{\epsilon} \pi a \nu \sigma o$ stop! See 547. The dual and 3 pl. are apparently wanting.

a. Instead of the simple forms of the imv. we often find the periphrastic use of the perf. part. and $i\sigma\theta_l$, $i\sigma\omega_l$, etc. (573 e).

FUTURE PERFECT PASSIVE

561. The stem of the future perfect passive is formed by adding $-\sigma$ %- to the stem of the perfect middle. A vowel immediately preceding $-\sigma$ %- is always long, though it may have been short in the perfect middle. The future perfect passive is inflected like the future middle.

λύ-ω loose, λελύ-σομαι I shall have been loosed (perf. mid. λέλυ-μαι), δέ-ω bind, δεδή-σομαι (perf. mid. δέδε-μαι), καλέω call, κεκλή-σομαι (perf. mid. κέκλη-μαι).

562. The future perfect usually has passive force. The active meaning is found in a few cases where the perf. mid. or active has an act. meaning:

κεκτήσομαι shall possess (κέκτημαι possess), κεκράξομαι shall cry out (κέκραγα cry out), κεκλάγξομαι shall scream (κέκλαγγα scream), μεμνήσομαι shall remember (μέμνημαι remember), πεπαύσομαι shall have ceased (πέπαυμαι have ceased).

- **563.** Not all verbs can form a future perfect; and few forms of this tense occur outside of the indicative: $\delta\iota\alpha\pi\epsilon\pi\circ\lambda\epsilon\mu\eta\sigma\circ\acute{\mu}\epsilon\nu\circ\nu$, Thuc. 7. 25, is the only sure example of the participle in classical Greek. The infinitive $\mu\epsilon\mu\nu\acute{\eta}\sigma\epsilon\sigma\theta\alpha$ occurs in Hom. and Attic prose.
- **564.** The perf. mid. (pass.) participle with ἔσομαι (575) may be used for the future perfect.

VIII. FIRST PASSIVE SYSTEM (OH PASSIVE)

(FIRST AORIST AND FIRST FUTURE PASSIVE)

FIRST AORIST PASSIVE

565. The stem of the first aorist passive is formed by adding $-\theta\eta$ - (or $-\theta\epsilon$ -) directly to the verb-stem : $\dot{\epsilon}$ -λύ- $\theta\eta$ - ν I was loosed, $\dot{\epsilon}$ -φάν- $\theta\eta$ - ν I was shown (φαίνω, φαν-), $\dot{\epsilon}$ -τέ- $\theta\eta$ - ν I was placed for $\dot{\epsilon}$ - $\theta\epsilon$ - $\theta\eta$ - ν 108 c (τίθημι place, $\theta\eta$ -, $\theta\epsilon$ -).

⁵⁶¹ D. Hom. has δεδέξομαι, μεμνήσομαι, κεκλήση, κεχολώσεται ; κεκαδήσομαι, πεφιδήσεται are from reduplicated aorists.

⁵⁶⁵ D. For -θησαν, -θεν occurs in Hom.; as διέκριθεν. Cp. 426 e. D.

- 566. The form of the verb-stem agrees with that appearing in the perfect middle in the following respects:
- a. Vowel verbs generally lengthen the final vowel of the verb-stem, as $\tau \epsilon \tau \hat{\iota} \mu \eta \mu \alpha$, $\hat{\epsilon} \tau \hat{\iota} \mu \hat{\eta} \theta \eta \nu$. Exceptions 443.
- b. Stems of one syllable containing a liquid or a nasal have α for ϵ , as $\tau \dot{\epsilon}$ -τα-μαι, $\dot{\epsilon}$ -τά-θην (τείνω stretch, τεν-). But στρέφω turn, τρέπω turn have $\dot{\epsilon}$ στρέφθην, $\dot{\epsilon}$ τρέφθην, though the perfect middles are $\dot{\epsilon}$ στραμμαι, τέτραμμαι.

c. Verbs having the graded stem-vowels ϵ , 0, α ; $\epsilon\iota$, 0 ι , ι ; $\epsilon\upsilon$, 0 υ , υ have a strong form, as $\epsilon\lambda\epsilon(\phi\theta\eta\nu)$ from $\lambda\epsilon(\pi\omega)$ ($\lambda\epsilon(\pi-,\lambda)(\pi-,\lambda)$) leave, $\epsilon\pi\lambda\epsilon(\sigma\theta\eta\nu)$ from

πλέω (πλευ-, πλυ-) sail.

- d. Verbs showing the graded stem-vowels η , ϵ and ω , o have, in the 1 aor. pass., the short vowel; as $\delta(\delta\omega\mu\iota)$ ($\delta\omega$, $\delta\sigma$) $\delta\delta\theta\eta\nu$ (perf. mid. $\delta\epsilon$ - $\delta\sigma$ - $\mu\alpha\iota$).
 - e. Final ν is dropped in some verbs : κέ-κρι-μαι, ἐκρίθην (κρίνω). See 446.
- f. The verb-stem may suffer metathesis: $\beta \dot{\epsilon} \beta \lambda \eta \mu \alpha i$, $\dot{\epsilon} \dot{\beta} \lambda \dot{\eta} \theta \eta \nu$ ($\beta \dot{\alpha} \lambda \lambda \omega$). See 447.
 - g. Sigma is often added: κε-κέλευσ-μαι, έ-κελεύσ-θην. See 444.
- **567.** Before θ of the suffix, π and β become ϕ ; κ and γ become χ (68 c); τ , δ , θ become σ (69). ϕ and χ remain.

λείπ-ω ἐλείφ-θην, βλάπτω (βλαβ-) ἐβλάφ-θην; φυλάττω (φυλακ-) ἐφυλάχ-θην, ἄγ-ω ἤχ-θην; κομίζω (κομιδ-) ἐκομίσ-θην, πείθ-ω ἐπείσ-θην; γράφ-ω ἐγράφ-θην, ταράττω (ταραχ-) ἐταράχ-θην.

568. The first (and second) agrist passive takes the secondary active endings and is inflected like $\dot{\epsilon}\tau\ell\theta\eta\nu$, $\tau\iota\theta\hat{\omega}$, $\tau\iota\theta\epsilon\ell\eta\nu$, etc. The subjunctive contracts ω/η with the ϵ of the passive suffix. For $\iota\eta$ and $\bar{\iota}$ in the optative, see 421, 422.

FIRST FUTURE PASSIVE

569. The stem of the first future passive is formed by adding $-\sigma$ %- to the stem of the first agrist passive: $\pi a\iota \delta \epsilon \nu \theta \dot{\eta} - \sigma o\mu a\iota I$ shall be educated $(\dot{\epsilon} - \pi a\iota \delta \epsilon \dot{\nu} \theta \eta - \nu)$, $\lambda \nu \theta \dot{\eta} - \sigma o\mu a\iota I$ shall be loosed $(\dot{\epsilon} - \lambda \dot{\nu} \theta \eta - \nu)$. The inflection is like that of the future middle.

τιμάω, ἐτιμήθην τιμηθήσομαι; ἐάω, εἰάθην ἐαθήσομαι; λείπω, ἐλείφθην λειφθήσομαι; πείθω, ἐπείσθην πεισθήσομαι; τείνω, ἐτάθην ταθήσομαι; τάττω, ἐτάχθην ταχθήσομαι; τίθημι, ἐτέθην τεθήσομαι; δίδωμι, ἐδόθην δοθήσομαι; δείκνυμι, ἐδείχθην δειχθήσομαι.

⁵⁶⁶ b. D. ἐστράφθην is Ion. and Dor.; Hom. and Hdt. ἐτράφθην (τρέπω); Hom. ἐτάρφθην and ἐτέρφθην (τέρπω gladden).

e. Hom. $\epsilon \kappa \lambda l \nu \theta \eta \nu$ and $\epsilon \kappa \lambda l \theta \eta \nu$, $\epsilon \kappa \rho l \nu \theta \eta \nu$ and $\epsilon \kappa \rho l \theta \eta \nu$, $l \delta \rho \dot{\nu} \nu \theta \eta \nu = Att$. $l \delta \rho \dot{\theta} \theta \eta \nu$ ($l \delta \rho \dot{\nu} \omega \ erect$), $\dot{\alpha} \mu \pi \nu \dot{\nu} \nu \theta \eta \nu$ ($\dot{\alpha} \nu \alpha \pi \nu \dot{\epsilon} \omega \ take \ breath$).

⁵⁶⁹ D. Hom. does not use the 1 fut. pass.; instead he has the fut. mid. (1046 a).

IX. SECOND PASSIVE SYSTEM (H PASSIVE)

(SECOND AORIST AND SECOND FUTURE PASSIVE)

SECOND AORIST PASSIVE

570. The stem of the second agrist passive is formed by adding -η- (or -ε-) directly to the verb-stem: $\dot{\epsilon}$ - $\beta\lambda\dot{\alpha}\beta$ - η - ν I was injured from $\beta\lambda\dot{\alpha}\pi\tau\omega$ ($\beta\lambda\alpha\beta$ -). The inflection is like that of the first agrist passive.

a. Verbs showing in their stems the grades ϵ , o, a generally have a, as $\pi\lambda\dot{\epsilon}\kappa$ - ω weave $\dot{\epsilon}\pi\lambda\dot{a}\kappa\eta\nu$, $\kappa\lambda\dot{\epsilon}\pi$ - τ - ω steal $\dot{\epsilon}\kappa\lambda\dot{a}\pi\eta\nu$, $\phi\theta\dot{\epsilon}\iota\rho\omega$ ($\phi\theta\dot{\epsilon}\rho$ -) corrupt $\dot{\epsilon}\phi\theta\dot{a}$ -

ρην, στέλλω (στελ-) send ἐστάλην. Cp. 437.

b. Verbs showing in their stems the gradations η , ω , a have a; as $\tau \dot{\eta} \kappa \omega$ ($\tau \eta \kappa$ -, $\tau \alpha \kappa$ -) melt ἐτάκην, ῥήγνῦμι (ῥηγ-, ῥωγ-, ῥαγ-) break ἐρράγην. But πλήττω (πληγ-, πλαγ-) strike has ἐπλάγην only in composition, as ἐξεπλάγην; otherwise ἐπλήγην.

571. Only those verbs which have no 2 aor. act. show the 2 aor. pass.; except $\tau \rho \epsilon' \pi \omega$, which has all the aorists.

SECOND FUTURE PASSIVE

572. The stem of the second future passive is formed by adding $-\sigma\%$ - to the stem of the second agrist passive: $\beta\lambda a\beta\dot{\eta}$ - $\sigma o\mu a\iota I shall be injured$ from $\beta\lambda\dot{\alpha}\pi\tau\omega$ ($\beta\lambda a\beta$ -) $\dot{\epsilon}$ - $\beta\lambda\dot{\alpha}\beta\eta$ - ν . The inflection is like that of the first future passive.

κόπ-τ-ω, ἐκόπην κοπήσομαι; γράφω, ἐγράφην γραφήσομαι; φαίνω, ἐφάνην appeared, φανήσομαι; φθείρω, ἐφθάρην φθαρήσομαι; πήγνῦμι fix, ἐπάγην παγήσομαι.

PERIPHRASTIC FORMS

- 573. Perfect and Pluperfect. For the simple perfect and pluperfect a combination of the participle with a form of $\epsilon i\mu l$ is often used.
- a. For the perf. or plupf. act. indic. the forms of the perf. act. part. and εἰμί or ἢν may be used; as λελυκώς εἰμι for λέλυκα, λελυκὼς ἢν for ἐλελύκη. εἰμὶ τεθηκώς for τέθηκα I have placed. γεγραφὼς ἢν for ἐγεγράφη I had written. πεπονθὼς ἢν I had suffered, βεβοηθηκότες ἢσαν for ἐβεβοηθήκεσαν (βοηθῶ come to aid). Such forms are more common in the pluperfect than in the perfect.

⁵⁷⁰ D. For $-\eta\sigma\alpha\nu$ we generally find $-\epsilon\nu$ (426 e) in Hom.; also in Doric.

⁵⁷² D. Hom, has only δαήσεαι (έδάην learned), μιγήσεσθαι (μείγνῦμι mix).

b. For the perf. act. a periphrasis consisting of the aor. part. and $\tilde{\epsilon}\chi\omega$ is sometimes used, especially when a perf. act. form with transitive meaning is not in use; as $\sigma\tau\dot{\eta}\sigma\bar{a}s$ $\tilde{\epsilon}\chi\omega$ I have set ($\tilde{\epsilon}\sigma\tau\eta\kappa a$ intrans.; $\tilde{\epsilon}\sigma\tau\ddot{a}\kappa a$ trans. is rare and late), $\tilde{\epsilon}\rho a\sigma\theta \epsilon is$ $\tilde{\epsilon}\chi\omega$ I have loved. So often because the aspirated perf. is not used, as $\tilde{\epsilon}\chi\epsilon$ $\tau a\rho\dot{a}\dot{\epsilon}\ddot{a}s$ thou hast stirred up, the form $\tau\epsilon\tau\dot{a}\rho\alpha\chi a$ not being used.

c. In the perf. act. subj. and opt. usually (see 546); as $\lambda \epsilon \lambda \nu \kappa \omega_s$ ($\lambda \epsilon \lambda \omega_s \omega_s$) δ , $\epsilon \tilde{u} \eta \nu$. $\epsilon \sigma \tau \eta \kappa \omega_s \delta$, $\tau \epsilon \theta \eta \kappa \omega_s \epsilon \tilde{u} \eta_s$, $\delta \phi \epsilon \sigma \tau \omega \tau \epsilon_s \epsilon \tilde{t} \epsilon \nu$ occur in good Attic prose. Other forms than 3 sing, and 3 pl. are rare. In the subj. and opt.

mid. (pass.) commonly: λελυμένος ω, είην. See 556-559.

d. In the perf. or plupf. indic. pass. (often); as γεγραμμένον ἐστί it stands written, παρηγγελμένον ην orders had been given. Regularly, except in Old Attic, in the 3 pl. when a stem ending in a consonant would collide with -νται, -ντο. See 356, 427 f.

e. In the perf. imv. (often); as γεγονως ἔστω let him be (born), εἰρημένον ἔστω let it have been said. In the perf. inf. act. (rarely): $\tau \epsilon \theta v \eta \kappa$ ότα εἶναι to

be dead.

- 574. Future Perfect Active. The future perfect active (cp. 514) of most verbs is formed by combining the perfect active participle with ἔσομαι shall be; as γεγραφώς ἔσομαι I shall have written, ἐσόμεθα ἐγνωκότες we shall have determined.
- 575. Future Perfect Passive. The future perfect passive may be expressed by using the perfect middle (passive) participle with ἔσομαι shall be; as ἐψευσμένοι ἔσεσθε you will have been deceived.

PART III

FORMATION OF WORDS

576. Inflected words generally consist of two distinct parts: a stem and an inflectional ending (158):

δῶρο- ν gift, stem δωρο-, inflectional ending ν ; $\lambda \acute{v}o-\mu e \nu$ we loose, stem $\lambda \ddot{v}o$ -, inflectional ending $\mu e \nu$.

- **577.** Roots. The fundamental part which remains after a word has been analyzed into all its component parts, and all formative elements, prefixes and suffixes, have been removed, is called a *root*. A root contains the mere *idea* of a word in its vaguest and most abstract form.
- 578. Some roots are also stems (root-stems), to which only an inflectional ending needs to be added to form the complete word; as $\beta o\hat{v}$ -s ox, cow, $va\hat{v}$ -s ship, $\delta\psi$ (gen. $\delta\pi$ - δs) voice. Sometimes the same root-stem shows different vowels; as $\phi\lambda\delta\xi$ flame, gen. $\phi\lambda o\gamma$ - δs ($\phi\lambda\epsilon\gamma$ - ω burn).
- 579. Most stems are derived from roots by the addition of one or more suffixes, prefixes, or both.

δῶ-ρο-ν gift, stem δωρο-, root δω suffix ρο-. $(\delta i\text{-}\delta \omega - \mu \iota give),$ $\gamma \rho \alpha \mu - \mu \alpha \tau - \epsilon v$ - stem $\gamma \rho \alpha \mu \mu \alpha \tau \epsilon v$ -, root $\gamma \rho \alpha \phi$ suffixes $\mu \alpha \tau$ and ϵv . scribe, ϵ - $\gamma \rho \alpha \phi$ - ϵv stem $\gamma \rho \alpha \phi$ -, root $\gamma \rho \alpha \phi$, prefix ϵ , suffix ϵ , inflective wrote, root $\gamma \rho \alpha \phi$, prefix ϵ , suffix ϵ , inflectional ending $\mu \epsilon v$.

- 580. Words containing a single stem are called *simple* words, as $\lambda \delta \gamma_0 \varsigma$ speech; words containing two or more stems united are called *compound* words, as $\lambda \delta \gamma_0 \gamma \rho \delta \phi_0 \varsigma$ speech-writer.
- 581. Primary words are formed by adding a suffix directly to the root.

Root $\gamma\rho\alpha\phi$: $\gamma\rho\alpha\phi-\omega$ write, $\gamma\rho\alpha\phi-\dot{\eta}$ writing, $\gamma\rho\alpha\phi-\epsilon\dot{\nu}-s$ writer, $\gamma\rho\alpha\mu-\mu\alpha$ something written, $\gamma\rho\alpha\mu-\mu\dot{\eta}$ line. The root may appear as a verb-stem; as $\gamma\epsilon\nu$ - in $\dot{\epsilon}$ - $\gamma\epsilon\nu$ - $\dot{\sigma}-\mu\eta\nu$, or $\gamma\epsilon\nu-\epsilon$ (440) in $\gamma\dot{\epsilon}\nu\dot{\epsilon}-\sigma\iota$ -s origin (cp. $\gamma\epsilon\nu\dot{\epsilon}-\sigma\theta\alpha\iota$ become).

582. Secondary (or Denominative) words are formed by adding a suffix to a substantive or adjective stem or to an adverb.

γραμ-ματ-εύς writer (from stem γραμματ-, nom. γράμμα); δικαιο-σύνη justice, δίκα-ιο-ς just (δίκη justice); δουλό-ω enslave (δοῦλο-ς slave); οἰκοδομέ-ω build a house (οἰκο-δόμο-ς house-builder); παλαι-ό-ς ancient (πάλαι long ago).

- **583.** Suffixes forming primary words are called *primary*; suffixes forming secondary words are called *secondary*. But this distinction is not original and is often neglected. Thus, in $\delta \epsilon \iota \nu \delta s$ terrible ($\delta \epsilon \iota$ -fear), νo is a primary suffix; in $\sigma \kappa o \tau \epsilon \iota \nu \delta s$ dark ($\sigma \kappa \delta \tau o s$), it is secondary. Cp. 613.10. So English-able is both primary (readable) and secondary (companionable).
- 584. Changes of the Root-vowel. The root-vowel is sometimes strong, sometimes weak (cp. 31): ϵ ι, οι (weak ι); ϵ υ, ου (weak ν); η or ω (weak α or ϵ): as $\lambda \epsilon \hat{i} \mu \mu a$ remnant, $\lambda o\iota \pi \hat{o} s$ remaining, cp. $\lambda \epsilon \hat{i} \pi \omega$, $\tilde{\epsilon} \lambda \iota \pi o v$; $\zeta \epsilon \hat{v} \gamma o s$ team, cp. $\zeta \epsilon \hat{v} \gamma v \bar{v} \mu \iota$, $\zeta v \gamma \hat{o} v$ yoke; $\sigma \pi o v \delta \hat{\eta}$ zeal, $\sigma \pi \epsilon \hat{v} \delta \omega$ hasten; $\lambda \hat{\eta} \theta \eta$ forgetfulness, $\lambda a v \theta \hat{a} v \omega$ ($\lambda a \theta s \phi \hat{b} \omega$) escape notice; $\hat{\eta} \theta o s \phi \hat{b} \omega$ disposition, $\hat{\epsilon} \theta o s \phi \omega$, habit (cp. 537); $\hat{\rho} \hat{\eta} \gamma v \bar{v} \mu \iota$ break, $\hat{\rho} \omega \chi \mu \hat{o} s \phi \hat{b} \omega$ cleft, $\hat{\epsilon} \rho \rho \hat{a} \gamma \eta v \omega$ as broken. ϵ often varies with o, sometimes with o; $\tau \rho \hat{\epsilon} \hat{\phi} \omega$ nourish, $\tau \rho o \phi \hat{\eta}$ nourishment, $\tau \rho \alpha \phi \epsilon \rho \hat{o} s \omega$ well-fed.
- **585.** Root-determinatives. A consonant standing between root and suffix (or ending), and not modifying the meaning of the root, is called a root-determinative; as θ in $\pi\lambda\dot{\eta}$ - θ - ω (poet.) am full, $\pi\lambda\dot{\eta}$ - θ -os crowd ($\pi\dot{\iota}\mu$ - $\pi\lambda\eta$ - μ fill).
- 586. Suffixes. A suffix is a formative element added to a root or to a stem. Suffixes limit or particularize the general meaning of the root; but a distinct meaning can be ascribed to them only in a few cases. The separation of a suffix from a root (or stem) is often arbitrary and uncertain.
- 587. Changes in Stems. Various changes may occur when a suffix is added to a stem.

a. The final vowel of a stem may join with the initial vowel of a suffix:

βασιλε-ίā kingdom (βασιλεύ-ς king, stem βασιλευ-, 246).

b. A long final vowel of a stem is apparently shortened before the initial vowel of a suffix: δίκα-ιο-ς just, δίκη justice, stem δικα-. The ending -αιος is here borrowed from such words as $\gamma\eta\rho$ -αιός old for $\gamma\eta\rho\alpha(\sigma)$ -ιο-ς, from $\gamma\hat{\eta}\rho\alpha$ s old age, stem $\gamma\eta\rho\alpha\sigma$ -.

c. A final vowel or diphthong of a stem may be dropped before the initial vowel of a suffix: σοφ-ία wisnlom (σοφό-ς wise), τίμ-ιο-ς honored, costly (τιμή

honor, stem τιμά-), βασιλ-ικό-ς royal (βασιλεύ-ς king).

d. The final letter or letters of a consonant stem may be dropped: $\dot{a}\lambda\eta\theta$ - $\dot{a}\nu\dot{o}$ -s genuine ($\dot{a}\lambda\eta\theta\dot{\eta}s$ true, stem $\dot{a}\lambda\eta\theta\epsilon\sigma$ -).

e. The final consonant of a stem undergoes regular euphonic change be-

fore the initial consonant of a suffix: $\beta \lambda \epsilon \mu$ - μa glance ($\beta \lambda \epsilon \pi$ - ω look), δικασ-τής a judge (δικαδ-της, from δικάζω judge), $\pi i\sigma$ - $\tau \iota$ - ς faith (= $\pi \iota \theta$ - $\tau \iota$ - ς , from $\pi \epsilon i\theta$ - ω persuade, stem $\pi \epsilon \iota \theta$ -, $\pi \iota \theta$ -), $\lambda \epsilon \xi \iota \varsigma$ style (= $\lambda \epsilon \gamma$ - $\sigma \iota$ - ς , from $\lambda \epsilon \gamma$ - ω speak).

f. Stems in o have an alternative in ϵ (cp. $l\pi\pi\sigma$ -s, voc. $l\pi\pi\epsilon$; 197), as

οἰκέ-ω dwell, οἰκέ-της house-servant (οἶκο-ς house).

g. Derivatives of \bar{a} stems may apparently show ω in place of \bar{a} ; as $\sigma\tau\rho a$ - $\tau\iota\dot{\omega}$ - $\tau\eta$ s soldier ($\sigma\tau\rho\alpha\tau\iota\dot{a}$ army). See 600.

h. Verb-stems in a, ε, o generally show in derivatives the stem-vowel as found in the tenses other than the present: as ποίη-μα poem, ποίη-σι-ς poetry, ποιη-τή-ς poet, ποιη-τι-κό-ς creative, poetical (ποιέ-ω make, fut. ποιή-σω).

i. Vowel stems sometimes insert a vowel before a suffix beginning with a consonant: πολι-ή-τη-s, Ionic for πολί-τη-s citizen, πτολί-ε-θρο-ν (poetic) city.

- j. Consonant steins, and vowel stems not ending in o, often show o before a suffix in denominatives; αίματ-ό-εις bloody (αίμα, -ατος blood) and σκι-ό-εις shadowy (σκιά shadow), by analogy to words like δολό-εις wily. A stem in -ον may thus be replaced by one in -ο: σωφρο-σύνη temperance (σώφρων temperate, σωφρον-).
- 588. Several substantives are formed by reduplication: $\dot{\alpha}\gamma$ -ω γ -ή training ($\ddot{\alpha}\gamma$ -ω lead), $\dot{\epsilon}\delta$ -ω δ -ή food (poet. $\ddot{\epsilon}\delta$ -ω eat).
- 589. Between root (or stem) and suffix, σ is often found, and in some cases has become a part of the suffix. This σ spread from the perfect middle, where it is properly in place only in stems in τ , δ , θ , or σ ; thus $\sigma\chi\iota$ - σ - μ o- ς cleaving, with σ from $\tilde{\epsilon}$ - $\sigma\chi\iota$ - σ - μ a, which has it by analogy to $\tilde{\epsilon}$ - $\sigma\chi\iota$ 0- τ a for $\tilde{\epsilon}$ - $\sigma\chi\iota$ 0- τ a ($\sigma\chi\iota$ 0' ζ 0 cleave). This σ generally appears in derivatives formed from verbs whose perf. mid. has acquired it (444 h): $\kappa\epsilon$ 0 (ϵ 0- ϵ 0- ϵ 0, ϵ 0, ϵ 0 command, ϵ 0 signal-man (ϵ 0) (ϵ 0) command. ϵ 0 signal-man (ϵ 0) signal-man (
- **590.** Insertion of τ . In a few words τ is inserted before the suffixes μ 0, μ 0, μ 1, μ 1, μ 2, as ἐφ-ε- τ - μ 1 command (ἐφίη μ 1, root ἡ, ἐ).

FORMATION OF SUBSTANTIVES

- 591. Some suffixes have a special significance; of these the most important are given in 592-609. But suffixes commonly used with a special function (such as to denote agency, action, instrument, etc.) are not restricted to this function. Only a few have merely one function.
- **592.** Agency. The primary suffixes $\tau \bar{a}$, $\tau \eta \rho$, $\tau \rho \rho$, $\epsilon \nu$, denoting the agent or doer of an action, are masculine.
- τā: ποιη-τή-ς poet, i.e. maker (ποιέ-ω make), μαθ-η-τή-ς pupil (μανθάνω learn, μαθ-ε-), iκ-έ-τη-ς suppliant (iκ-νέ-ομαι come, iκ-).

- 2. τηρ: δο-τήρ giver (δί-δω-μι give, δω-, δο-).
- 3. τορ: ἡή-τωρ orator, cp. εί-ρη-κα have spoken.
- 4. τρο: ta-τρό-ς physician (ta-oμαι heal).
- 5. ευ: γραφ-εύ-ς writer (γράφ-ω write).
 - 593. The primary suffixes τριδ, τριᾶ, τειρᾶ, τιδ are feminine.
- 1. τριδ: αὐλη-τρίς female flute-player (αὐλέω play the flute: αὐλό-ς).
- 2. τρια: ψάλ-τρια female harper (ψάλλω play the harp: ψαλ-τήρ-ιο-ν).
- 3. τειρα: δό-τειρα, fem. of δο-τήρ giver.
- 4. τιδ: ίκ-έ-τις female suppliant, fem. of ίκ-έ-της (ίκ-νέ-ομαι come).
- 594. Names of Actions and Abstract Substantives. Substantives expressing actions often express abstract ideas, and names of actions and verbal abstracts are often used concretely. The following suffixes (except μo , nom. $-\mu \delta \varsigma$) form feminines; all are primary except $\iota \bar{a}$ in some words.
- 1. $\tau\iota$: $\pi\iota\sigma$ - $\tau\iota$ - ς faith $(\pi\epsilon\iota\theta$ - ω persuade, $\pi\epsilon\iota\theta$ -, $\pi\circ\iota\theta$ - $\pi\iota\theta$ -).
- 2. σι: λέξις style (λέγ-ω speak), ποίη-σι-ς poetry (ποιέ-ω make), δό-σι-ς act of giving or gift (δί-δω-μι give, δω-, δο-), τά-σι-ς tension (for τγ-σι-ς 30 b, from τείνω stretch, τεν-). σι probably arose from τι after a vowel (100).
- 3. σια: δοκιμασία examination (δοκιμάζω examine, δοκιμαδ-).
- 4. μο: διωγ-μό-ς pursuit (διώκ-ω pursue).
- μā (nom. μη): γνώ-μη knowledge (γι-γνώ-σκω know), φή-μη report (φη-μί say).
- 6. μā (nom. μǎ): τόλ-μα daring (cp. τλη-ναι dare).
- 7. ιā: μαν-ία madness (μαίνομαι rage, μαν-), ἡγεμον-ία sovereignty (ἡγεμών leader), βασιλε-ία kingdom (for βασιλευ-ια).
- **595.** Many feminine substantives expressing the abstract corresponding notion of the adjective are derived from adjective stems. Many of these denominatives express *quality*.
- ιᾶ (nom. ιἄ): from adjs. in -ης and -οος, -ους, as ἀλήθε-ια truth for ἀληθεσια from ἀληθής true; εὖνοια kindness for εὖνο(ο)-ια from εὖνοο-ς εὖνους kind. Some compound adjs. in -ής yield (by analogy) abstracts in -ιᾶ, not in -ειᾶ; as ἀτυχ-ίᾶ misfortune from ἀ-τυχ-ής unfortunate (ἀτυχεσ-).

2. ιā (nom. ίā): εὐδαιμον-ίā happiness (εὐδαίμων happy), συμμαχ-ίā alliance (σύμμαχο-ς fighting along with), σοφ-ίā wisdom (σοφό-ς wise).

- 3. συνα: δικαιο-σύνη justice (δίκαιο-ς just). Abstracts in -συνη are properly fem. of adjs. in -συνος, as γηθο-σύνη joy (γηθό-συνος joyful).
- 4. τητ: φιλό-της, -τητος friendship (φίλο-ς dear).
- 5. aδ: abstract substantives of number, as τρι-άς, -άδος triad (τρείς).

- **596.** Some abstracts are neuter: $\dot{\rho}\hat{\imath}\gamma$ -os cold (cp. 349 a), $\tau \dot{\alpha}\chi$ -os speed ($\tau \alpha \chi$ - $\dot{\nu}$ -s swift).
- 597. Result of Action. The result or effect of an action is expressed by the primary suffixes:
- εs: τέκ-os child, stem τεκ-εσ- (τίκτω bring forth, τεκ-), ψεῦδ-os lie, stem ψευδ-εσ- (ψεύδ-ω deceive).
- 2. ματ: γράμ-μα thing written (γράφ-ω write), νόη-μα thought (νοέ-ω think), ποίη-μα poem (ποιέ-ω make).
- 598. Instrument or Means of Action. The instrument or means of an action is expressed by various primary suffixes:
- 1. τρο: ἄρο-τρο-ν plough (ἀρό-ω plough), λύ-τρο-ν ransom (λύ-ω release, λύ-).
- 2. θ-ρο: κλεῖ-θρο-ν bar to close a door (κλεί-ω shut, 585).

3. τρα: χύ-τρα pot (χέω pour, χευ- χυ-).

- 4. τηρ-ιο-: πο-τήρ-ιο-ν cup (πίνω drink, πο- 476. 8).
- 5. ρο: πτ-ε-ρό-ν wing (πέτ-ομαι fly, 2 aor. έ-πτ-ό-μην, 111 a).
- **599.** The Person Concerned. The male person concerned or occupied with anything is denoted by a denominative formed by one of the following secondary suffixes:
- 1. ευ: γραμ-ματ-εύ-ς secretary (γράμμα, -ατος thing written), ίερ-εύ-ς priest (ίερό-ς sacred), ίππ-εύ-ς horseman (ἴππο-ς horse).
- 2. τā: ναύ-τη-ς sailor (ναῦ-ς ship), τοξό-τη-ς bowman (τόξο-ν bow).
- **600.** By analogy are formed: $\delta \pi \lambda i \tau \eta$ - ς heavy-armed soldier ($\delta \pi \lambda o$ - ν , $\delta \pi \lambda a$ armor), cp. $\pi o \lambda i$ - $\tau \eta$ - ς citizen from older $\pi \delta \lambda i$ - ς ; $\sigma \tau \rho a \tau \iota$ - $\omega \tau \eta$ - ς soldier ($\sigma \tau \rho a \tau \iota a$ army), cp. $\delta \epsilon \sigma \mu \omega$ - $\tau \eta$ - ς prisoner ($\delta \epsilon \sigma \mu \omega$ - ς prison). See 587 g.
 - 601. Various secondary suffixes form feminine substantives:
- 1. ιā: corresponding to masculines in -εύ-ς; as ίέρεια priestess for ίερ-εχ-ια (ίερ-εύ-ς priest), βασίλεια queen (βασιλ-εύ-ς king).
- 2. ιδ: φαρμακ-ίς sorceress (φάρμακ-ο-ν charm, φαρμακ-εύ-ς sorcerer).
- 3. τιδ: corresponding to masculines in -τη-ς: οἰκέ-τις house-maid (οἰκέ-της), πολί-τις female citizen (πολί-της).
- ττὰ, σσὰ: from μa added to stems in κ or τ (97, 99); Κίλισσα Cilician woman from Κιλικ-μα (Κίλιξ Cilician), θῆττα female serf from θητ-μα (θής, θητ-ός serf).
- auvā: corresponding to masculines in -ων: θεράπ-αινα handmaid (θεράπ-ων attendant). By analogy, in o stems: λύκ-αινα she-wolf (λύκο-ς).
- 602. Gentiles or Place Names. Gentiles are denominatives denoting belonging to or coming from a particular country,

nation, or city. Gentiles are formed from proper nouns by secondary suffixes.

ευ masc., ιδ fem.: Πλαται-εύ-ς -έως, Πλαται-ίς -ίδος a Plataean (ἡ Πλάταια);
 Μεγαρ-εύ-ς, Μεγαρ-ίς a Megarian (τὰ Μέγαρα); ἡ Δωρίς (γῆ) Doris;
 ἡ Αἰολίς (γλῶττα) the Aeolic dialect.

2. τα masc., τιδ fem.: Τεγεά-της, Τεγεά-τις of Tegea (ή Τεγέα); Σπαρτ-ιά-της, Σπαρτ-ιά-τις of Sparta (ή Σπάρτα).

- 3. Other gentiles, properly adjectives, are 'Αθηναῖο-ς, -αία of Athens (αἱ 'Αθῆναι), 'Ίων-ικός Ιοπία ("Ίων-ες Ιοπίαης), Βυζαντ-ῖνο-ς Βyzantine (Βυζάντιον).
- 603. Patronymics. Patronymics, or denominative proper names denoting descent from a father or ancestor, are formed from proper names of persons by means of the following suffixes:
- 1. $\delta\bar{a}$ masc., δ fem.: $Bo\rho\epsilon\check{a}-\delta\eta$ - ς son of $Bo\rho\epsilon\check{a}$ - ς , fem. $Bo\rho\epsilon\check{a}$ - ς , $-\delta o\varsigma$; stems in \bar{a} shorten \bar{a} to a. From such forms arose
- 2. aðā mase., að fem.: Θεστι-άδη-ς son of Θέστιο-ς, fem. Θεστι-άς, -άδος. From this type arose a new formation:
- 3. ιαδα masc., ιαδ fem.: Φερητ-ιάδη-ς son of Φέρης, -ητος, fem. Φερητ-ιάς, -ιάδ-ος; Περση-ϊάδη-ς son of Περσεύ-ς, fem. Περση-τς, -ίδ-ος; Τελαμων-ιάδη-ς son of Τελαμών, -ῶνος.
- 4. ιδα masc., ιδ fem.: Τανταλ-ίδη-ς son of Τάνταλο-ς, fem. Τανταλ-ίς, -ίδ-ος; Κεκροπ-ίδη-ς son of Κέκροψ, -οπος, fem. Κεκροπ-ίς, -ίδ-ος; Οἰνε-ίδη-ς son of Οἰνεύ-ς, fem. Οἰνη-tς, -ίδ-ος; Λητο-tδη-ς son of Λητώ (247), fem. Λητω-tς, -ίδ-ος.
- τον or των masc. (poetic and rare): Κρον-των (also Κρον-ίδη-s) son of Κρόνο-s, gen. Κρον-τον-ος or Κρον-των-ος according to the metre.
- **604.** Variations occur, especially in poetry: (a) Hom. Πηλε-ίδη-ς (Πηλε-ίδη-ς, Πηλη-ϊάδη-ς and Πηλε-ίων) son of Πηλεύ-ς. (b) Two patronymic endings: Ταλα-ιον-ίδη-ς son of Ταλαό-ς. (c) The stem drops or adds one or two syllables: Δευκαλ-ίδη-ς son of Δευκαλίων, -ίων-ος; Λαμπ-ετ-ίδη-ς son of Λάμ-πο-ς. (d) -ιδης is used in comic formations: κλεπτ-ίδη-ς son of a thief (κλέπτης). (e) -νδας occurs in the dialects: Ἐπαμεινώνδα-ς son of Ἐπαμείνων. (f) -ιος, -ειος may indicate descent: Τελαμώνιε παῖ Ο son of Telamon, Τυνδαρεία θυγάτηρ daughter of Tyndareus; cp. Tennyson's "Niobean daughter."
- **605**. A patronymic in the plural may include the father: Πεισιστρατ-ίδαι Peisistratidae (Peisistratus and his sons).
- **606.** Metronymics denote maternal descent (with suffix $-i\delta\bar{a}$ as 603. 4), as $\Delta\bar{a}\nu\alpha\dot{\tau}\delta\eta$ -s son of $\Delta\bar{a}\nu\dot{a}\eta$.
- **607.** Relationship is sometimes denoted by the suffixes $\iota\delta\epsilon o$ (son of), $\iota\delta\epsilon\bar{a}$ (daughter of): $\iota\delta\epsilon\lambda\phi$ - $\iota\delta\circ\hat{o}$ -s nephew, $\iota\delta\epsilon\lambda\phi$ - $\iota\delta\hat{\eta}$ niece ($\iota\delta\delta\epsilon\lambda\phi$ -s brother).

- **608.** Place. Place may be expressed by the following secondary suffixes:
- 1. ιο (nom. -ιο-ν): Διονύσ-ιο-ν (scil. ἱερόν) shrine of Dionysus. From such words as χαλκε-ῖο-ν forge (χαλκεύ-ς coppersmith) -εῖον was extracted, as in μουσ-εῖο-ν seat of the Muses (μοῦσα muse).

2. τηρ-ιο- (nom. τήρ-ιο-ν): formed from words in -τηρ; as βουλευ-τήρ-ιο-ν senate house, from βουλευτήρ (or -τής) councillor (βουλεύω counsel).

- 3. ων (nom. -ών, gen. -ῶν-ος, masc.): ἀνδρ-ών apartment for men (ἀνήρ, ἀνδρ-ός man), παρθεν-ών maiden's apartment, Parthenon (παρθένο-ς maiden), ἀμπελο-ς vine). -εών: as περιστερ-εών dove-cote (περιστερά dove).
- 4. ττιδ (nom. -îτις, fem.): added to -ων, ἀνδρων-îτις apartment for men.
- 5. τρā: ὀρχή-σ-τρā dancing-place (ὀρχέ-ομαι dance).
- 609. Diminutives. Diminutives (mostly neuter) are denominatives formed from the stems of substantives by various secondary suffixes.
- 1. ιο: ἀσπίδ-ιο-ν small shield (ἀσπίς, ἀσπίδ-ος). 2. ιδ-ιο: by analogy, e.g., to ἀσπίδ-ιο-ν; as οἰκίδιο-ν small house, οἰκι- + ιδιον (οἰκίᾶ). 3. αρ-ιο: παιδ-άριο-ν little child. 4. νδ-ριο: μελ-ύδριο-ν little song (μέλος, stem μελεσ-). 5. νλλιο: ἐπ-ύλλιο-ν little epic or versicle (ἔπος, stem ἐπεσ-). 6. ισκο, ισκα: παιδ-ίσκος young boy, παιδ-ίσκη young girl. 7. -ισκ-ιο: ἀσπιδ-ίσκιο-ν small shield.
- **610.** Diminutives may express affection, familiarity, daintiness, pity, or contempt (cp. dar-ling, lord-ling); πατρ-ίδιον daddy (πατήρ, stein πατερ-, πατρ-), Σωκρατ-ίδιον Socky (Σωκράτης), ἀνθρώπ-ιον (stem ἀνθρωπο-) manikin.
- **611.** Many words are diminutive in form, but not in meaning; as $\theta\eta\rho\acute{\nu}$ beast $(=\theta\acute{\eta}\rho)$, $\pi\epsilon\delta\acute{\nu}$ plain $(\pi\acute{\epsilon}\delta\nu)$ ground).

FORMATION OF ADJECTIVES

- **612.** Adjectives are made by suffixes used in substantives, in one case a substantive being formed, in another an adjective. Many adjectives formed with the suffixes ιo , μo , νo , ρo , τo are used (generally in the feminine or neuter) as abstract substantives; as $\phi \iota \lambda \iota \bar{a}$ friendly or friendship.
 - 613. The following are the chief adjectival suffixes:
 - o, ā: primary: λοιπ-ό-ς remaining (λείπ-ω leave, λειπ-, λοιπ-, λιπ-), λευκ-ό-ς bright (λεύσσω shine from λευκ-ω).
 - ιο, ιā: express that which pertains or belongs in any way to a person or thing. By union with a preceding stem vowel we have αιο, αιο, οιο, φο, νιο. Thus:

Primary (rave): ἄλλος other (ἀλ-10-ς alius); μέσος middle (μεθ-10-ς). Secondary: φίλ-10-ς friendly (φίλο-ς dear); πάτρ-10-ς hereditary (πατήρ father, πατρ-, 231); δίκα-10-ς just (δίκη justice, 587 b); οἰκε-10-ς domestic (οἶκο-ς house, 587 f); βασίλε-10-ς royal (βασιλεύ-ς king); αἰδο-10-ς venerable (αἰδώς shame, αἰδοσ-, 235); ἡρῷος heroic (ἤρως hero, ἡρωυ-, 236); πήχυ-10-ς a cubit long (πῆχυ-ς, 237). The ending -αῖος has been transferred from ā-stems by analogy, as in χερσ-αῖο-ς of or from dry land (χέρσ-ος); -εῖος is due to analogy in such words as ἀνδρ-εῖος manly (ἀνήρ).

- a. Ionic η-ιο, properly from stems in ευ (ηυ), as Hom. χαλκή-ιο-ς brazen (χαλκεύ-ς brasier: Attic χάλκεος, -οῦς, see 613. 4), and by analogy as in πολεμ-ήιο-ς warlike (Attic πολέμ-ιο-ς), ἀνθρωπ-ήιο-ς human (Attic ἀνθρώπειο-ς).
- 3. εντ for ρεντ in adjs. of fulness or abundance (mostly poetic): τῖμή-εις (τῖμῆς) honored, and, by analogy, δενδρ-ήεις woody (δένδρο-ν tree); δολό-εις wily (δόλο-ς), and by analogy as in αίματ-ό-εις bloody (αΐμα, -ατ-ος blood, 587 j).
- 4. co in denominative adjs. of material; χρύσ-co-s, χρῦσ-οῦ-s golden (χρῦσό-s gold).
- 5. εσ: ψευδ-ής false (ψεύδ-ω deceive), ἀ-σφαλ-ής unharmed, secure (ἀ-priv. + σφαλ-, cp. σφάλλω trip).
- 6. κο, ακο, ικο denote relation, fitness, or ability; as φυσι-κό-ς natural (φύσι-ς nature); Δᾶρει-κό-ς Daric (Δᾶρεῖο-ς Darius); and, by analogy, μουσικό-ς musical (μοῦσα muse); βασιλ-ικό-ς royal (βασιλεύ-ς king); ἡρωϊκό-ς heroic, from ἡρωυ-, 236; Κορινθι-ακό-ς Corinthian (Κορίνθ-ιο-ς Corinthian, from ἡ Κόρινθος Corinth). τ-ικο is from ικο added to the verbal in τό-; as πρᾶκ-τικό-ς practical, able to do (πρᾶττω do, πρᾶγ-); added to a substantive stem by analogy: ναυ-τικό-ς nautical (ναῦ-ς ship).
- 7. λο: δει-λό-ς cowardly (δέδοι-κα fear, δει-, δοι-, δι-); στρεβ-λό-ς twisted (στρέφ-ω twist). Also when λο- is preceded by a vowel due to analogy: α-λο (cp. χθαμα-λό-ς on the ground) as τροχ-αλό-ς running (τρέχ-ω run); υ-λο (cp. ἡδύ-λο-ς, dimin. of ἡδύς sweet) as καμπ-ύλο-ς bent (κάμπ-τ-ω bend). ε-λο: as εἴκ-ελο-ς like (ἔοικα um like, εἰκ-, ἰκ-). ω-λο: as φειδ-ωλό-ς sparing (φείδ-ομαι spare).
- μο, ι-μο: θερ-μό-ς warm (θέρ-ω warm); ἔβδ-ο-μο-ς (for ἐπδ-ο-μο-ς, cp. ἐπτά) seventh; μάχ-ιμο-ς warlike (μάχη battle); νόμ-ιμο-ς conformable to law (νόμο-ς).
- 9. μον: μνή-μων mindful (μι-μνή-σκομαι remember).
- 10. νο, ανο, υνο: δει-νό-ς fearful (δέ-δοι-κα fear, δει-, δοι-, δι-); σκοτει-νό-ς dark (= σκοτεσ-νο-ς, from σκότ-ος darkness); π ιθ-ανό-ς persuasive, π ίσ-υνο-ς trusting (π είθ- ω persuade, π ειθ-, π οιθ-, π ιθ-).
- 11. ινο: in adjs. of material: λίθ-ινο-ς of stone (λίθο-ς); of time. and derived from such forms as ἐαρι-νό-ς vernal (ἔαρ spring): ἡμερ-ινό-ς hy day (ἡμερā). Other uses: ἀνθρώπ-ινο-ς human (ἄνθρωπο-ς man), ἀληθ-ινό-ς genuine (ἀληθής true).

- 12. ρο, ρā: ἐχθ-ρό-ς hated, hostile (ἔχθ-ω hate), φοβε-ρό-ς fearful (φόβο-ς fear, stems φοβο- and φοβε-, 587 f); by analogy, κρατ-ερό-ς mighty (κράτ-ος might, stem κρατ-εσ-).
- 13. τηρ-ιο: σω-τήρ-ιο-ς preserving (σω-τήρ savior), whence σω-τηρ-ία safety.
- ν: ἡδ-ν-ς sweet (ἥδ-ομαι am pleased), ταχ-ν-ς swift (τάχ-ος swiftness), βαθν-ς deep (βάθ-ος depth).
- 15. ωδεσ: of fulness or similarity: ποι-ώδης grassy (ποία), αίματ-ώδης looking like blood (αίμα).

DENOMINATIVE VERBS

- 614. Denominative verbs are formed from the stems of substantives or adjectives. The chief terminations are:
- 2. -εω: chiefly from %-stems (587 f), and thence extended: οἰκέ-ω dwell (οἶκο-ς house, οἰκο-, οἰκο, 587 f); ὑπηρετ-έ-ω serve (ὑπηρέτης servant, ὑπηρετᾱ-), εὐτυχ-έ-ω am fortunate (εὐτυχής fortunate, εὐτυχεσ-), σωφρον-έ-ω am temperate (σώφρων).
- 3. -ow: chiefly from o-stems: δηλό-ω make clear (δήλο-ς), δουλό-ω enslave (δούλο-ς); ζημι-ό-ω punish (ζημία damage), μαστίγ-ό-ω whip (μάστιξ, -ίγος whip).
- 4. -ευω: from subst. ευ-stems and thence extended: βασιλεύ-ω rule (βασιλεύ-ς); βουλ-εύ-ω counsel (βουλή), κινδῦν-εύ-ω incur danger (κίνδῦνο-ς), παιδ-εύ-ω educate (παῖς boy, qirl).
- 5. -νω (rare): from v-stems: δακρύ-ω weep (δάκρυ tear).
- 6. -αζω, -ιζω: originally from stems in γ or δ (as άρπάζω seize = άρπαγ-ιω, άρπαγή seizure, ἐλπίζω hope = ἐλπιδ-ιω, ἐλπίς hope), and thence extended: ἀναγκάζω compel (ἀνάγκη necessity); θαυμάζω wonder (θαθμα marvel); ὑβρίζω insult (ὕβρι-s outrage); νομίζω consider (νόμο-ς custom, law); τειχίζω fortify (τεῖχ-os wall, τειχεσ-); χαρίζομαι do a favor (χάρις, -ιτος favor).
 - a. Verbs in -ιζω and -ιαζω derived from proper names express an adoption of language, manners, opinions, or politics; as ελληνίζω speak Greek (Ελλην), βακχιάζω act like a Bacchante (Βακχιάς), λακωνίζω imitate Laconian manners (Λάκων), μηδίζω side with the Medes (Μήδος).
- -αινω: originally from stems in -αν + ιω (470), but usually extended:
 μελαίνω blacken (μέλας black, μελαν-); σημαίνω signify (σῆμα, σήματ-ος
 sign), χαλεπαίνω am angry (χαλεπό-ς angry).
- 8. ννω: from stems in -νν + ιω (471). The primitive words often show stems in ν, as βαθύνω deepen (βαθύ-ς deep), ταχύνω hasten (ταχύ-ς swift); αἰσχύνω disgrace (αἶσχ-ος shame).
- 9. Parallel formations are frequent, often with different meanings: δουλόω enslave, δουλεύω am a slave; εὐδαιμονέω am happy, εὐδαιμονίζω congratulate; θαρρέω am courageous, θαρρύνω encourage.

- **615.** Frequentatives and Intensives (mostly poetical): στρωφάω turn constantly (στρέφω turn), ποτάομαι, πωτάομαι, and ποτέομαι, fly about (πέτομαι fly); ἐλαστρέω drive (ἐλάω, ἐλαύνω), σκιρτάω spring (σκαίρω skip), ἑλκυστάζω drag about (ἕλκω drag). With reduplication, in ποι-πνύω puff (πνέω breathe, πνευ-, πνν-), πορ-φύρω gleam darkly (φύρω mix).
- **616.** -σειω forms desideratives: πολεμησείω desire to wage war (πολεμέω). -ιαω and -αω may denote a bodily affection: ὀφθαλμιάω suffer from ophthalmia (ὀφθαλμία), βραγχάω am hoarse (βράγχος hoarseness).

COMPOUND WORDS

617. A compound word is formed by the union of two or more words; as $\lambda o \gamma o - \gamma \rho \acute{a} \phi o s$ speech-writer, $\delta \iota - \acute{\epsilon} \xi - o \delta o s$ outlet (lit. way through out).

FIRST PART OF A COMPOUND

618. When the first part of a compound is a substantive or adjective, only its stem appears in the compound.

FIRST PART A SUBSTANTIVE OR ADJECTIVE STEM

- **619. First Declension.** The first part may (a) show the stem in \bar{a} or η before a consonant (rarely): ἀγορ \bar{a} -νόμος clerk of the market (ἀγορ \hat{a}), ν $\bar{\nu}$ κηφόρο-ς bringing victory (ν $\bar{\nu}$ κη); (b) end in o (before a consonant, by analogy to o-stems): δικο-γράφος writer of law speeches (δίκη justice); (c) lose its vowel before a vowel: κεφαλ-αλγής causing headache (κεφαλή head, ἄλγ-ος pain).
- **620.** Second Declension. The first part may (a) show the stem in o before a consonant: λ ογο-γράφο-ς speech-writer; (b) end in \bar{a} or η , by analogy to \bar{a} -stems, before a consonant (rarely): $\hat{\epsilon}\lambda a \phi \eta$ - $\beta \delta \lambda o$ -ς deer-shooting ($\hat{\epsilon}\lambda a \phi o$ ς, $\beta \acute{a}\lambda \lambda \omega$); (c) lose o before a vowel: $\mu \acute{o}\nu$ - $a \rho \chi o$ -ς sole ruler ($\mu \acute{o}\nu o$ -ς, $\tilde{a}\rho \chi \omega$).
- **621.** Third Declension. The first part may (a) show a consonant stem before a vowel, and ι , v, av, ov before a consonant: $\pi a\iota \delta \cdot a\gamma \omega \gamma \delta \cdot s$ caretaker of boys ($\pi a\hat{\imath}s$, $\mathring{\alpha}\gamma \alpha \gamma \epsilon \hat{\imath}v$), $\mathring{\imath}\chi \theta v \cdot \beta \acute{o}\lambda \delta s$ catching fish ($\mathring{\iota}\chi \theta \acute{v}s$, $\beta \acute{a}\lambda \lambda \omega$); (b) add o to the stem before a consonant: $\sigma \omega \mu \alpha \tau o \phi \acute{v}\lambda a \not c$ body-guard ($\sigma \mathring{\omega} \mu a \ body$, $\phi v \lambda \acute{a}\tau \tau \omega$ guard), $\mu \eta \tau \rho \acute{o} \pi o \lambda \iota s$ mother-city ($\mu \acute{\eta}\tau \eta \rho$, $\pi \acute{o}\lambda \iota s$), $\phi v \sigma \iota o \delta \acute{o}\gamma \circ s$ natural philosopher ($\phi \acute{v}\sigma \iota s$ nature); (c) add \check{a} or η (rarely) before a consonant: $\pi o \delta \cdot \acute{a} v \iota \pi \tau \rho o v$ water for washing the feet ($\pi o \mathring{v}s$, $v \iota \iota \pi \tau \omega$), $\lambda a \mu \pi a \delta \eta \delta \rho o \mu \iota \check{a}$ torch-race ($\lambda a \mu \pi \acute{a}s$, $\delta \rho \acute{o}\mu o s$).
- **622.** Words once beginning with F or σ . When the second part consists of a word once beginning with digamma, a preceding vowel is often not elided: $\kappa \alpha \kappa \sigma \cdot \epsilon \rho \gamma \sigma s$ (Epic) doing ill (later $\kappa \alpha \kappa \sigma \delta \rho \gamma \sigma s$) from $\epsilon \epsilon \rho \gamma \sigma \nu s$ work.

Compounds of -oxos, from $\xi\chi\omega$ have (orig. $\sigma\epsilon\chi\omega$, - $\sigma\circ\chi\circ$) contract: $\kappa\lambda\eta\rho\circ\hat{\chi}\circ\kappa$ holding an allotment of land $(\kappa\lambda\hat{\eta}\rho\circ-s)$ lot), $\pi\circ\lambda\iota$ - $\circ\hat{\nu}\chi\circ s$ protecting a city (for $\pi\circ\lambda\iota$ - \circ - $\circ\chi\circ s$, 621 b).

623. Flectional Compounds are compounds whose first part is a case form, not a stem (cp. sportsman): (1) nominative: Νεά-πολις Newtown, τρεισ-καίδεκα thirteen (627); (2) genitive: Έλλήσ-ποντος Helle's sea; (3) dative: δορί-ληπτος won by the spear; (4) locative: δδοι-πόρος wayfarer; (5) accusative: $\pi a \nu - \hat{\eta} \mu a \rho$ all day.

FIRST PART A VERB STEM

- **624.** Compounds having as their first part a verb stem (cp. break-water, pick-pocket) are generally poetic adjectives. The verb stem is usually transitive and has the form which appears in the present or agrist.
- **625.** Before a vowel the verb stem remains unchanged or drops a final vowel; before a consonant it adds ϵ , o, or ι : $\phi \epsilon \rho$ - $u \sigma \pi \iota s$, shield-bearing ($\phi \epsilon \rho \omega$, $a \sigma \pi \iota s$), $\mu \bar{\iota} \sigma$ - $a \nu \theta \rho \omega \pi \sigma s$ man-hating ($\mu \bar{\iota} \sigma \epsilon \epsilon \omega$), $\epsilon \kappa \epsilon \chi \epsilon \iota \rho \iota \bar{\iota} \bar{\iota}$ (108 d) holding of hands, truce ($\epsilon \chi \omega$, $\chi \epsilon \iota \rho$), $\lambda \iota \pi$ - $\sigma \tau \rho \sigma \tau \iota \bar{\iota} \bar{\iota}$ desertion of the army ($\lambda \iota \pi \epsilon \bar{\iota} \nu$, $\sigma \tau \rho \sigma \tau \iota \bar{\iota}$), $a \rho \chi$ - $\iota \tau \epsilon \kappa \tau \omega \nu$ master-builder ($a \rho \chi \omega$, $\tau \epsilon \kappa \tau \omega \nu$).
- **626.** The verb stein may add σ_{ℓ} (before a vowel, σ). Some verb stems insert ϵ before σ_{ℓ} (σ): $\sigma_{\ell}\omega-\sigma_{\ell}-\sigma_{\ell}\omega$, saving the State ($\sigma_{\ell}\omega$), $\delta_{\ell}\psi-\sigma_{\ell}\omega$, craven, lit. throwing away a shield ($\delta_{\ell}\tilde{n}-\tau-\omega$), $\delta_{\ell}\lambda\kappa-\epsilon-\sigma_{\ell}\ell-\kappa-\epsilon_{\ell}\lambda$ with long train, lit. trailing the robe (cp. $\delta_{\ell}\lambda\kappa-\epsilon-\chi(\tau\omega)$).

FIRST PART A NUMERAL, A PREPOSITION, OR AN ADVERB

- **627.** The first part of a compound is often a numeral, a preposition, or an adverb: δl - $\pi o \nu s$ biped, $\tau \rho l$ - $\pi o \nu s$ tripod (having three feet), $\tau \epsilon \theta \rho$ - $\iota \pi \pi o \nu$ four-horse chariot; $\epsilon l \sigma$ -oos entrance, $\delta \pi o \phi \epsilon \nu \nu \phi$ flee from; $\epsilon \nu \nu \nu \nu \gamma \nu s$ of good fortune.
- **628.** Except when the substantive is regarded as having a verbal force (as ϵἴσ-οδος entrance, cp. ϵἰσ-ιέναι enter), prepositions are rarely compounded with substantives; as σύν-δουλος fellow-slav. Rare are also adjectives compounded with prepositions; as ὑπό-λευκος whitish.

FIRST PART AN INSEPARABLE PREFIX

- 629. Several prefixes occur only in composition:
- ά(ν)- (ἀν- before a vowel, ἀ- before a consonant; alpha privative) with a negative force like Lat. in-, Eng. un- (or -less), forms adjectives only, though substantives and verbs are derived from adjectives thus formed:

 $\dot{a}\nu$ -áξιος unworthy (= οὐκ ἄξιος), $\dot{a}\nu$ -ώδυνος painless (ὀδύνη pain, cp. 631), α-τίμος unhonored (cp. ἀτιμία, ἀτιμόω), α-θεος godless. ά- is also found before words once beginning with ε or σ: ά-ηδής unpleasant (εηδύς), α-οπλος without a shield (σοπλον), and, by contraction, ακων (α-ρέκων unwilling). But αν- often appears: αν-έλπιστος (and α-ελπτος) unhoped for $(c \in \lambda \pi is)$, $av-o\pi \lambda os$ without a shield.

2. ήμι- half (Lat. sēmi-): ήμι-κύκλιος semi-circular (κύκλος).

3. Sur- ill, un-, mis-, denoting something difficult, bad, or unfortunate; as

δυσ-τυχής unfortunate, δυσ-χερής hard to manage.

4. à- (or à-) copulative denotes union, likeness: à-κόλουθος attendant, agreeing with, i.e. going on the same road (κέλευθος path). A variation of α-copulative is a-intensive: a-revn's stretched (τείνω stretch).

5. νη- (poetic) with negative force (Lat. nē): νή-ποινος unavenged (ποινή

punishment), vn-meven's freeing from pain and sorrow (méveos).

N. — Other prefixes are άρι-, έρι- (poetic) intensive: ἀρι-πρεπής very distinguished (πρέπω), ἐρί-τιμος precious; ἀγα- (poetic) intensive (cp. ἄγαν very): ἀγά-στονος loud-wailing (στένω groun); ζα-, δα- (poetic) intensive (for δια = δια- very, cp. 101): ζα-μενής very courageous (μένος courage), δά-σκιος thick-shaded (σκιά).

LAST PART OF A COMPOUND

- 630. The last part of a compound substantive or adjective consists of a substantive stem or of a verb stem with a substantive suffix.
- **631.** Initial \check{a} , ϵ , o of the second element are generally lengthened (\check{a} and ε to η, o to ω) unless they are long by position: στρατ-ηγός army-leading, general (στρατός, ἄγω), ξεν-ηλασία driving out of foreigners (ξένος, ελαύνω), αν-ώνυμος nameless (αν-, ονομα). Some compounds of ανω lead show a: λοχ-āγός captain (λόχος company).
- 632. A substantive or adjective often changes its form on becoming the last part of a compound: ἄ-τῖμος dishonored, ἀ-τῖμία dishonor (τῖμή), σύνδειπνος companion at table (δείπνον meal), εὐ-ειδής beautiful in form (τὸ εἶδος), ά-πράγμων inactive (πράγμα act).
- 633. The last member of a compound is often a verbal form not used separately: ἀγαλματ-ο-ποιός statue-maker, sculptor, λογο-γράφος speech-writer.
- 634. Except with a preposition, an abstract word seldom remains unchanged in forming the last part of a compound. Regularly a new abstract is made, generally with the derivative ending -ua, from a real or assumed compound adjective. Thus προ-βουλή forethought; but ναυ-μαχία naval battle, from ναύ-μαχος formed from ναῦ-ς ship + μάχη fight; εὐ-πραξία well-doing from assumed εὐπραξος formed from εὖ well + πράξις doing. Exceptions are rare: μισθο-φορά receipt of wages (μισθός, φορά).

635. Compound verbs not containing a preposition are denominatives and formed from real or assumed compound substantives. Thus to build a house is not οἰκο-δομω from οἶκο-ς house + δέμω build, but οἰκο-δομέω from οἶκο-δόμος house-builder. Contrast ἀνα-πείθω convince with ἀ-πιστέω dishelieve (ἄ-πιστος). Hom. ἀ-τῖμάω dishonor is an irregular formation; δακρυχέω shed tears should be written δάκρυ χέω.

ACCENT OF COMPOUNDS

- 636. Compounds generally have recessive accent, as $\phi \iota \lambda \delta \tau \bar{\iota} \mu \circ s$ loving-honor $(\tau \bar{\iota} \mu \dot{\eta})$. But there are many exceptions.
- **637.** Compounds in -os (not -τos or -κos) formed by the union of a noun and the stem of a transitive verb are: (a) oxytone, when they have a long vowel in the penult and an active meaning: $\sigma\tau\rho\alpha\tau-\eta\gamma\delta$ s general; (b) paroxytone, when they have short vowel in the penult and are active in meaning: $\pi\alpha\tau\rho\rho-\kappa\tau\delta\nu$ os parricide, $\lambda\iota\theta\rho-\beta\delta\lambda$ os throwing-stones; (c) proparoxytone, when they have a short vowel in the penult and are passive in meaning: $\pi\alpha\tau\rho\delta-\kappa\tau$ ovos slain by a father, $\lambda\iota\theta\delta-\beta\delta\lambda$ os pelted with stones.
- N. Active compounds of -οχοs (ἔχ-ω, 622), -αρχοs (ἄρχ-ω), -συλοs (συλά-ω rob), -πορθοs (πέρθ-ω destroy) are proparoxytone.

MEANING OF COMPOUNDS

- 638. Compound substantives and adjectives are divided, according to their meaning, into determinative, possessive, and prepositional-phrase, compounds.
- 639. Determinative Compounds.— In most determinative compounds the first part modifies or determines the principal part. Cp. speech-writer and letter-writer. There are two kinds of determinative compounds.
- 640. (1) Descriptive Determinative Compounds.—The first part defines or explains the second part, usually with the force of an adjective or adverb.

ἀκρό-πολις upper city, citadel (ἄκρᾶ πόλις), ὁμό-δουλος fellow-slave (i.e.ὁμοῦ δουλεύων), προ-βουλή forethought, ἀμφι-θέᾶτρον amphitheatre (place-for-seeing all around), ἄ-γραφος not written (οὖ γεγραμμένος).

- a. Copulative compounds are formed by the coördination of two substantives or adjectives (cp. deaf-mute): $t\bar{a}\tau\rho\dot{o}$ -μαντις physician and seer, γλυκύπικρος sweetly-bitter. So also in δώ-δεκα two (and) ten = 12.
- b. Comparative compounds (cp. blockhead): μελι-ηδής honey-sweet (μέλι, ήδύς), ποδ-ήνεμος with feet swift as the wind (πούς, ἄνεμος). Some such compounds are also possessive (642), as ροδο-δάκτυλος rosy-fingered.

641. (2) Dependent Determinative Compounds.—A substantive forming either the first or the second part stands in the sense of an oblique case (with or without a preposition) to the other part.

Accusative (cp. sightseer): στρατ-ηγός army-leading, general (στρατὸν ἄγων).

Genitive (cp. law-officer): στρατό-πεδον camp (στρατοῦ πέδον ground on

which an army is encamped).

(Ablative, cp. land-breeze): ἀνεμο-σκεπής sheltering from the wind (ἄνεμος, σκεπάω, -άζω).

Dative (cp. blind-asylum): ἰσό-θεος godlike (ἴσος θεφ̂).

(Instrumental, cp. thunder-struck): χειρ-ο-ποίητος made by hand (χερσὶ ποιητός).

(Locative, cp. heart-sick): οἰκο-γενής born in the house (ἐν οἴκψ γενόμενος).

642. Possessive Compounds. — In possessive compounds the first part defines the second as in determinatives; but the whole compound is an adjective expressing a quality, with the idea of possession (having, or the like) understood. So redbreast is a bird having a red breast.

ἀργυρό-τοξος having a silver bow; θεο-ειδής having the appearance (είδος) of a god, godlike; σώ-φρων having sound mind, temperate; τέθρ-ιππος having four horses; πολυ-κέφαλος many-headed; εὐ-τυχής having good fortune, fortunate; δεκα-ετής lasting ten years; ἔν-θεος inspired (having a god within: ἐν ἑαυτῷ θεὸν ἔχων); ἄ-παις childless.

643. Prepositional-phrase Compounds. — Many compound adjectives are formed from a preposition and its dependent substantive with the idea of *being* or the like understood. Cp. *overhead*, *underhand*. Some of these adjectives have become substantives.

ἄπ-οικος colonist (ἀπ' οἴκου away from home), ἐγ-χώριος native (ἐν χώρα in the country), ἐκποδών out of the way (ἐκ ποδῶν), and by analogy ἐμποδών in the way, ἐφ-έστιος on the hearth (ἐφ' ἐστία), παρά-δοξος contrary to opinion (παρὰ δόξαν), φροῦδος gone (πρὸ ὁδοῦ γενόμενος). Verbs may be similarly formed, as ἐγχειρίζω entrust (ἐν χειρί), ἐμποδίζω fetter, hinder.

PART IV

SYNTAX

DEFINITIONS: SIMPLE SENTENCES

- **644.** Syntax (σύνταξις arranging together) treats of the relation of words to each other in sentences. Every complete sentence expresses a thought, which is either a declaration, a question, a command, a wish, or an exclamation.
- 645. Every complete sentence contains two members:

 The Subject: the person or thing about which something is said.

 The Predicate: what is said about the subject.
- **646.** Complete sentences are *simple*, *compound*, or *complex*. A *simple* sentence contains only one subject and one predicate (but cp. 659). A *compound* sentence (1319) consists of two or more simple or complex sentences coördinated. A *complex* sentence (1327) consists of a principal clause and one or more subordinate clauses.
- **647.** An *incomplete* sentence consists of a single member only, which stands by itself. The chief classes of such sentences are
- (a) Headings and titles: Κύρον 'Ανάβασις the Expedition of Cyrus.
 (b) Interjections: ὧ oh, φεῦ alas, οἴμοι ah me. (c) Asseverative adverbs serving as a predicate to a sentence spoken by another: ναί yes, οὖ no, καλῶς very well! (d) Exclamations without a verb: δεῦρο hither! So also vocatives (862), and nominatives used in exclamation (861). Similar in nature are infinitives used in commands (1248). Cp. 694.
- **648.** The most simple form of the complete sentence is the finite verb: $\dot{\epsilon}\sigma$ - $\tau \ell$ he-is, $\lambda \dot{\epsilon}\gamma o$ - $\mu \epsilon \nu$ we-say, $\ddot{\epsilon}\pi \epsilon$ - $\sigma \theta \epsilon$ you-follow. Here the subject is in the personal ending, the predicate in the verbal stem.

ται the wise man is honored, ὁ σοφὸς τιμᾶται the wise man is honored, οί ἀμφὶ τὸν Σωκράτη παρῆσαν Socrates and his followers were present, ἔφυγον περὶ ὀκτακοσίους about eight hundred took to flight.

- 650. Predicate Verb. The predicate of a sentence is either a finite verb (the bare verbal predicate) or a finite verb with a complement (the complete predicate). The complement is often a substantive or an adjective.
- **651.** Predicate Substantive. A substantive qualifying another substantive or its equivalent is called a *predicate* substantive when it forms part of a predicate and is asserted of its substantive: Περικλής ήρέθη στρατηγός Pericles was chosen general, εἴλεσθε ἐκεῖνον στρατηγόν you chose him general.
- **652.** Predicate Adjective. An adjective qualifying a substantive or its equivalent is called a *predicate* adjective when it forms part of a predicate and is asserted of its substantive: δ ἀνὴρ δίκαιός ἐστι the man is just, ἡγοῦνται τὸν ἄνδρα δίκαιον they think the man just.
- a. All adjectives and participles that are not attributive (653) are predicate: $\pi\rho\hat{\omega}\tau$ οι ἀφίκοντο they were the first to arrive (720), δρ $\hat{\omega}$ σε κρ $\hat{\omega}$ πτοντα I see you hiding.
- 653. Attributive (or Adherent) Adjective. An attributive (or adherent) adjective qualifies a substantive simply to describe it, without any assertion: ὁ δίκαιος ἀνήρ the just-man. Under adjectives are included participles: ὁ μέλλων πόλεμος the futurewar.
- **654.** Appositive. An appositive is a substantive added to another substantive or to a pronoun to describe or define it: Μιλτιάδης ὁ στρατηγός Miltiades, the general, ὑμεῖς οἱ ἱερεῖς you, the priests.
- 655. Copula (or Linking Verb). A verb serving simply to couple a predicate substantive or adjective to the subject is called a copula: $\Xi \epsilon \nu o \phi \hat{\omega} \nu \hat{\eta} \nu \hat{\eta} \nu \hat{\eta} \nu \hat{\eta} \nu \hat{\eta} \hat{\nu}$

- a. Copulative verbs signify to be (esp. εἰμί), become (esp. γίγνομαι), be called (regarded). appear, happen, be made, be taken, be chosen, etc. But any of these verbs may also be a bare verbal predicate; as ἔστι τις οὖτως ἄφρων; is there any one so senseless? X. A. 7. 1. 28.
- **656.** A predicate substantive or adjective may often be distinguished from an attributive in that the former implies a form of $\epsilon l\mu i$ or some similar copulative verb; as $\epsilon l\nu a l$ with $\sigma \tau \rho a \tau \eta \gamma \delta s$, $\sigma \tau \rho a \tau \eta \gamma \delta v$ in 651, and with $\delta i \kappa a l \nu a l$ in 652.
- **657. Object.** A verb may have an object on which its action is exerted. An object may be direct (in the accusative) or indirect (in the dative): $K\hat{v}\rho$ os δώσει έξ μνᾶς (direct) τῷ δούλῳ (indirect) Cyrus will give six minae to the slave.
- 658. Transitive and Intransitive Verbs. Verbs capable of taking a direct object are called transitive because their action passes over to an object. Other verbs are called intransitive.
- 659. Compound Subject, Compound Predicate. The subject and the predicate may be compound: $\Xi \epsilon \nu i \bar{a} s$ $\kappa a i \Pi \bar{a} \sigma i \omega \nu \dot{a} \pi \dot{\epsilon} \sigma \lambda \epsilon \nu \sigma a \nu$ Xenias and Pasion sailed away, of $\lambda o \chi \bar{a} \gamma o i \dot{a} \pi \hat{\eta} \lambda \theta o \kappa a i \delta i \epsilon \beta \eta \sigma a \nu \epsilon i s$ 'Ellada the captains departed and crossed over to Greece.

THE SUBJECT

- 660. The nominative is the case of the subject of a finite verb and of a predicate substantive or adjective in agreement with the subject: Πρόξενος $\pi a \rho \hat{\eta} v$ Proxenus was present, Κλέαρχος φυγὰς $\hat{\eta} v$ Clearchus was an exile.
- **661.** The subject of an infinitive is in the accusative: ἐκέ-λευον αὐτοὺς πορεύεσθαι they gave orders that they should proceed. On a predicate nominative with the infinitive when the subject is omitted, see 734.

Omission of the Subject

662. An unemphatic nominative pronoun of the first or second person is generally omitted: $\mathring{\eta}\lambda\theta$ ον I came, λ έγε τὸν νόμον read the law.

- a. An emphatic pronoun is generally expressed: σῦ μὲν κεῖνον ἐκδέχου, ἐγὰ δ' ἄπειμι do thou wait for him, but I will depart S. Ph. 123.
- 663. The nominative subject of the third person may be omitted
- a. When it is expressed or implied in the context: $\hat{K}\hat{\nu}\rho o \hat{a}\pi \hat{\eta}\lambda \theta \epsilon \nu$ ὅτε έβούλετο Cyrus departed when he (Cyrus) wished.
- b. When it is clear from the context, though the subject suddenly changes: ή γυνη αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε his wife persuaded him (Syennesis) and he took pledges X. A. 1. 2. 26.
- c. When a particular person is meant, who is easily understood from the situation: τοὺς νόμους ἀναγνώσεται he (the clerk) will read the laws Aes. 3. 15.
- d. When the subject is indefinite, especially when it is the same person or thing as the omitted subject of a preceding infinitive: $\dot{\eta}$ $\tau o \hat{v}$ o $\dot{v} \epsilon \sigma \theta a \iota (\tau \iota v a)$ $\dot{\epsilon} \dot{v} \delta \dot{v} a \iota (\dot{c} \mu a \theta \iota \dot{a})$, $\dot{a} (\tau \iota s)$ o $\dot{v} \dot{\kappa}$ o $\dot{\delta} \delta \dot{\epsilon} v$ the ignorance of thinking one knows what one does not know P. A. 29 b.
- e. When it is a general idea of person, as often in the third person plural of verbs of saying and thinking: λέγουσιν, φāσί they say, οἴονται people think.
- 664. The subject of the infinitive is usually not expressed when it is the same as the subject or object (direct or indirect) of the principal verb.
- ἔφη ἐθέλειν he said he was willing X. A. 4. 1. 27, πάντες αἰτοῦνται τοὺς θεοὺς τὰ φαῦλα ἀποτρέπειν all men pray the gods that they avert evil X. S. 4. 47, παραινῶ σοι σιωπᾶν I advise you to be silent Ar. Ran. 1132. Cp. 663 d, 734, 737.
- **665.** Impersonal Verbs. The subject of a true impersonal verb is a vague notion that cannot be supplied from the context: $\partial \psi \grave{\hat{r}} \psi$ it was late, $\kappa \alpha \lambda \hat{\omega} s \ \check{\epsilon} \chi \epsilon \iota$ it is well.
- **666.** An impersonal verb the subject of which may be derived from the context is called *quasi-impersonal*.

The indefinite it often anticipates an infinitive or a subordinate proposition which forms the logical subject. So with $\delta o \kappa \epsilon \hat{\imath}$ it seems, $\sigma \nu \mu \beta a \acute{\nu} \epsilon \iota$ it happens, $\tilde{\epsilon} \acute{\epsilon} \epsilon \sigma \tau \iota$ it is permitted, $\pi \rho \epsilon \acute{\pi} \epsilon \iota$, $\pi \rho o \sigma \acute{\eta} \kappa \epsilon \iota$ it is fitting, $\phi a \acute{\nu} \epsilon \tau \iota$ it appears, $\tilde{\epsilon} \acute{\gamma} \acute{\epsilon} \nu \epsilon \tau \iota$ it is a care, etc. Thus $\dot{\nu} \mu \hat{a} s$ $\pi \rho o \sigma \acute{\eta} \kappa \epsilon \iota$ $\pi \rho o \theta \bar{\nu} \mu \sigma \epsilon \acute{\rho} \nu \iota$ it behooves you to be more zealous X. A. 3. 2. 15. So also with $\chi \rho \acute{\eta}$, $\delta \epsilon \iota$ it is necessary; as $\delta \epsilon \iota$ $\delta \iota \ell \ell \ell \iota$ it is necessary to go.

- 667. In some so-called impersonal verbs the person is left unexpressed because the actor is understood, or implied in the action. So
 - a. In expressions of natural phenomena originally viewed as produced

by a divine agent: $\beta \rho ov \tau_{\hat{a}}^2$ it thunders, $\ddot{v}_{\epsilon i}$ it rains, $v \epsilon (\phi \epsilon_i)$ it snows. The agent $(Z \epsilon v_S, \delta \theta \epsilon \delta_S)$ is often (in Hom. always) expressed.

- b. When the agent is known from the action, which is viewed as alone of importance: σαλπίζει the trumpet sounds (scil. ὁ σαλπιγκτής, the trumpeter sounds the trumpet), ϵκήρνξε proclamation was made (scil. ὁ κῆρνξ).
- 668. In impersonal passives the subject is indicated in the verb: οὖκ ἄλλως αὖτοῖς πεπόνηται (lit. not in vain has it been labored by them) their labor has not been lost P. Phae. 232 a.

THE PREDICATE

Omission of the Verb

- **669.** The copulative verb $\epsilon l\mu l$ is often omitted, especially the forms $\epsilon \sigma \tau l$ is and $\epsilon l\sigma l$ are. This occurs chiefly
- (a) In general or proverbial statements: κοινὴ ἡ τύχη chance is common to all I.1.29; (b) in expressions of necessity, duty, etc.: ἀνάγκη φυλάττεσθαι it is necessary to be on our guard D.9.6, θεραπευτέον τοὺς θεούς we must serve the gods X. M.2.1.28; (c) with various adjectives: as ἄξιος worthy, δυνατός able, δίκαιος just, ἔτοιμος ready; thus εἴ τις ἐπερωτψη πότερον κρεῖττον if anybody should ask whether it is better X. M.1.1.9.
- **670.** Other forms than ἐστί οτ εἰσί are rarely omitted: κοινωνεῖν ἔτοιμος (εἰμί), οἰμαι δὲ καὶ Λάχητα τόνδε (ἔτοιμον εἶναι) I am ready to assist and I think that Laches here, too, is ready P. Lach. 180 a, ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (ὄντα) you are talking absurdly and not at all like yourself X. M. 2.3.15.
- 671. In lively discourse a form of a verb signifying to do, speak, come, go, etc., may be omitted for brevity; but the omission is often unconscious and it is frequently uncertain what verb is to be supplied. Thus τί ἄλλο (ἐποίησαν) ἢ ἐπεβούλευσαν; what else did they do except plot against us? Τ. 3.39, ἴνα τί (γένηται); to what purpose? D. 19.257, μή μοί γε μύθους (λέξητε) none of your legends for me! Ar. Vesp. 1179, ποῖ δὴ (εἶ) καὶ πόθεν (ἢκεις); whither, I beg of you, are you going and whence do you come? P. Phae. 227 a, οὐκ ἐς κόρακας (ἐρρήσεις); will you not be off to the crows? Ar. Nub. 871, πρός σε (ἰκετεύω) γονάτων I entreat thee by thy knees E. Med. 324.
- **672.** Καὶ ταῦτα and that too takes up the preceding expression: ἀγριωτέρους αὐτοὺς ἀπέφηνε . . . καὶ ταῦτ' εἰς αὐτόν he made them more savage and that too towards himself P. G. 516 c; often with concessive participles (1281).
- 673. A verb easily supplied from the context is often omitted: ἀμελήσ \bar{a} ς τωπερ οἱ πολλοί (ἐπιμελοῦνται) not caring for what most men care for P. A. 36 b. Cp. 1331.

AGREEMENT OF SUBJECT AND PREDICATE

- 674. A finite verb agrees with its subject in number and person.
- (ἐγὼ) γράφω I write, (ἡμεῖς) γράφομεν we write, τοῦτο τὸ ψήφισμα ἐγένετο this bill was passed, οἱ πολέμιοι ἐνίκησαν the enemy conquered.
- a. The verbal predicate, if a copulative verb (655), may be attracted to the number of a predicate substantive or adjective: τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο this place, which was formerly called Nine Ways T.4. 102.

WITH ONE SUBJECT

- 675. With a singular collective substantive (695) denoting persons and with like words implying a plural, the verb may stand in the plural: τοιαῦτα ἀκούσᾶσα ἡ πόλις ᾿Αγησίλᾶον εἴ-λοντο βασιλέᾶ the city, after hearing such arguments, chose Agesilaus king X. H. 3. 3. 4.
- 676. A neuter plural subject is regarded as a collective, and regularly has its verb in the singular: $\kappa a \lambda \lambda \hat{\eta} \nu \tau \hat{\lambda} \sigma \phi \hat{\alpha} \gamma \iota a$ the sacrifices were propitious X. A. 4. 3. 19.
- a. If the idea of plurality is to be emphasized, or if the subject is composed of persons, a plural verb may be used with a neuter plural subject: φανερὰ ἦσαν καὶ ἴππων καὶ ἀνθρώπων ἴχνη πολλά there were evident many tracks both of horses and of men X. A. 1.7.17, τὰ τέλη τῶν Λακεδαιμονίων αὐτὸν ἐξέπεμψαν the Lacedaemonian magistrates dispatched him T. 4.88.
- 677. Pindaric Construction. A masculine or feminine plural subject is occasionally used with a singular verb (as ἔστι, ἢν, γίγνεται), which usually precedes; as ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δημος there are in the other cities too rulers and populace P. R. 462 e.
- 678. A dual subject may take a plural verb: Ξ ενοφῶντι προσέτρεχον δύο νεανίσκω two youths ran up to Xenophon X. A. 4. 3. 10.
- 679. A plural subject may take a dual verb when the subject is a pair: ai ἴπποι δραμέτην the span of mares ran Ψ 392.

WITH TWO OR MORE SUBJECTS

680. (I) With several subjects of the same person the verb stands in the plural in that person. With two subjects in the singular in the *third* person, the verb may be dual or plural.

Κριτίᾶς καὶ ἀλκιβιάδης ἐδυνάσθην . . . τῶν ἐπιθῦμιῶν κρατεῖν Critias and Alcibiades were able to keep control of their appetites X.M.1.2.24, Εὐρυμέδων καὶ Σοφοκλῆς ἀφικόμενοι ἐς Κέρκῦραν ἐστράτευσαν on their arrival in Corcyra Eurymedon and Sophocles proceeded to make an attack T.4.46.

681. (II) With several subjects of different person the verb stands in the *first* person plural, if one of the subjects is first person; in the *second* person plural, if the subjects are second and third person.

ύμεις δὲ καὶ ἐγὼ τάδε λέγομεν but you and I say this P. L. 661 b, ήμεις καὶ οίδε οὐκ ἄλλην ἄν τινα δυναίμεθα ψόἢν ἄδειν we and these men could not sing any other song 666 d, οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι πρῶτοι ταύτην δόξαν ἔσχετε not you alone nor your friends are the first who got this idea 888 b.

682. Exceptions to 680, 681. — The verb may be singular if the nearest or most important of two or more subjects is singular, or if the subjects form a unity (cp. 728): ἡκε μὲν ὁ Θερσαγόρᾶς καὶ ὁ Ἐξήκεστος εἰς Λέσβον καὶ ἤκουν ἐκεῖ Thersagoras and Execestus came to Lesbos and settled there D.23.143, Φαλῖνος ἤχετο καὶ οἱ σὰν αἰτῷ Phalinus and his companions departed X. A. 2. 2. 1, τὸ βουλευτήριον καὶ ὁ δῆμος παρορᾶται the senate and the people are disregarded Aes. 3. 250, ἡν ἄν τις . . . μέμψις καὶ κατηγορίᾶ there might possibly be some ground for blame and accusation D. 18. 65, πάρειμι καὶ ἐγὼ καὶ οὕτος Φρῦνίσκος καὶ Πολυκράτης I am present and so are Phryniscus here and Polycrates X. A. 7. 2. 29, σύ τε γὰρ Ἦλλην εἶ καὶ ἡμεῖς for you are a Greek and so are we X. A. 2. 1. 16.

AGREEMENT OF PREDICATE SUBSTANTIVES

- 683. A predicate substantive agrees with its subject in case: Μιλτιάδης ην στρατηγός Miltiades was a general, σωτήρα τὸν Φίλιππον ἡγοῦντο they regarded Philip as their preserver.
- **684.** A predicate substantive agrees with its subject in number, except when the sense will not permit, as $\tau \dot{\nu} \chi \eta \tau \dot{\alpha} \theta \nu \eta \tau \hat{\omega} \nu \pi \rho \dot{\alpha} \gamma \mu a \tau a$ the affairs of mortals are chance Trag. Frag. p. 782.

APPOSITION

685. Agreement. — An appositive (654) agrees in case with the word it describes: κόλακι, δεινώ θηρίω to a flatterer, a terrible

- beast P. Phae. 240 b. An appositive agrees in case with the pronoun contained in the verb: $Ta\lambda\theta\dot{\nu}\beta\iota\sigma$, $\ddot{\eta}\kappa\omega$, $\Delta ava\ddot{\nu}\delta\omega\nu$ $\dot{\nu}\pi\eta\rho\dot{\epsilon}\tau\eta$ s I, Talthybius, have come, the servant of the Danaids E. Hec. 503.
- **686.** An appositive to a possessive pronoun stands in the genitive, in agreement with the personal pronoun implied in the possessive : τὸν ἐμὸν (= ἐμοῦ) τοῦ ταλαιπώρου βίον the life of me, wretched one Ar. Plut. 33, τὰ ὑμέτερ' (= ὑμῶν) αὐτῶν κομιεῖσθε you will regain your own D. 4. 7.
- **687.** An appositive in the genitive may follow an adjective equivalent to a genitive: $A\theta\eta\nu\hat{a}$ (= $A\theta\eta\nu\hat{a}\nu$) $\tilde{a}\nu$, π ($A\theta\eta\nu\hat{a}\nu$) $\tilde{a}\nu$, π ($A\theta\eta\nu\hat{a}\nu$) $\tilde{a}\nu$, π ($A\theta\eta\nu\hat{a}\nu$) $A\theta\eta\nu\hat{a}\nu$) $A\theta\eta\nu\hat{a}\nu$ 0 d.
- **688.** An appositive usually does, but often cannot, agree in number and gender with its substantive: Θηβαι, πόλις ἀστυγείτων Thebes, a neighboring city Aes. 3. 133, γάμος, χρῦσῆς ᾿Αφροδίτης δῶρα marriage, gift of golden Aphrodite Theognis 1293.
- **689.** Partitive Apposition (construction of the whole and part). In partitive apposition the parts are represented by the appositives, the word for the whole being placed first generally to show the subject of the sentence: τω όδω, η μèν εἰς μακάρων νήσους, η δ' εἰς τάρταρον two roads, the one to the Islands of the Blest, the other to Tartarus P. G. 524 a.
- a. A collective singular (695) may be the appositive to the word denoting the whole: of $\sigma\tau\rho\alpha\tau\eta\gamma$ od $\beta\rho\alpha\chi\epsilon\omega$ s $\epsilon\kappa\alpha\sigma\tau$ os $\epsilon\kappa\lambda$ o $\gamma\eta$ o $\epsilon\alpha\tau$ o each of the generals defended himself briefly X.H.1.7.5.
- **690.** Attributive Apposition. A substantive in apposition may have an attributive force. Substantives denoting occupation, condition, or age are often so used with ἀνήρ, ἄνθρωπος, γυνή; as ἀνὴρ ῥήτωρ a public speaker, πρεσβῦται ἄνθρωποι old men, γραῦς γυνή an old woman.

So also πελτασταὶ Θράκες Thracian targeteers X. A.1.2.9, ὅλεθρος Μακεδών a scoundrel of a Macedonian D.9.31, Ἦλλην (for Ἑλληνικός), as οἱ Ἦλληνες πελτασταί the Greek targeteers X. A. 6.5.26.

a. The addition of ἀνήρ often implies respect or solemnity: ἇ ἄνδρες δικασταί jurymen, gentlemen of the jury D. 27. 1, ἀνήρ Ἦκτωρ S. Aj. 817, ἀνήρ Παναίτιος (more respectful than τις Π.) Hdt. 8. 82, Ὁρόντᾶς Πέρσης (adj.) ἀνήρ (= Ὁρ. Πέρσης subst.) Χ. A. 1. 6. 1. The addition of ἄνθρωπος often implies contempt: ἄνθρωπος γόης a juggling fellow Aes. 2. 153.

- **691.** Descriptive Apposition. A descriptive appositive describes something definite that has just been mentioned: $\dot{\eta}$ $\dot{\eta}$ $\mu\epsilon\tau\dot{\epsilon}\rho\bar{a}$ $\pi\dot{\delta}\lambda is$, $\dot{\eta}$ $\kappa\omega\nu\dot{\eta}$ $\kappa\alpha\tau a\phi\nu\gamma\dot{\eta}$ $\tau\dot{\omega}\nu$ 'E $\lambda\lambda\dot{\eta}\nu\omega\nu$ our city, the common refuge of the Greeks Aes. 3. 134.
- **692.** Explanatory Apposition. An explanatory appositive explains a general or vague term: φόρος τέσσαρα τάλαντα α tribute of four talents T. 4.57 (cp. 877), Κικόνεσσι πέλασσεν, Ίσμάρφ brought me nigh to the Cicones, even to Ismarus ι 40.
- a. In Homer the substantival article at the beginning of a sentence may be followed later by an appositive substantive: $\dot{\eta}$ δ' ἀέκουσ' ἄμα τοῖσι γυν $\dot{\eta}$ κίεν but she, the woman, went unwillingly with them A 348.
- 693. Apposition to a Sentence. A substantive in the nominative or accusative may stand in apposition to the action expressed by a sentence or part of a sentence.

ἐμέθυον ἱκανὴ πρόφασις I was tipsy, a sufficient excuse Com. Fr. 2.531, Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν let us slay Helen (and thus cause) a sore grief to Menelaus E. Or. 1105, εὐδαιμονοίης, μισθὸν ἡδίστων λόγων blest be thou —a return for thy most welcome tidings E. El. 231.

- a. From the construction in 693 came such adverbial accusatives as χάριν on account of, πρόφασιν in pretense, δωρεάν gratis; e.g. δε τις δε Τρώων επί νηνοὶ φέροιτο . . . χάριν Έκτορος whoever of the Trojans rushed at the ships for Hector's sake (lit. as a favor for H.) O 744.
- 694. Many neuter words are used in apposition to a sentence or part of a sentence, which they generally precede. Such words often have an adverbial force and sometimes resemble an incomplete sentence (647).

τοὺς ἀμφότερα ταῦτα, καὶ εὖνους τῆ πόλει καὶ πλουσίους those who are both (these things) loyal to the State and rich D. 18. 171, τὸ δὲ μέγιστον, πόλεμον ἀντ' εἰρήνης ἔχοντες and what is most important of all, having war instead of peace T. 2. 65. So σημεῖον δέ or τεκμήριον δέ and as evidence, τὸ λεγόμενον as the saying runs, etc.

PECULIARITIES IN THE USE OF NUMBER

695. Collective Singular. — A noun in the singular is called a collective if it denotes a number of persons or things: δ Μηδος the Medes, $\tau \delta$ Έλληνικόν the Greeks, $\pi \lambda \hat{\eta} \theta$ ος multitude, δημος

- people, ή ἵππος cavalry, ἀσπίς heavy-armed troops, εκαστος every man. On plural verbs with collectives, see 675. Cp. 722.
- **696.** The inhabitants of a place may be implied in the name of the place: $\Lambda \acute{\epsilon} \sigma \beta$ os ἀπέστη β oυληθέντες καὶ πρὸ τοῦ πολέμου Lesbos revolted, having wished to do so even before the war T. 3. 2.
- 697. Distributive Singular. The singular of abstract substantives may be used distributively: ἡδεῖς τὴν ὄψιν pleasing in appearance P. R. 452 b. The distributive plural (701) is more common: νεāνίαι τὰς ὄψεις youths in appearance L. 10. 29.
- **698.** Dual. The dual is employed chiefly of two persons or things which form a pair: $\dot{\delta}\phi\theta a\lambda\mu\dot{\omega}$ the eyes (both eyes), $\ddot{l}\pi\pi\omega$ a span of horses. Both $\ddot{a}\mu\phi\omega$ and $\delta\dot{v}$ o were early used with the plural.
- 699. Plural. The plural is often used to denote a class, a mass, or different parts, kinds, or occurrences of a thing.

Θησέες men like Theseus, κρέα pieces of meat, πυροί wheat, ηλιοι hot days, ξύλα timber. The plural of abstracts is very common: μανίαι (attacks of) madness, ἀγνωμοσύναι misunderstandings, εὐτυχίαι (repeated instances of) good fortune, τεκτοσύναι arts of the carpenter. Used in the plural, abstract substantives may become concrete: εὖνοιαι cases of benevolence, presents.

- a. Many concrete substantives are commonly used only in the plural: πύλαι gate, θύραι door, τὰ 'Ολύμπια the Olympic festival.
- 700. The neuter plural (especially of pronouns) is often used even in reference to a single idea or action, in order to represent it in its entirety or in its details; as $\tau \grave{a}$ $\grave{a}\lambda \eta \theta \hat{\eta}$ the truth, $\delta \imath \grave{a}$ $\tau a \chi \acute{e}\omega \nu$ quickly, $\grave{e}\chi \epsilon \iota \rho \rho \nu \acute{e} \rho \nu \nu \delta \acute{e} \cdot \tau a \hat{\nu} \tau a \gamma \grave{a}\rho \ \mathring{\eta} \pi \iota \sigma \tau \acute{a} \mu \eta \nu$ but I waved my arms, for I knew how to do this X. S. 2. 19.
- 701. Distributive Plural. Abstract substantives are often used distributively in the plural: $\sigma \bar{\iota} \gamma a \bar{\iota} \tau \hat{\omega} \nu \nu \epsilon \omega \tau \epsilon \rho \omega \nu \pi a \rho \hat{a} \pi \rho \epsilon \sigma \beta \nu \tau \epsilon \rho \omega s$ the silence of the younger men in the presence of their elders P. R. 425 a.
- 702. Some names of towns are plural, as $A\theta\hat{\eta}\nu a\iota$ Athens, $\Theta\hat{\eta}\beta a\iota$ Thebes, and some names of parts of the body are often (especially in poetry) used in the plural where the singular

might be expected, as $\sigma \tau \epsilon \rho \nu a$ breast. The name of the inhabitants is sometimes used for the name of a city: $\Delta \epsilon \lambda \phi o i$ Delphi.

- 703. Plural of Majesty (poetic). The plural may be used to lend dignity: $\theta \rho \delta \nu \omega \iota throne$, $\sigma \kappa \hat{\eta} \pi \tau \rho a$ sceptre, $\delta \delta \mu \omega \iota apartments$, $\mu \acute{e} \gamma a \rho a \ halls$, $\gamma \acute{a} \mu \omega \iota marriage (rites)$. In prose: $\pi a \iota \delta \iota \kappa \acute{a} favorite$.
- a. The plural may be used of a single person (allusive plural): πα-θοῦσα πρὸς τῶν φιλτάτων having suffered at the hands of my dearest (Orestes) A. Eum. 100, δεσποτῶν θανάτοισι by the death of our lord A. Ch. 52.
- 704. Plural of Modesty. A speaker referring to himself may use the plural as a modest form of statement: ἔννοιά ποθ' ἡμῖν ἐγένετο the reflection once occurred to me X. C. 1. 1. 1. In tragedy plural and singular may be used of the same person in the same sentence: εἰ κωλῦόμεσθα μὴ μαθεῖν ἃ βούλομαι if I (Creusa) am prevented from learning what I wish E. Ion 391.
- 705. In tragedy, if a woman, speaking of herself, uses the plural verb (704), an adjective or participle, in agreement with the subject, is feminine sing, or masculine pl.: ἢλιον μαρτῦρόμεσθα, δρῶσ' ἃ δρᾶν οὐ βούλομαι I call the sun to witness that I am acting against my will E. H. F. 858, ἀρκοῦμεν ἡμεῖς οἱ προθνήσκοντες σέθεν it is enough that I (Alcestis) die in thy stead E. Alc. 383.
- 706. Transition from singular to plural is often allowed though the persons or things may remain the same. This transition is common in the case of singular indefinite pronouns, collectives, and singular substantives or adjectives used to represent a whole class of persons; as $\dot{\eta}\nu$ $\delta\dot{\epsilon}$ τis $\tau o\dot{\nu}\tau \nu \tau i$ $\pi a \rho a \beta a i \nu \eta$, $\xi \eta \mu i \bar{a} \nu$ $a \dot{\nu}\tau o i s$ $\dot{\epsilon}\pi \dot{\epsilon}\theta \epsilon \sigma a \nu$ but if any one of these commit any transgression, they inflict punishment on him (lit. them) X. C. 1. 2. 2.

PECULIARITIES IN THE USE OF GENDER

707. Construction according to Sense. — The real, not the grammatical, gender often determines agreement.

τὰ μειράκια πρὸς ἀλλήλους διαλεγόμενοι the youths conversing with one another P. Lach. 180 e, ταῦτ' ἔλεγεν ἡ ἀναιδὴς αὖτη κεφαλή. ἐξεληλυθώς this shameless fellow spoke thus when he came out D. 21. 117. So in periphrases: τ̈ς Τηλεμάχοιο ἐς πατέρα ἰδών mighty Telemachus, gazing at his father π 476.

- 708. The masculine is used for person in general: οὖκ ἀνέξεται τίκτοντας ἄλλους, οὖκ ἔχουσ' αὖτὴ τέκνα unfruitful herself, she will not endure fruitfulness in others E. And. 712. So οἱ γονεῖς parents, οἱ παίδες children. Cp. 729.
- 709. A neuter pronoun may refer to a masculine or feminine substantive if the reference is to the idea implied in that substantive rather than to the substantive itself: δόξης ἐπιθῦμεῖ καὶ τοῦτ' ἐζήλωκε he longs for glory, and has striven after it D.2.15. Cp. 726, 733 c.
- 710. A demonstrative pronoun, or an adjective or participle with the article, generally takes the gender of its predicate: αὖτη (for τοῦτο) ἀρίστη διδασκαλία this is the best manner of learning X.C.8.7.24. But the unattracted neuter is common, especially in definitions where the pronoun is the predicate: τοῦτ' ἔστιν ἡ δικαιοσύνη this is (what we call) justice P.R. 432 b. So οὐχ ὕβρις ταῦτ' ἐστί; is not this insolence? Ar. Ran. 21. Cp. 786.

PECULIARITIES IN THE USE OF PERSON

711. The second person singular may be used to designate an imaginary person, as in proverbs and rules of conduct: $\psi \bar{\nu}$ $\chi \hat{\eta} \hat{s} \ \hat{\epsilon} \pi \iota \mu \epsilon \lambda o \hat{v} \ \hat{\tau} \hat{\eta} \hat{s} \ \sigma \epsilon a \nu \tau o \hat{v} \ care for thy own soul Men. Sent. 551. Similarly in such phrases as <math>\hat{\epsilon} \hat{\iota} \delta \hat{\epsilon} \hat{s} \ \hat{a} \nu \ you \ would \ have \ seen, \ \hat{\eta} \gamma \hat{\eta} - \sigma a \iota o \ \hat{a} \nu \ you \ might think.$

ADJECTIVES

- 712. Adjectives modify substantives, substantive pronouns, and other equivalents of a substantive. Adjectives are either attributive (653) or predicate (652).
- 713. Agreement. An adjective agrees with its substantive in gender, number, and case. This holds true also of the article, adjective pronouns, and participles.
- A. Attributive: δίκαιος ἀνήρ a just man, τοῦ δικαίου ἀνδρός of the just man, οἱ δίκαιοι ἄνδρες, etc., οὖτος ὁ ἀνήρ this man, τούτου τοῦ ἀνδρός, etc., ἡ φιλοῦσα θυγάτηρ the loving daughter.
- B. Predicate: καλὸς ὁ ἀγών the prize is glorious, ταῦτ' ἐστὶν ἀληθη these things are true, αἱ ἄρισται δοκοῦσαι εἶναι φύσεις the natures seeming to be best X. M. 4. 1. 3.

ATTRIBUTIVE ADJECTIVES ADJECTIVES USED SUBSTANTIVELY

714. An attributive adjective (or participle), generally with the article, is often used substantively, a substantive or substantival idea being understood.

- ὁ δίκαιος the just man. οἱ πολλοί the many, the rabble, οἱ βουλόμενοι all who will, ἡ καλή the beautiful woman, τὸ ἀληθές truth, μέσον ἡμέρῶς mid-day, τὸ βαρβαρικόν the barbarian force, τὰ Ἑλληνικά (freek history, τὰ Ὁλύμπια the Olympian festival, τὰ δεξιὰ τοῦ κέρῶτος the right of the wing X. A.1.8.4, ἐπὶ πλεῖστον ἀνθρώπων to the greatest part of mankind T.1.1 (cp. 873).
- 715. In many common expressions a definite substantive is implied with an adjective.
- ὁ Ἰονιος (κόλπος) the Ionian gulf T. 6. 34; ὁ πεζός (στρατός) the land force T. 1. 47. ἀπὸ τῆς ἐαυτῶν (γῆς) from their own country T. 1. 15; κατὰ τὴν ἐμήν (γνώμην) according to my opinion Ar. Eccl. 153; ἐρήμην (δίκην) κατηγοροῦντες bringing an accusation in a case given by default P. A. 18 c; τὴν ὑστεραίᾶν (ἡμέρᾶν) during the next day X. C. 1. 2. 11; ἡ εἰμαρμένη (μοῖρα) the allotted portion, destiny D. 18. 205; ἡ τριήρης (ναῦς) the ship with three banks of oars; τὴν ταχίστην (δδόν) in the shortest way X. A. 1. 3. 14; μονσική (τέχνη) the art of music P. L. 668 a; ἐν δεξιᾶ (χειρί) on the right hand X. A. 1. 5. 1; τὴν ἐναντίᾶν (ψῆφον) Νῖκίᾳ ἔθετο he voted in opposition to Nicias P. Lach. 184 d. τὸ εὖώνυμον (κέρας) the left wing T. 4. 96.
- a. The context often determines the substantive to be supplied: τοῦτον ἀνέκραγον ὡς ὀλίγᾶς (πληγάς, cp. 976) παίσειεν they shouted that he had dealt him (too, 739) few blows X. A. 5. 8. 12.
- **716.** In many prepositional or adverbial expressions formed from adjectives it is difficult or impossible to determine the substantive to be supplied; as $\mathring{a}\pi\grave{o}$ $\tau \mathring{\eta}s$ $\mathring{t}\sigma \eta s$ on an equality T.1.15, $\grave{\epsilon} \xi$ $\grave{\epsilon} \psi a \nu \tau \acute{\iota} \bar{a} s$ from an opposite direction, facing 7.44, $\kappa o \iota \nu \mathring{\eta}$ in common (957).

AGREEMENT OF ATTRIBUTIVE ADJECTIVES

- 717. An attributive adjective belonging to more than one substantive regularly agrees with the nearest: $\pi o \lambda \lambda a \lambda \kappa \rho \bar{\iota} \theta a \lambda \kappa a \lambda \pi \bar{\nu} \rho o \ell$ much barley and (much) wheat X. A. 7. 1. 13. In some cases it is repeated for emphasis with each substantive: $\hat{\epsilon} \nu \sigma \hat{\omega} \mu' \tilde{\epsilon} \chi \omega \nu \kappa a \lambda \psi \bar{\nu} \chi \dot{\gamma} \nu \mu \ell a \nu$ having one body and one soul D. 19. 227.
- a. But the adj. may agree not with the nearest, but with the most important, substantive : δ σίγλος δύναται $\dot{\epsilon}$ πτὰ $\dot{\delta}$ βολοὺς καὶ $\dot{\eta}$ μιωβόλιον 'Αττικούς the siglus is worth seven and a half Attic obols X. A. 1. 5. 6.
- 718. Of two adjectives with the same substantive and not connected by a conjunction, one may stand in closer relation to the substantive, while the other qualifies the expression thus formed: $\pi \acute{o}\lambda \iota s \ \acute{\epsilon} \rho \acute{\eta} \mu \eta \ \mu \epsilon \gamma \acute{a}\lambda \eta \ a \ large$ deserted-city X. A. 1. 5. 4.
- 719. Two adjectives joined by καί may form one combined notion in English, which omits a conjunction. So often with πολύς, as πολλὰ κἆγαθά

many blessings X. A. 5. 6. 4, δ καλὸς κάγαθὸς ἀνὴρ καὶ γυνή the perfect (lit. fair and good) man and woman P. G. 407 e.

PREDICATE ADJECTIVES

720. Several adjectives of time, place, order of succession, etc., are used as predicates where English employs an adverb, or a preposition with its case: ἀφικνοῦνται τριταῖοι they arrive on the third day X. A. 5. 3. 2, κατέβαινον σκοταῖοι they descended in the dark 4. 1.10.

So χρόνιος late, πρῶτος first, πρότερος earlier, before, υστερος later, μέσος in the midst, τελευταίος last, υστατος last.

- **721.** Many adjs. of degree, manner, etc., are so used: φέρονται οἱ λίθοι πολλοί the stones are thrown in great numbers X.A.4.7.7, τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν they restored the dead under a truce T.1.63. Similarly μέγας great, high (ep. 996), ἄσμενος gladly, ἐκούσιος, ἐκών willingly, ὅρκιος under oath.

AGREEMENT OF PREDICATE ADJECTIVES (AND PARTICIPLES)

With One Subject

- **722.** A circumstantial participle (1273) referring to a collective noun (695) may be plural: τὸ στράτευμα ἐπορίζετο σῦτον κόπτοντες τοὺς βοῦς the army provided itself with provisions by killing the cattle X. A.2.1.6.
- 723. A plural participle may be used with a dual verb: ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλους both looked at each other and burst out laughing P. Eu. 273 d. Dual participle with a plural verb: ποῦ ποτ' ὄνθ' ηὕρήμεθα; where in the world are we? Ε. Ι. Τ. 777. Dual subject with a plural pred. adj. or participle: εἰ γάρ τις φαίη τὼ πόλει τούτω πλείστων ἀγαθῶν αἰτίᾶς γεγενῆσθαι if any one should assert that these two cities have proved the cause of very many blessings I. 12. 156.
- 724. A predicate adjective is usually neuter singular when the subject is an infinitive or a clause: $\hat{\eta}\delta \hat{v}$ πολλούς $\hat{\epsilon}\chi\theta\rho$ ούς $\hat{\epsilon}\chi\epsilon\nu$; is it pleasant to have many enemies? D. 19. 221, $\delta\hat{\eta}\lambda$ ον δ' ὅτι ταῦτ' ἐστὶν ἀληθ $\hat{\eta}$ it is clear that these things are true 2. 19.

- **725.** A pred adj. is often neuter plural instead of neuter singular. This is common in the case of verbal adjectives in $-\tau \acute{o}_{S}$ and $-\tau \acute{e}_{S}$ in Thucydides and the poets: $\mathring{d}\mathring{o}\mathring{v}va\tau a$ $\mathring{\eta}v$ $\tau o\grave{v}_{S}$ $\Lambda o\kappa \rhoo\grave{v}_{S}$ $\mathring{a}\mu\acute{v}v\epsilon\sigma\theta a\iota$ it was impossible to resist the Locrians T. 4. 1.
- 726. A predicate adjective referring to a masculine or feminine singular subject is often neuter singular and equivalent to a substantive. This occurs chiefly in statements of a general truth; as $\kappa a \lambda \delta \nu \epsilon i \rho \dot{\eta} \nu \eta$ peace is a fine thing D. 19. 336.
- a. The subject is rarely plural: Μυκήναι μῖκρὸν ἦν Mycenae was a small affair T.1.10 (cp. 674 a).
- **727.** A predicate superlative generally agrees in gender with a dependent genitive rather than with the subject: σύμβουλος ἀγαθὸς χρησιμώτατον ἀπάντων τῶν κτημάτων a good counsellor is the most useful of all possessions I. 2. 53, νόσων χαλεπώτατος φθόνος envy is the most fell of diseases Men. Frag. 535.

With Two or More Subjects

- 728. With two or more subjects a predicate adjective is generally plural, but it may be singular to agree with the nearest or most important subject, or because the subjects are regarded as forming a unity (cp. 682).
- φόβος καὶ νόμος ἱκανὸς ἔρωτα κωλύειν fear and the law are capable of restraining love X. C. 5. 1. 10, ἀπαλλαγέντος Πλουτάρχου καὶ τῶν ξένων when Plutarch with his mercenaries had departed D. 9. 57, Βρασίδας καὶ τὸ πλήθος ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο βουλόμενος κατ' ἄκρας ἐλεῖν αὐτήν Brasidas with the bulk of his troops turned to the upper part of the city, wishing to capture it completely T. 4. 112.
- 729. If the subjects are of different gender and denote persons, a predadj. is masculine: εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους he saw that his father and mother and brothers and his own wife had been made prisoners of war X.C.3.1.7. But persons are sometimes regarded as things: ἔχω αὐτῶν καὶ τέκνα καὶ γυναῖκας φρουρούμενα I have their children and wives under guard X.A.1.4.8.
- 730. If the subjects denote things of like gender, a pred. adj. may be of the same gender, and plural; but, even in the case of masculine or feminine subjects, it is very often neut. pl. with sing. verb (cp. 726): $\epsilon i \gamma \epsilon \nu \epsilon \alpha i$ δυνάμεις καὶ $\tau \bar{\iota}$ μαὶ δῆλά ἐστιν ἀγαθὰ ὅντα noble birth and power and honor are clearly good things P. Eu. 279 b. If the things are of different gender, a pred.

adj. is neut. pl. with sing. verb: λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρρῖμμένα οὐδὲν χρήσιμά ἐστιν stones and bricks and pieces of wood and tiles thrown together at random are useless X. M. 3. 1. 7.

- 731. If the subjects denote both persons and things, a pred. adjective is
- a. Plural, and follows the gender of the person, if the person is more important, or if the thing is regarded as a person: αὐτοί τε ὧνθρωποι καὶ ἡ γῆ αὐτῶν ἐπώνυμοι τοῦ καταστρεψαμένου καλέονται the people themselves and their land are called by the name of the conqueror Hdt. 7.11, ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι Fortune and Philip were masters of the situation Aes. 2.118.
- b. Neuter plural, if the person is regarded as a thing: $\dot{\eta}$ καλλίστη πολῖτείᾶ τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἄν ἡμῦν εἴη διελθεῖν the noblest polity and the noblest man would still be left for us to discuss P. R. 562 a.
- c. Singular, and follows the gender of the person: $\pi \upsilon \theta \acute{o}\mu \epsilon \upsilon o s$ $\tau \acute{o}\nu \Sigma \tau \rho o \mu \beta \upsilon \chi \acute{o}\eta \nu \kappa a \iota \tau \dot{a}s \nu a \upsilon s$ $\dot{a}\pi \epsilon \lambda \eta \lambda \upsilon \theta \acute{o}\tau a$ learning that Strombichides had departed with the ships T. 8.63.

AGREEMENT OF RELATIVE PRONOUNS

732. A relative pronoun agrees with its antecedent in gender, number, and person; its case is determined by the construction of the clause in which it stands.

οὖτός ἐστιν ὁ ἀνὴρ ὃς ἦλθε this is the man who came, λαβὼν τοὺς ἑππέας οῦ ἦσαν αὐτῷ taking the cavalry which he had, ἔχων τοὺς ὁπλίτας ὧν ἐστρατήγει having the hoplites that he commanded, τριῶν θυρῶν οὐσῶν, τως ἔδει με διελθεῖν there being three doors through which I had to go.

- a. If a clause or phrase is regarded as the antecedent, the relative stands in the neuter singular: $\pi\lambda\epsilon\hat{\imath}\nu$ $\dot{\epsilon}\pi\hat{\imath}$ $\Sigma\epsilon\lambda\hat{\imath}\nu\hat{\imath}\nu\hat{\imath}\nu$ $\tau\hat{\imath}$ $\tau\hat{\imath$
- b. The person of the verb in a relative clause of which the relative pronoun is the subject is regularly determined by the person of the antecedent pronoun expressed or implied: οἰκία μείζων ἡ ὑμετέρα (= ὑμῶν, 816) τῆς ἐμῆς, οἴ γε οἰκία χρῆσθε γῆ τε καὶ οὐρανῷ your habitation is larger than mine since you occupy both heaven and earth as a habitation X. C. 5. 2. 15.
- 733. Variations from the laws of agreement of relative pronouns are, in general, the same as in the case of other pronouns.
- a. Construction according to sense (707): τὰ δόξαντα πλήθει, οἶπερ δικάσουσι what is approved by the multitude, who will judge P. Phae. 260 a, φίλον θάλος, ὂν τέκον αὐτή my dear child, whom I myself bore X 87.
- b. A plural relative may follow a singular antecedent denoting a whole class: η μάλα τις θεὸς ἔνδον, οι οὐρανὸν εὐρὺν ἔχουσιν in truth there is within

some one of the gods who occupy the wide heaven τ 40. A singular relative having a collective force may have a plural antecedent: ῷτινι ἐντυγχάνοιεν πάντας ἔκτεινον they slew all whom they met X. A. 2. 5. 32.

- c. A neuter relative may refer to an antecedent or to antecedents of different gender (cp. 726, 730): διὰ τὴν πλεονεξίᾶν, δ πᾶσα φύσις διώκειν πέφῦκεν ὡς ἀγαθόν for the sake of gain, (a thing) which every nature is inclined to pursue as a good P. R. 359 c, τοὺς θορύβους καὶ τᾶς κραυγάς, ἃ κοινὰ πάντα ἐστὶ τῶν γαυμαχούντων the confusion and the cries, all of which (things) are usual in the case of men engaging in naval battles I.4.97. Cp. 709.
- d. A relative may agree in gender and number, not with the antecedent, but with its own following predicate substantive: λόγοι μήν εἰσιν ἐν ἐκάστοις ἡμῶν, ἃς ἐλπίδας ὀνομάζομεν; assuredly there are propositions in each of us which we call hopes? P. Phil. 40 a.
- e. A relative may agree, not with its antecedent, but with a predicate to the antecedent when it follows that predicate immediately: καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὁ πάντα ἡμέρωκε τὰ ἀνθρώπινα; and justice among men, how is not that something beautiful, since it (lit. which) civilizes all human things? P. L. 937 d.

SUBJECT AND PREDICATE SUBSTANTIVE OR ADJECTIVE WITH THE INFINITIVE

734. When the subject of the infinitive is the same as the subject of a finite governing verb, it is generally omitted; and a predicate substantive or adjective stands in the nominative.

έγὼ οὐχ ὁμολογήσω ἄκλητος ἦκειν I shall not admit that I have come uninvited P. S. 174 d, ὁμολογεῖς π ερὶ ἐμὲ ἄδικος γεγενῆσθαι; do you admit that you have been guilty as regards me ? X. A. 1. 6. 8, Π έρσης ἔφη εἶναι he said he was a Persian 4. 4. 17.

- b. If the governing verb is a participle in an oblique case, a predicate substantive or adjective usually agrees with the participle, and rarely stands in the nominative: ἀπαλλαγείς τούτων τῶν φασκόντων δικαστῶν εἶναι being rid of these men who profess to be judges P. A. 41 a, τὰς ἀρχὰς δίδωσι τοῖς ἀεὶ δόξᾶσιν ἀρίστοις εἶναι it dispenses the offices to those who for the time seem to be the most deserving P. Menex. 238 d.
- 735. A pronoun subject of an infinitive, if (wholly or partially) identical with the subject of the main verb, is usually expressed when emphatic,

and stands in the accusative; but the indirect reflexive $\sigma\phi\hat{\epsilon i}$ may stand in the nominative or accusative. Thus οἶμαι ἐμὲ πλείω χρήματα εἰργάσθαι ἢ άλλους σύνδυο I think I have made more money than any two others together P. Hipp. M. 282 e, τους δε Θηβαίους ήγειτο εάσειν όπως βούλεται πράττειν έαυτόν he thought the Thebans would let him have his own way D. 6. 9, οὐ σφείς άδικεῖσθαι, άλλ' ἐκείνους μᾶλλον he said that not they (the speaker and the other Lacedaemonians), but they (the Toroneans) rather had been wronged 4. 114, ἔφη δέ, ἐπειδὴ οὖ ἐκβῆναι τὴν ψῦχὴν, . . . ἀφικνεῖσθαι σφᾶς εἰς τόπον τινα δαιμόνιον he said that, when his soul had departed out of him, they (he and others) came to a mysterious place P. R. 614 b.

- 736. If the subject of the infinitive is different from the subject of the governing verb, it stands in the accusative; and a predicate substantive or adjective stands also in the accusative: τὸν γὰρ καλὸν κάγαθὸν ἄνδρα εὐδαίμονα εἶναί φημι for I maintain that the noble and good man is happy P. G. 470 e.
- 737. When the subject of the infinitive is the same as a genitive or dative depending on the governing verb, it is often omitted.
- a. A predicate adjective referring to a genitive regularly stands in the genitive, but a predicate substantive or participle generally stands in the accusative in agreement with the unexpressed subject of the infinitive: Κύρου έδέοντο ώς προθυμοτάτου γενέσθαι they entreated Cyrus to show himself as zealous as possible X. H. 1. 5. 2, ὑπὸ τῶν δεομένων μου προστάτην γενέσθαι by those who begged me to become their chief X. C. 7. 2. 23, δέομαι ὑμῶν ἐθελησαί μου ἀκοθσαι, ὑπολογιζομένους τὸ πλήθος τῶν αἰτιῶν I beg of you that you be willing to listen to me, paying heed to the number of charges Aes. 1.1.
- b. A predicate substantive, adjective, or participle referring to a dative stands in the dative or in the accusative in agreement with the unexpressed subject of the infinitive: νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι now it is in your power to prove yourself a man X. A. 7. 1. 21, Λακεδαιμονίοις έξεστιν υμίν φίλους γενέσθαι it is in your power to become friends to the Lacedaemonians Τ. 4. 29, ἔδοξεν αὐτοῖς . . . έξοπλισαμένοις προϊέναι they decided to arm themselves fully and to advance X. A. 2. 1. 2, ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλείν τους στρατιώτας they decided to station pickets and to assemble the soldiers 3.2.1, συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον η πολεμίους it is for their interest to be friends rather than enemies X.O. 11.23.
- 738. An indefinite or general subject of the infinitive (τινὰ, τινὰς, ἀνθρώmovs) is commonly omitted; and a predicate substantive or adjective stands in the accusative: δρώντας γὰρ ἡ μὴ δρώντας ἤδῖον θανεῖν for it is preferable to die in action rather than doing nothing E. Hel. 814. Cp. 1229.

DEGREES OF COMPARISON OF ADJECTIVES (AND ADVERBS)

POSITIVE

739. The positive, especially before an infinitive with or without $\&\sigma\tau\epsilon$ (&s), may imply that the quality denoted is not in the right proportion for the purpose in question: $(\tau \grave{o} \ \emph{v} \delta \omega \rho)$ ψ $\ \emph{v} \chi \rho \acute{o} \nu \ \emph{e} \sigma \tau \iota \nu \ \emph{w} \sigma \tau \epsilon \ \lambda o \acute{v} \sigma a \sigma \theta a \iota \ the \ water \ is too \ cold \ for \ bathing X. M. 3. 13. 3, <math>\nu \mathring{\eta} \epsilon s \ \emph{o} \lambda \acute{\iota} \gamma a \iota \ \mathring{a} \mu \acute{\nu} \nu \epsilon \iota \nu \ ships \ too \ few \ to \ defend \ T. 1. 50.$

COMPARATIVE

- 740. The comparative may be followed by the genitive (913 k) or by $\mathring{\eta}$ than: σοφώτερος έμοῦ or σοφώτερος $\mathring{\eta}$ έγώ wiser than I. With $\mathring{\eta}$, the persons or things compared usually stand in the same case, and always so when they are connected with the same verb: $\psi\iota\lambda\mathring{\omega}$ γὰρ οὐ σὲ μᾶλλον $\mathring{\eta}$ δόμους έμούς for I do not love thee more than my own house E. Med. 327.
- a. The word after $\mathring{\eta}$ may often be regarded as subject of a verb (expressed or understood): åνδρὸς δυνατωτέρου $\mathring{\eta}$ έγὼ νίός son of a man more powerful than I am X.C. 5.2.28. But this word is more often attracted into the case of the preceding word: τινὲς καὶ ἐκ δεινοτέρων $\mathring{\eta}$ τοιῶνδε (= $\mathring{\eta}$ τοιάδε ἐστίν) ἐσώθησαν some have been rescued from even worse straits than these T.7.77.
- b. The genitive is more usual when two subjects would have the same verb in common; as of $K\rho\tilde{\eta}\tau$ es $\beta\rho\alpha\chi\dot{v}\tau$ e $\rho\alpha$ $\tau\hat{\omega}\nu$ Π e $\rho\sigma\hat{\omega}\nu$ e $\tau\acute{o}\acute{\xi}$ evo ν the Cretans shot a shorter distance than the Persians (= $\mathring{\eta}$ of Π é $\rho\sigma\alpha\iota$) X. A. 3. 3. 7.
- c. The genitive is very often found where $\mathring{\eta}$, if used, would be followed by a nominative or accusative: $\sigma o \phi \omega \tau \epsilon \rho o s$ $\varepsilon i \mu (= \mathring{\eta} \sigma \acute{v}) I$ am wiser than you. But the genitive is also sometimes used where $\mathring{\eta}$ would be followed by some other case or by a prepositional phrase: $\tau a \mathring{v} \tau a \tau o \mathring{s} \delta \pi \lambda \acute{t} \tau a s s \delta \mathring{\eta} \sigma \sigma o v \tau \mathring{\omega} v v u v \mathring{\omega} v (= \mathring{\eta} \tau o \mathring{s} s v u \acute{v} \tau a s) \pi a \rho a \kappa \epsilon \lambda \epsilon \acute{v} o \mu a I address these exhortations to the hoplites not less than to the sailors T. 7. 63, <math>(\delta \varepsilon \mathring{s} \beta \lambda \acute{\epsilon} \pi \varepsilon v) \varepsilon \mathring{s} \tau \mathring{\eta} v \mathring{\epsilon} \mu \pi \varepsilon \iota \rho \acute{t} \mathring{a} v u \mathring{a} \lambda \delta v \tau \mathring{\eta} s \mathring{a} \rho \varepsilon \tau \mathring{\eta} s (= \mathring{\eta} \varepsilon \mathring{s} s \tau \mathring{\eta} v \mathring{a} \rho \varepsilon \tau \acute{\eta} v)$ we must look at skill more than at courage Aristotle, Politics 1309 b 5.
- **741.** After πλέον (πλεῖν) more, ἔλᾶττον (μεῖον) less, ἢ may be omitted without affecting the case of the word following the comparative: πόλις πλέον πεντακισχῖλίων ἀνδρῶν a city of more than 5000 men X. H. 5. 3. 16, πέμπει οὖκ ἔλᾶττον δέκα φέροντας πὖρ he sends not less than ten men carrying fire 4. 5. 4. In place of πλέον, etc., we find also the corresponding adjs. with or without ἢ or with the gen.: τοξότᾶς πλείους ἢ τετρακισχῖλίους more bowmen than 4000 X. C. 2. 1. 5, ἔτη γεγονὼς πλείω ἑβδομήκοντα more than 70 years old P. A. 17 d, ἱππέᾶς πλείους τριᾶκοσίων more than 300 horse X. H. 1. 3. 10.

- **742.** Compendious Comparison. The possessor, instead of the thing possessed, may be put in the genitive after a comparative: $\epsilon i \delta$ ήμεις $i\pi\pi\iota\kappa \delta \nu$ κτησαίμεθα μη χείρον τούτων (= τοῦ τούτων $i\pi\pi\iota\kappa o\hat{\nu}$) but if we should raise a cavalry-force not inferior to theirs X. C. 4. 3. 7.
- **743.** Reflexive Comparison. The comparative followed by the reflexive pronoun in the genitive is used to denote that a quality is displayed in a higher degree than usual. αὐτός is often added to the subject. Thus πλουσιώτεροι ἐαυτῶν γιγνόμενοι becoming richer than they were before (lit. than themselves) T.1.8, αὐτοὶ αὐτῶν εὐμαθέστεροι γίγνονται they learn more easily than before I.15.267.
- 744. Proportional Comparison. After a comparative, $\mathring{\eta}$ κατά with the accusative, and $\mathring{\eta}$ ωστε (rarely $\mathring{\eta}$ ως) with the infinitive, express a degree which is too high or too low: $\mathring{o}\pi\lambda a$ πλείω $\mathring{\eta}$ κατὰ τοὺς νεκροὺς ἐλήφθη more arms were taken than there were men slain (lit. according to the corpses) T. 7.45, φοβοῦμαι μή τι μεῖζον $\mathring{\eta}$ ωστε φέρειν δύνασθαι κακὸν τ $\mathring{\eta}$ πόλει συμβ $\mathring{\eta}$ I fear lest there should befall the State an evil too great for it to be able to bear X. M. 3. 5.17 (1376).
- **745.** Double Comparison. If two adjectives (or adverbs) are compared with each other, $\mathring{\eta}$ is always used, and both are regularly in the comparative: $\mathring{\eta}$ $\epsilon i \rho \mathring{\eta} \nu \eta$ $\mathring{\alpha} \nu \alpha \gamma \kappa \alpha \iota \sigma \tau \acute{\epsilon} \rho \tilde{\alpha}$ $\mathring{\eta}$ $\kappa \alpha \lambda \lambda \acute{\epsilon} \omega \nu$ peace inevitable rather than honorable Aes. 3. 69.
- **746.** The comparative may stand alone, the second part being implied: ἐν εἰρήνη αἱ πόλεις ἀμείνους τὰς γνώμᾶς ἔχουσιν in time of peace States are actuated by higher convictions than in time of war T. 3.82, ὕστερον ἦκον they came too late 7.27.

SUPERLATIVE

- 747. The superlative expresses either the highest degree of a quality (the relative superlative: δ σ o ϕ ω τ a τ os α v η ρ the wisest man) or a very high degree of a quality (the absolute superlative, which does not take the article: α v η ρ σ o ϕ ω \taua τ os α very wise man). The relative superlative is usually accompanied by the genitive of the person or thing surpassed (872). On the agreement, see 727.
 - 748. The superlative may be strengthened in various ways:
- a. By prefixing ὅτι οτ ὡς, rarely $\mathring{\eta}$ (ὅσον οτ ὅπως in poetry): ὅτι πλεῖστοι as many men as possible, ὡς τάχιστα as quickly as possible, ὡς εἰς στενώτατον into as narrow compass as possible X.O.18.8. With ὡς and $\mathring{\eta}$ a form of δύναμαι can or of a synonym may be employed: διηγήσομαι ὑμῖν ὡς ἄν δύνωμαι διὰ βραχυτάτων I will relate to you in the briefest terms I can I.21.2.

- b. By prefixing οἶος, ὅσος, οτ ὁπόσος: ὁρῶντες τὰ πράγματα οὐχ οἷα βέλτιστα ἐν τῷ πόλει ὅντα observing that affairs are not in the very best state in the city L. 13.23. With ὅσος οτ ὁπόσος, a form of δύναμαι, or of a synonym, is usually added: ἤγαγον συμμάχους ὁπόσους πλείστους ἐδυνάμην I brought the very largest number of allies I could X. C. 4. 5.29.
- 749. ἐν τοῖς is used before the superlative in all genders and numbers: ἐν τοῖς πλεῖσται δὴ νῆες ἄμ' αὐτοῖς ἐγένοντο they had the very largest number of ships T.3.17.

ADVERBS

750. Adverbs are of two kinds:

a. Ordinary adverbs, denoting manner, degree, time, place, etc. Ordinary adverbs qualify verbs, adjectives, other adverbs, and (rarely) substantives.

εὐθὺς ἐβόα straightway he shouted X. A. 1. 8. 1, φανερὸν ἤδη already clear L. 4. 6, πολὺ θᾶττον much more quickly X. A. 1. 5. 2, μάλα συμφορά a great misfortune X. C. 4. 2. 5.

b. Sentence adverbs (or particles) are adverbs that affect the sentence as a whole or give emphasis to particular words of any kind.

Such are words of interrogation ($\tilde{\eta}$, $\tilde{\delta}\rho\alpha$, $\mu\hat{\omega}\nu$); of affirmation and confidence ($\delta\acute{\eta}$ now, indeed, $\delta\acute{\eta}\tau\alpha$ surely, $\gamma\acute{\epsilon}$ at least, even, $\tilde{\eta}$ really, $\mu\acute{\eta}\nu$ in truth, $\nu\acute{\eta}$ surely, $\tau\acute{o}\acute{\iota}$ surely); of uncertainty ($\tilde{\iota}\sigma\omega$ s, $\pi\acute{o}\acute{\nu}$, $\tau\acute{\alpha}\chi\alpha$ perhaps); of negation ($\acute{o}\acute{\nu}$, $\mu\acute{\eta}$, $\acute{o}\acute{\nu}\tau o\iota$, $\mu\acute{\eta}\tau o\iota$, etc.); of limitation ($\tilde{\delta}\nu$ 1162 ff.).

751. In the attributive position (788) an ordinary adverb may serve as an adjective: $\epsilon \nu \tau \hat{\varphi} \pi \lambda \eta \sigma i \nu \tau \pi \rho a \delta \epsilon i \sigma \psi$ in the neighboring park X. A. 2. 4. 16, $\tau a \rho a \chi \hat{\eta} \hat{\eta} \tau \delta \tau \epsilon$ the confusion of that time L. 6. 35.

THE ARTICLE - ORIGIN AND DEVELOPMENT

- **752.** In the oldest Greek no word was needed to express either the or a. By gradual weakening, δ , $\hat{\eta}$, $\tau \hat{o}$, originally a demonstrative pronoun, became the definite article, used (like Euglish the) to mark a particular object, person, or class; but its addition was not necessary to mark a class. The beginnings of the articular use appear even in Homer (754), while Attic prose still retained some cases of the old demonstrative force (756). From the demonstrative use was also developed the use as a relative (755).
- 753. δ. ἡ, τό in Homer. In Homer δ, ἡ, τό is commonly a demonstrative pronoun and is used either as a substantive or as an adjective; it may serve as the personal pronoun of the third person: τὸ θανμάζω I marvel at this δ 655. τὸν λωβητῆρα ἐπεσβόλον this prating brawler B 275, τὴν δ' ἐγὼ οὐ λύσω but her I will not release A 29.

- **754.** δ, ή, τό sometimes in Homer approaches its later use as the definite article or is actually so used: τὸν μὲν . . . τὸν δ' ἔτερον the one . . . the other E 145 (756), οἱ ἄλλοι the (those) others Φ 371, τὸ κρήγυον that which is good A 106, τὸ πάρος formerly N 228, τὰ μέγιστα ἄεθλα the (those) greatest prizes Ψ 640, Ἰρον τὸν ἀλήτην Irus, the (that) beggar σ 333.
- a. Ordinarily Homer does not use the article where it is required in Attic prose. Hom. δ generally contrasts two objects, indicates a change of person, or a change of action on the part of the same person. Attic δ defines.
- **755.** δ, ή, τό is used as a relative pronoun in Homer only when the antecedent is definite: $\tau\epsilon$ ύχεα δ' ἐξενάριξε, τά οἱ πόρε χάλκεος *Αρης he stripped off the arms that brazen Ares had given him H 146. The tragic poets use only the τ -forms, and chiefly to avoid hiatus or to produce position: $\kappa \tau \epsilon$ ίνουσα τοὺς οὖ χρὴ κτανεῖν endeavoring to slay those whom it is not right to slay E. And. 810. On the usage of Herodotus, see 302 D. 3.
- 756. $\dot{0}$, $\dot{\eta}$, $\tau \dot{0}$ demonstrative in Attic Prose. The article has demonstrative force in Attic prose chiefly when followed by $\mu \dot{\epsilon} \nu$, $\delta \dot{\epsilon}$, $\gamma \dot{\epsilon}$, $\tau o \dot{l}$, or preceded by $\kappa a \dot{l}$. So especially in contrasts, as $\dot{0} \mu \dot{\epsilon} \nu$. . $\dot{0} \dot{0} \dot{\epsilon}$ the one . . . the other, this . . . that.
- οί μὲν ἐπορεύοντο, οἱ δ' εἴποντο the one party proceeded, the other followed X. A. 3. 4. 16. Similarly the adverbial τὸ (τὰ) μὲν . . . τὸ (τὰ) δέ partly . . . partly, now . . . now, τῆ μὲν . . . τῆ δέ in this respect . . . in that respect; as τὰ μέν τι μαχόμενοι τὰ δὲ καὶ ἀναπανόμενοι now fighting, now also resting 4. 1. 14.
- a. A substantive or a pronoun frequently takes the place of the article with $\delta \epsilon$ (less often of that with $\mu \epsilon \nu$).
 - b. As demonstratives o, i, oi, ai are often written o, i, oi, ai.
- **757.** δ (ἡ, τὸ) δέ without a preceding μέν often means but (and) he, she, this, and generally refers to an oblique case, less often to the subject, of the preceding sentence: Κῦρος δίδωσιν αὐτῷ μῦρίους δᾶρεικούς · ὁ δὲ λαβὼν τὸ χρῦσίον κ.τ.λ. Cyrus gives him (Clearchus) 10,000 daries; and he, taking the money etc. X. A. 1. 1. 9. In this usage τὸ δέ often means whereas. ὁ δέ may also mean the other, another, pl. the others, others.
- 758. The demonstrative use appears also in (a) τὸν καὶ τόν this one and that one L.1.23, τὸ καὶ τό this and that D.9.68, τοῖς καὶ τοῖς P. L. 701 e; (b) an oblique case, as antecedent of ος, οσος, οῖος; as τόν τε Εὐθύκριτον καὶ τὸν ος ἔφη δεσπότης τούτου εἶναι, μάρτυρας παρέξομαι and as witnesses I will produce both Euthycritus and the man who said he was his master L.23.8; (c) τῷ therefore, ὄ (τό) γε this indeed, πρὸ τοῦ (οτ προτοῦ) formerly.
- 759. $\tilde{\delta}_{S}$, $\tilde{\eta}$ demonstrative is used like the substantival article in kal $\tilde{\delta}_{S}$ ($\tilde{\eta}$) and he (she), kal of and they; and in $\tilde{\eta}$ $\tilde{\delta}'$ $\tilde{\delta}_{S}$ ($\tilde{\eta}$) and he (she) said. In Attic prose kal $\tau \delta \nu$ ($\tau \dot{\eta} \nu$) is used as the accusative of kal $\tilde{\delta}_{S}$ ($\tilde{\eta}$), as subject of

a following infinitive in indirect discourse: $\kappa a \hat{i} + r \hat{o} v \epsilon \hat{i} \pi \epsilon \hat{i} v$ and he said that he said P. S. 174 a. Cp. also $\hat{o}_S \kappa a \hat{i} \tilde{o}_S$ such and such an one Hdt. 4.68.

δ , $\dot{\eta}$, $au\dot{\sigma}$ as the article in attic

- 760. Particular Article. The particular article denotes individual persons or things as distinguished from others of the same kind, and is used of objects present to the mind, mentioned before, well known, usual, proper, etc. As the article of reference its use is very frequent.
- τὸ ἐμὸν βιβλίον my book (βιβλίον ἐμόν a book of mine), ὁ τῶν ἑπτὰ σοφώτατος Σόλων Solon, the wisest of the Seven (Sages) P. Tim. 20 d, ὁ δῆμος ὁ ᾿Αθηναίων the people of the Athenians Aes. 3. 116, εἶπον ὅτι τάλαντον ἀργυρίον ἔτοιμος εἴην δοῦναι . . . λαβὼν τὸ τάλαντον κ.τ.λ. I said that I was ready to give him a talent of silver . . . and he, taking the talent etc. L. 12. 9–10, τὸ μέρος τῶν ψήφων ὁ διώκων οὖκ ἔλαβεν the prosecutor did not get the requisite part of the votes D. 18. 103.
- a. The article may denote an object as representative of its class (the distributive article), and may often be translated by a or each: $\delta\rho\alpha\chi\mu\dot{\eta}\nu$ $\epsilon\lambda\dot{\alpha}\mu\beta\alpha\nu\epsilon$ $\tau\hat{\eta}s$ $\dot{\eta}\mu\dot{\epsilon}\rho\bar{\alpha}s$ he received a drachma a day T. 3.17. But the distributive article may be omitted: $\epsilon\tilde{\iota}\lambda\rho\nu\tau$ 0 $\delta\epsilon\kappa\alpha$, $\tilde{\epsilon}\nu\alpha$ $\dot{\alpha}\pi\dot{\alpha}$ 0 $\dot{\phi}\bar{\nu}\lambda\hat{\eta}s$ they chose ten, one from (each) tribe X. H. 2.4.23.
- **761.** The article, especially in prose, may take the place of an unemphatic possessive pronoun, when there is no doubt as to the person meant as the possessor: Κῦρος καταπηδήσᾶς ἀπὸ τοῦ ἄρματος τὸν θώρᾶκα ἐνέδῦ Cyrus leaped down from his chariot and put on his breastplate X. A. 1. 8. 3, ἐβούλετο τὼ παῖδε ἀμφοτέρω παρείναι he wished both his boys to be with him 1.1.1.
 - 762. The article may be used with cardinal numerals.

ἀπῆσαν τῶν λόχων δώδεκα ὄντων οἱ τρεῖς of the companies, numbering twelve, three were absent X. H. 7. 5. 10, εἶς παρὰ τοὺς δέκα one man in (comparison with) ten X. O. 20. 16, τῶν πέντε τὰς δύο μοίρᾶς two fifths T. 1. 10, ἡμέρᾶς ἀμφὶ τὰς τριάκοντα about thirty days X. A. 4. 8. 22.

- 763. Generic Article. The generic article denotes an entire class as distinguished from other classes; as δ $\alpha\nu\theta\rho\omega\pi\sigma\sigma$ man (as distinguished from other beings), of $\gamma\epsilon\rho\sigma\nu\tau\epsilon\sigma$ the aged, $\pi\sigma\nu\eta\rho\delta\nu$ δ $\sigma\bar{\nu}\kappa\sigma\phi\dot{\alpha}\nu\tau\eta\sigma$ the (an) informer is a vile thing D. 18. 242.
- a. A participle with the article may denote an entire class: $\delta \beta ov \lambda \delta \mu \epsilon vos$ any one who wishes, of $\lambda \epsilon vov \tau \epsilon s$ the speakers. When the reference is to a particular occasion, person, or thing, the article with the participle is particular (1271); as of $\lambda \epsilon vov \tau \epsilon s$ the speakers on a definite occasion.

- 764. Many words take the article to indicate a class or type: νύξ night. ἡμέρα day, θέρος summer, χειμών winter, θάλαττα sea, γη land, ήλιος sun, σελήνη moon, χρόνος time, ἀνήρ husband, γυνή wife, and many others. Thus την μεν νύκτα νεβρίζων . . . ἐν δὲ ταις ἡμέραις τοὺς θιάσους ἄγων by night dressing them in fawn-skins . . . and by day conducting the bands of worshippers D. 18.259, ὧν οὐδ' ὁ χρόνος την μνήμην ἀφελέσθαι δύναται the memory of which not even time can remove 22.13.
- a. But such words, if used in formulas or with the force of proper names, may omit the article.

Fluctuation in the Use of the Article; its Omission

- 765. The use of the article is not always consistent, and in many cases it is omitted without any essential difference in meaning, so that rules for its fluctuation cannot always be given. Attic has many survivals of the period when the article was not obligatory; e.g. in prepositional phrases. Attic prose uses the article more than Attic poetry; and the dialogue of comedy more than the dialogue of tragedy. Even in cases where the article is commonly omitted it may be employed when it is desired to mark something previously mentioned or to emphasize a contrast.
- 766. The Article with Abstract Substantives. Abstract substantives generally have the article: ἡ ἀρετὴ μᾶλλον ἡ ἡ φυγὴ σῷζει τὰς ψῦχάς valor rather than flight saves men's lives X. C. 4. 1. 5. But it is often omitted without essential difference: ἀρχὴ φιλίας μὲν ἔπαινος, ἔχθρας δὲ ψόγος praise is the beginning of friendship, blame of enmity I. 1. 33. When the reference is definite the article is necessary: ἡ τῶν Ἑλλήνων εὔνοια the good will of the Greeks Aes. 3. 70.
- **767.** The article is often omitted with βάθος depth, τψος height, ετρος width, μέγεθος size, $\pi\lambda \hat{\eta}\theta$ ος size, amount, γένος race, ὄνομα name.
- **768.** The Article with Proper Names. The use of the article with proper names may be illustrated as follows (769–778):
- **769.** Names of Persons often take the article in familiar style, especially to mark individuals well known, previously mentioned, or contrasted: δ Σόλων D. 20. 90, τοὺς στρατιώτᾶς αὐτῶν, τοὺς παρὰ Κλέαρχον ἀπελθόντας,

- εἴα Κῦρος τὸν Κλέαρχον ἔχειν their soldiers who seceded to Clearchus, Cyrus allowed Clearchus to retain X. A. 1. 4. 7, Σοφαίνετος ὁ Στυμφάλιος 1. 2. 3 to distinguish him from Σοφαίνετος ὁ ᾿Αρκάς 1. 2. 9. Similarly Δημοσθένης ὁ ᾿Αλκισθένους (the popular designation) distinguishes Demosthenes, the son of Alcisthenes (T. 3. 91) from other persons named Demosthenes. The father's name without the article states merely the parentage (the official designation): Π ερδίκκᾶς ᾿Αλεξάνδρον Perdiccas, son of Alexander T. 2. 99.
- a. In official language the article is not used with appositive proper names : Ξ ενοφῶν 'Αθηναῖος Χ. Α. 1. 8. 15, 'Ορόντᾶς Πέρσης ἀνήρ 1. 6. 1. Cp. 690 a.
- b. Several appellatives, treated like proper names, may omit the article, as βασιλεύς, the official name for the King of Persia, στρατηγοί the Generals, πρυτάνεις the Prytans.
- 770. Names of Gods often take the article, especially when definite cults are referred to. The article is common when the name of the god depends on a substantive with the article, as $\tau \delta$ $i\epsilon\rho \delta \nu$ $\tau o \hat{\nu}$ 'A $\pi \delta \lambda \lambda \omega \nu o s$ the shrine of Apollo T.1.29. The article is generally used with both the name of a god and an epithet or (less often) with neither: $\tau \hat{\varphi} \Delta \hat{u} \tau \hat{\varphi}$ 'O $\nu \nu \mu \pi i \varphi$ to Olympian Zeus T.5.31, $\Delta \hat{u} \epsilon \lambda \epsilon \nu \theta \epsilon \rho i \psi$ to Zeus, guardian of freedom 2.71. In oaths the article must be used except with the name of Zeus: $\mu \hat{a} \tau \hat{o} \nu$ 'A $\pi \delta \lambda \lambda \omega \nu a$, $\mu \hat{a} (\tau \hat{o} \nu) \Delta i a$. With festivals of the gods the use of the article fluctuates. Names of shrines, as substantivized adjectives, have the article: $\tau \hat{o} \Theta \eta \sigma \epsilon \hat{o} \nu$ the Theseum (the shrine of Theseus).
- 771. Names of Nations, if plural, generally omit the article, but of $^{\circ}$ E $\lambda\lambda\eta\nu\epsilon_{S}$ (except in Herodotus) as opposed to of $\beta\acute{a}\rho\beta a\rho\sigma$. Some non-Greek nations under despotic rule take the article when used in the singular in a collective sense, as $^{\circ}$ $\Pi\acute{\epsilon}\rho\sigma\eta_{S}$ the Persian. Names of inhabitants of cities need not have the article. With names of tribes the use of the article fluctuates.
- 772. Names of Months and Winds. With names of the months and of the winds the use of the article fluctuates: (ὁ) Σκιροφοριών, (ὁ) βορέας.
- 773. Names of Countries: always $\mathring{\eta}$ Εὐρώπ η , $\mathring{\eta}$ 'Aσί \mathring{a} , $\mathring{\eta}$ 'Eλλ \mathring{a} s, sometimes $\mathring{\eta}$ Λιβύ η . With adjectival names $\mathring{\eta}$ is necessary in $\mathring{\eta}$ 'Aττικ $\mathring{\eta}$. Bοιωτί \mathring{a} (but Θετταλί \mathring{a} , Λυδί \mathring{a} , etc.). The article is common when the name of a place stands in the genitive to define the geographical position of another place: ἐς 'Επίδαυρον τ $\mathring{\eta}$ s Πελοπονν $\mathring{\eta}$ σον to Epidaurus in Peloponnese T. 2. 56
- 774. Islands: article often omitted. When νησος is added, the types are $\dot{η}$ Ψυττάλεια $(\dot{η})$ νησος, Μηλος $(\dot{η})$ νησος, $(\dot{η})$ νησος Δηλος.
- 775. Mountains: the types with the article are ὁ καλυμπος, τὸ Πήλιον (adjective) ὅρος, τὸ ὅρος ἡ Ἰστώνη (apposition).
- 776. Rivers: the types are (δ) Νείλος, δ Εὐφράτης ποταμός, Σελίνοῦς ποταμός.

- 777. Seas: ὁ Πόντος, ὁ Ὠκεανός, ὁ Βόσπορος, generally ὁ Ἑλλήσποντος; τὸ Αἰγαῖον, τὸ Αἰγαῖον πέλαγος, ὁ Αἰγαῖος πόντος, ὁ Εὕξεινος πόντος, ὁ πόντος ὁ Εὕξεινος; adjectival ἡ Ἐρυθρὰ θάλαττα, etc.
 - 778. Towns: article unnecessary. Note Μένδη (ἡ) πόλις, ἡ Μένδη πόλις.
 - 779. The article is often omitted in the following cases.

a. In prepositional phrases: ἐν ἀρχῆ τοῦ λόγου in the beginning of the

speech D. 37. 23. So κατὰ γῆν by land, διὰ σκότους in darkness.

b. In adverbial designations of time, especially with prepositions: ἡμέρας by day, νυκτός by night, περὶ μέσας νύκτας about midnight, ἄμα ἔψ at daybreak, ἐκ παίδων from childhood.

c. With ordinal numbers, in expressions of time in the dative (963):

δευτέρω μηνί in the second month T. 8.64.

d. With words denoting persons, when they are used of a class (since the generic article is optional, cp. 752): $\tilde{a}\nu\theta\rho\omega\pi\sigma$ man, $\sigma\tau\rho\alpha\tau\eta\gamma\dot{\sigma}$ general, $\theta\dot{\epsilon}\dot{\sigma}$

divinity, God (cp. 764).

- e. With adjectives and participles when the reference is general; in the plural also when only a part is meant: ἀπαλλαγὴ κακῶν escape from evils P. R. 610 d, πέμψαι προκαταληψομένους τὰ ἄκρα to send men to seize the heights in advance X. A. 1. 3. 14.
- f. In formulas and enumerations: δεξιὰς ἔδοσαν they gave their right hands X. A. 2. 3. 28, ἢλιος ἐδύετο the sun was setting 1. 10. 15, γυνὴ καὶ παίδες wife and children And. 1. 48.
- g. When a substantive followed by an attributive genitive forms with it a compound idea: $\tau \epsilon \lambda \epsilon v \tau \dot{\eta} \tau o \hat{v}$ Bíov the end of his life (cp. life-time) X. A. 1. 1. 1.

Some Special Uses of the Article

- **780.** A single article, used with the first of two or more substantives or adjectives connected by a word for and, lays stress on the combination: of $\sigma\tau\rho\alpha\tau\eta\gamma$ oi καὶ $\lambda\sigma\chi\bar{\alpha}\gamma$ oi the generals and captains (the officers as contrasted with the privates) X. A. 2. 2. 8. Repetition of the article lays stress on each word: oi $\sigma\tau\rho\alpha\tau\eta\gamma$ oi καὶ oi $\lambda\sigma\chi\bar{\alpha}\gamma$ oi the generals and the captains 7. 1. 13.
- **781.** Instead of repeating a substantive or adjective with the article it may suffice to repeat the article: δ β ios δ τ ûν lδιωτευόντων $\mathring{\eta}$ δ $(\beta$ ios) τ ûν τυραννευόντων the life of persons in a private station or that of princes I. 2. 4.
- **782.** The article may or may not be repeated with each of several attributes: τὸ ἐν ᾿Αρκαδία τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερόν the Arcadian sanctuary of Lycaean Zeus P. R. 565 d, ὁ περὶ τῆς ψῦχῆς πρὸς τοὺς πολεμίους ἀγών the combat for life and death with the public foes X. M. 3. 12. 1.
- 783. Appositives to a personal pronoun (commonly 1 or 2 pers.) generally take the article: ὑμεῖς οἱ ἡγεμόνες you, captains X. C. 6. 2. 41.

784. Article and Predicate Substantive. — A predicate substantive regularly has no article, and may thus often be distinguished from the subject: $\kappa a \lambda \epsilon i \tau a i \dot{\eta} \dot{a} \kappa \rho \dot{o} \pi o \lambda \iota \varsigma \ \dot{\epsilon} \tau \iota \ \dot{\upsilon} \pi' \ \dot{A} \theta \eta \nu a i \omega \nu \ \pi \dot{o} \lambda \iota \varsigma$ the citadel is still called 'city' by the Athenians T. 2.15.

784

- **785.** Predicate comparatives, superlatives, and possessive pronouns regularly have no article: $\tilde{\phi}\mu\eta\nu$ $\tau\dot{\eta}\nu$ $\dot{\epsilon}\mu$ auto $\hat{\nu}$ $\gamma\nu\nu$ a $\hat{\nu}$ a ω a ω a ω a ω a ω a ω as the most virtuous of all L.1.10, Xai ω a ω a ω a ω a ω a friend of mine P.A.21 a.
- 786. But the article is sometimes used with a predicate substantive when it refers to a definite person or thing well known, previously mentioned or hinted at, or identified with the subject so that subject and predicate could change places: οἱ δ᾽ ἄλλοι ἐπιχειροῦσι βάλλειν τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην the rest try to strike Dexippus calling him 'the traitor' X. A. 6. 6. 7, ὁ θεὸς αὐτός ἐστιν ὁ λέγων the speaker is the god himself P. Ion 534 d, ὑπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα he suspected that the traducer was Menon or that it was Menon who traduced him X. A. 2. 5. 28, οὖτε πληθός ἐστιν οὖτε ἰσχῢς ἡ ἐν τῷ πολέμῳ τὰς νίκᾶς ποιοῦσα it is neither numbers nor strength that gains victories in war X. A. 3. 1. 42. Cp. 710.

Substantive-making Power of the Article

- **787.** The prefixed article gives the value of a substantive to an adjective or participle, a prepositional phrase, an adverb, an infinitive, and a single word or clause.
- δ σοφός the wise man, τὸ δίκαιον justice, ὁ βουλόμενος whoever wishes, τὸ ἐσόμενον the future, οἱ ἐν τῆ ἡλικία the men in the prime of life, οἱ τότε the men of that time, τὸ ὑπὸ τῶν ἡδονῶν ἄρχεσθαι (the) being ruled by pleasures, τὸ ὑμεῖς the word 'you.'
- a. With the genitive, the article may form a substantival phrase: τὰ τῶν στρατιωτῶν the condition of the soldiers (868).
- b. Adjectives or participles used substantively regularly (in prose) have the article; and when so used may take a possessive genitive in the attributive position: $\tau \hat{o} \tau \hat{\eta} s \pi \hat{o} \lambda \epsilon \omega s \sigma v \mu \phi \hat{\epsilon} \rho o v$ the interest of the State.

Position of the Article

788. Attributive Position. — A word or group of words standing between the article and its substantive, or immediately after the article, if the substantive, with or without an article, precedes, has attributive position and is called an attributive (cp. 653). Thus the wise man is (1) δ σοφὸς ἀνήρ. (2) δ ἀνὴρ δ σοφός, or (3) ἀνὴρ ὁ σοφός (not σοφὸς ὁ ἀνήρ οr ὁ ἀνὴρ σοφός).

- a. The order δ σοφὸς ἀνήρ (the most common and most simple order) emphasizes the attributive; δ ἀνήρ δ σοφός (less common and somewhat formal) emphasizes the substantive, as something definite or previously mentioned, the attributive being added by way of explanation: the man (I mean) the wise (one). In ἀνήρ δ σοφός (least common and savoring of an easy-going style) the substantive takes no article before it, because it would have none if the attributive were dropped; here the attributive is added by way of correction: a man (I mean) the wise (one).
- 790. Prepositional phrases (787), adverbs with adjectival force (751), and attributive participles, have attributive position, e.g. ὁ πρὸς τοὺς πολεμίους πόλεμος, (ὁ) πόλεμος ὁ πρὸς τοὺς πολεμίους the war against the enemy; ὁ τότε πόλεμος, (ὁ) πόλεμος ὁ τότε the war at that time; ἡ παροῦσα συμφορά, (ἡ) συμφορὰ ἡ παροῦσα the present circumstance.
- 791. The genitive of a substantive limiting the meaning of another substantive with the article may take any one of four positions:
- τὸ τοῦ πατρὸς βιβλίον the father's book (with emphasis on the genitive).
 More common than 2.
- 2. τὸ βιβλίον τὸ τοῦ πατρός (with emphasis on the genitive).
- 3. τὸ βιβλίον τοῦ πατρός (with emphasis on the governing word).
- 4. τοῦ πατρὸς τὸ βιβλίον (with emphasis on the genitive).
 - The genitive of the divided whole (872) regularly takes either the 3d or the 4th position.
- **792.** Possessive pronouns and the possessive genitives of the reflexive and demonstrative pronouns (808), $\alpha \dot{v} \dot{\tau} \dot{\sigma}_{s}$ meaning same (821), and $\pi \hat{a}_{s}$ expressing the sum total (802), have the attributive position.
- 793. Pronouns of quality and quantity, as τοιούτος, τοιόσδε, τηλικούτος, etc. (rarely τοσούτος and τοσόσδε), when they take the article usually follow it: ai τοιαίδε γραφαί such suits D. 23. 135. Predicate position (795): τοσαύτη ἡ πρώτη παρασκευὴ . . . διέπλει so great was the first armament which crossed over T. 6. 44.
- **794.** An attributive, following the article, may be separated from its substantive by a personal or demonstrative pronoun, which thus takes attributive position: $\mathring{\eta}$ πάλαι $\mathring{\eta}$ μῶν φύσις our old nature P. S. 180 d, $\mathring{\eta}$ στεν $\mathring{\eta}$ αὖτη ὁδός (for αὖτη $\mathring{\eta}$ στεν $\mathring{\eta}$ όδός, 804 a) this narrow road X. A. 4. 2. 6, $\mathring{\delta}$ δ' αὖτὸς οὖτος λόγος this same argument I. 12. 225.

795. Predicate Position. — Λ predicate adjective either precedes or follows the article and its substantive: $\sigma o \phi \delta s \delta \delta v \eta \rho$ or (less commonly) $\delta \delta v \eta \rho \sigma o \phi \delta s \delta the man is wise.$

ἀτελεῖ τ $\hat{\eta}$ νίκη ἀνέστησαν they retired with their victory incomplete T. 8, 27, τὰς τριήρεις ἀφείλκυσαν κενάς they towed away the triremes empty 2, 93, τὰ φρονήματα μεγάλα εἶχον the thoughts they entertained were great P. S. 190 b.

- **796.** The genitive of the divided whole (872) has predicate position: τούτων οἱ πλεῦστοι the most of these X. A. 1. 5. 13, οἱ ἄριστοι τῶν περὶ αὐτόν the bravest of his companions 1. 8. 27.
- **797.** Adjectives generally treated as attributive in English often take the predicate position, especially when they stand in prepositional phrases: $\vec{\epsilon}\nu$ moddaîs τa îs $\pi \rho$ ì ν máxais in the many previous battles T. 8. 38.
- **798.** Participles of copulative verbs (655) have either predicate or attributive position: ἡ νῦν Ἑλλὰς καλουμένη what is now called Hellas T.1.2, ἐν τῷ καλουμένῳ θανάτῳ in what is called death P. Ph. 86 d.
- 799. The force of a predicate substantive or adjective may often best be rendered by an expanded translation (e.g. a relative clause) or by an abstract substantive: $\mathring{a}\theta \mathring{a}\nu \pi \sigma \nu$ $\mathring{a}\nu \pi \varepsilon \rho \mathring{a}$ $\mathring{a}\nu \mathring{a}\nu \mathring{a}\nu$ $\mathring{\mu}\nu \mathring{\mu}\mu \nu$ καταλείψουσιν immortal will be the remembrance of themselves that they will leave behind I.9.3, $\mathring{\epsilon}\pi \mathring{\eta}\rho \varepsilon \tau \sigma$ $\mathring{\sigma}\sigma \sigma \nu$ $\mathring{a}\nu \mathring{a}\nu$ $\mathring{\sigma}$ $\mathring{\tau}$ $\mathring{\tau$

PECULIARITIES OF POSITION WITH THE ARTICLE

800. Adjectives of Position. — In the predicate position ἄκρος (high) means the top of, μέσος (middle) the middle of, ἔσχατος (extreme) the end of. The adj. regularly stands before the article.

Attributive Position	Predicate Position	
τὸ ἄκρον ὅρος the high mountain	ἄκρον τὸ ὅρος (τὸ ὄρος ἄκρον)	the top of the mountain
ή μέση ἀγορά the central market	μέση ή ἀγορά (ἡ ἀγορὰ μέση)	the centre of the market
ή ἐσχάτη νῆσος the farthest island	ἐσχάτη ἡ νῆσος (ἡ νῆσος ἐσχάτη)	the verge of the island

a. The meaning expressed by the predicate position may also be expressed by $(\tau \delta)$ åκρον $\tau \circ \delta$ δρονς, $(\tau \delta)$ μέσον $\tau \hat{\eta}$ ς ἀγορᾶς, etc. These adjs. used partitively without the article regularly precede the substantive: μέσον θέρος middle of summer Hdt. 8.12.

- **801.** μόνος, ήμισυς. (1) Attributive: δ μόνος παις the only son, αι ήμίσειαι χάριτες half-favors. (2) Predicate: μόνος δ παις (or δ παις μόνος) παιζει the boy plays alone, ήμισυς δ βίος (or δ βίος ήμισυς) half of life.
- 802. πᾶς (ἄπᾶς, σύμπᾶς) all.—(1) Attributive position: the whole, the whole number (amount) of, as ἡ πᾶσα Σικελίᾶ the whole of Sicily, οἱ πάντες πολῖται the whole body of citizens. In prose the article is rarely omitted with attributive πᾶς meaning whole: παντὶ θῦμῷ with his whole soul D. 19. 227.
 (2) Predicate (and usual) position: πάντες οἱ πολῖται οτ, less often, οἱ πολῖται πάντες all the citizens individually, οἱ σύμπαντες ὁπλῖται μὕριοι χίλιοι 11,000 hoplites in all, πᾶς ὁ ἄδικος (generic singular) every one who is unjust.
 (3) Without the article πᾶς often means every, every kind of, perfect, pl. all, all kinds of: πᾶσα ἀδικίᾶ utter baseness, πάντες ἄνθρωποι all men, all the world.
- 803. ὅλος: (1) Attributive: τὸ ὅλον στράτευμα the whole army; not so common as (2) Predicate: ὅλον τὸ στράτευμα (less often τὸ στράτευμα ὅλον) the army as a whole. (3) ὅλον στράτευμα a whole army.
- **804.** The demonstratives $o\tilde{v}\tau os$, $\delta\delta\epsilon$, $\epsilon\kappa\epsilon \tilde{v}v os$, and the intensive pronoun $a\tilde{v}\tau \delta s$ self (819), in agreement with a substantive, generally take the article, and stand in the predicate position (795): $o\tilde{v}\tau os$ δ $a\tilde{v}\eta\rho$ or (less often) δ $a\tilde{v}\eta\rho$ $o\tilde{v}\tau os$ this man, $a\tilde{v}\tau \delta s$ δ $a\tilde{v}\eta\rho$ or δ $a\tilde{v}\eta\rho$ $a\tilde{v}\tau \delta s$ the man himself (attributive: δ $a\tilde{v}\tau \delta s$ $a\tilde{v}\eta\rho$ the same man).
- a. One or more words may separate the demonstrative from its substantive: δ τούτου ἔρως τοῦ ἀνθρώπου the love of this man P. S. 213 c. This wise man is οῦτος ὁ σοφὸς ἀνήρ, ὁ σοφὸς ἀνήρ οῦτος (and ὁ σοφὸς οῦτος ἀνήρ, 794).
 - 805. οὖτος, ὄδε, ἐκεῖνος sometimes omit the article.
- (a) Regularly, when the substantive is in the predicate: αὖτη ἔστω ἰκανὴ ἀπολογίᾶ a sufficient defense be this P. A. 24 b.
 (b) Usually, with proper names, except when mentioned before: ἐκεῖνος Θουκυδίδης that (well-known) Thucydides Ar. Ach. 708.
 (c) Generally, with definite numbers: ταύτᾶς τριᾶκοντα μνᾶς these thirty minae D. 27. 23.
 (d) Optionally, when a relative clause follows: ἐπὶ γῆν τήνδε ἤλθομεν, ἐν ἢ οἱ πατέρες ἡμῶν Μήδων ἐκράτησαν we have come against this land, in which our fathers conquered the Medes T. 2. 74.
 (e) In the phrase (often contemptuous) οὖτος ἀνήρ P. G. 505 c, and in other expressions denoting emotion: ἄνθρωπος οὖτοσί D. 18. 243.
 (f) Sometimes, when the demonstrative follows: ἐπίγραμμα τόδε this inscription T. 6. 59. So often in Hdt.
 (g) Frequently, in poetry.
- **806.** A substantive modified by ἄμφω, ἀμφότερος both, ἐκάτερος each (of two). ἔκαστος each (of several) generally has the article, and the pronoun has the predicate position. But with ἔκαστος the article is often omitted,

especially in expressions of time: κατὰ τὴν ἡμέρᾶν ἐκάστην on each single day, καθ ἐκάστην ἡμέρᾶν every day.

807. Possessive pronouns take the article only when a definite person or thing is meant, and then stand in attributive position: $\tau \delta \ \epsilon \mu \delta \nu \ \beta \iota \beta \lambda \delta \nu \ or \ \tau \delta \ \beta \iota \beta \lambda \delta \nu \ \tau \delta \ \epsilon \mu \delta \nu \ my \ book, \ \tau \delta \ \eta \mu \epsilon \tau \epsilon \rho a \ \beta \iota \beta \lambda \delta \nu \ \omega \nu \ books.$ Contrast $\beta \iota \beta \lambda \delta \nu \ \epsilon \mu \delta \nu \ (\epsilon \mu \delta \nu \ \beta \iota \beta \lambda \delta \nu)$, $\beta \iota \beta \lambda \delta \nu \ \mu \nu \nu \ a \ book \ of mine.$

POSITION OF THE GENITIVE OF PRONOUNS AND THE ARTICLE

- 808. In the attributive position (788) stand the genitives of the demonstrative, reflexive, and reciprocal pronouns, when limiting a substantive with the article: τὸ τούτου βιβλίον οτ τὸ βιβλίον τὸ τούτου his book, τὸ ἐμαυτοῦ βιβλίον οτ τὸ βιβλίον τὸ ἐμαυτοῦ my (own) book; μετεπέμψατο τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παίδα αὐτῆς he sent for his (own) daughter and her child X. C. 1. 3. 1; τὰ ἀλλήλων κακά one another's evils I. 4. 168.
 - 809. In the predicate position (795) stand
- a. The genitives of the personal pronouns and of $a \dot{v} \dot{\tau} \dot{o} \dot{s}$ used for the pronoun of the third person (whether partitive or not): $\dot{\tau} \dot{o}$ $\beta \iota \beta \lambda \acute{o} \dot{v}$ $\mu o \dot{v}$ ($\sigma o \dot{v}$, $a \dot{v} \dot{\tau} \dot{o} \dot{v}$, etc.), or, for emphasis, $\mu o \dot{v}$ ($\sigma o \dot{v}$, $a \dot{v} \dot{\tau} \dot{o} \dot{v}$, etc.) $\dot{\tau} \dot{o}$ $\beta \iota \beta \lambda \acute{o} \dot{v}$; as $\dot{o} \dot{s} \overset{*}{\epsilon} \overset{*}{\epsilon}$
 - b. The genitives of the other pronouns used partitively.

τίς, ποΐος, ἄλλος, ἔτερος, πολύς, ὀλίγος, WITH THE ARTICLE

- **810.** The interrogatives $\tau \acute{\iota}_{S}$, $\pi o \acute{\iota}_{S}$ may take the article when a question is asked about an object before mentioned: $\Sigma \Omega$. $\nu \acute{\nu}_{V} \delta \mathring{\eta}$ $\mathring{\epsilon} \kappa \epsilon \acute{\iota}_{V} \nu \delta \mathring{\eta}$ $\mathring{\epsilon} \kappa \iota_{V} \nu \delta \mathring{\eta}$ $\mathring{\epsilon} \iota_{V} \iota_{V} \nu \delta \mathring{\eta}$ $\mathring{\epsilon} \iota_{V} \iota_{V} \nu \delta \mathring{\eta}$ $\mathring{\epsilon} \iota_{V} \iota_{V}$
- 811. ἄλλος, ἔτερος. ὁ ἄλλος generally means the other, the rest (ἡ ἄλλη Ἑλλάς the rest of Greece); οἱ ἄλλοι the other, the others (οἱ ἄλλοι Ἑλληνες the other Greeks, but ἄλλοι ελληνες other Greeks). An adj. or part. used substantively generally has the article when it stands in apposition to οἱ ἄλλοι τάλλα τὰ πολῖτικά the other civic affairs X. Hi. 9. 5. On ἄλλος, ὁ ἄλλος besides, see 853. Distinguish καὶ ἄλλα πολλά and many other things from πολλὰ καὶ ἄλλα also many other things. ὁ ἔτερος means the one of two or of any two.
- 812. πολύς, ὀλίγος: τὸ πολύ commonly means the great(er) part (the gen. with the article generally preceding), οἱ πολλοί the multitude, the rabble; πλείονες more, οἱ πλείονες the majority, the mass; πλείστοι very many, οἱ πλείστοι the most; ὀλίγοι few, οἱ ὀλίγοι the aristocracy.

PRONOUNS

813. Pronouns are either substantive or adjective: some, as $a\partial \tau ds$ and τds , may be used either substantively or adjectively. A substantive pronoun agrees with its antecedent in gender, number, and person (so far as expressed in inflection); an adjective pronoun agrees with the noun it modifies in gender, number, and case.

THE PERSONAL PRONOUNS

- 814. The nominative of the personal pronoun is usually omitted except when emphatic: $\dot{\epsilon}m\epsilon \dot{\epsilon}$ $\dot{b}\mu\epsilon \dot{i}s$ $\dot{\epsilon}\mu o \dot{\epsilon}$ où $\theta \dot{\epsilon}\lambda\epsilon\tau\epsilon$ $\pi\epsilon \dot{\epsilon}-\theta\epsilon\sigma\theta a\iota$, $\dot{\epsilon}\gamma\dot{\omega}$ $\sigma\dot{v}v$ $\dot{v}\mu\dot{v}v$ $\dot{\epsilon}\psi o\mu a\iota$ since you are not willing to obey me, I will follow along with you X. A. 1. 3. 6. In contrasts the first pronoun is sometimes omitted.
- 815. οὖ, οὖ, etc., in Attic prose are usually indirect reflexives (292 b, 829 b). Homer uses ἔο, οὖ, etc., as personal (enclitic) pronouns (= αὖτοῦ, αὖτῷ, etc., in Attic): διὰ μαντοσύνην, τήν οἱ πόρε Φοῦβος by the art of divination, which Phoebus gave to him A 72. Homer also uses ἔο, οὖ, etc., either as direct, and non-enclitic, reflexives (= ἑαυτοῦ, ἑαυτῷ, etc., 825) or as indirect reflexives (= αὐτοῦ, αὐτῷ, etc., 829 b), either enclitic or not. In Hdt. pure anaphoric use is shown by οὖ, μίν, σφέων, σφί, σφέας, σφέα. As direct reflexives σφίσι, rarely σφέων and σφέας, are used; as indirect reflexives εὖ, οὖ, μίν, σφεῦς, σφέων, σφί, σφίσι, σφέας.

THE POSSESSIVE PRONOUNS

For the article with a possessive pronoun see 807.

- 816. The possessive pronouns of the first and second person are the equivalents of the possessive genitive of the personal pronouns: $\dot{\epsilon}\mu\dot{\delta}s = \mu ov$, $\sigma\dot{\delta}s = \sigma ov$, $\dot{\eta}\mu\dot{\epsilon}\tau\epsilon\rho os = \dot{\eta}\mu\hat{\omega}v$, $\dot{v}\mu\dot{\epsilon}\tau\epsilon\rho os = \dot{v}\mu\hat{\omega}v$. For $\ddot{\delta}s$ his (poetic), $a\dot{v}\tau\dot{o}v$ is commonly used.
- a. A possessive pronoun may have the force of an objective genitive (881) of the personal pronoun: $\phi\iota\lambda\iota\dot{a}\tau\hat{\eta}\;\dot{\epsilon}\mu\hat{\eta}\;$ out of friendship for me X.C. 3.1.28 [$\phi\iota\lambda\iota\dot{a}\;\dot{\eta}\;\dot{\epsilon}\mu\dot{\eta}\;$ usually means my friendship (for others)].
- **817.** The possessive pronouns of the first and second persons are sometimes reflexive (when the subject of the sentence and the possessor are the same person), sometimes not reflexive. In general, if the poss. pron. refers to the subject of the sentence, $\dot{\epsilon}\mu\alpha\nu\tau\hat{\nu}\hat{\nu}$, $\sigma\epsilon\alpha\nu\tau\hat{\nu}\hat{\nu}$, $\dot{\epsilon}\alpha\nu\tau\hat{\nu}$ are used (in the attributive position). In the plural $\dot{\eta}\mu\dot{\epsilon}\tau\epsilon\rho\sigma$ ($\dot{\psi}\mu\dot{\epsilon}\tau\epsilon\rho\sigma$) $a\dot{v}\tau\hat{\omega}\nu$ replaces $\dot{\eta}\mu\hat{\omega}\nu$

- $(\dot{v}\mu\hat{\omega}\nu)$ $a\dot{v}\tau\hat{\omega}\nu$. Their is $a\dot{v}\tau\hat{\omega}\nu$ (not reflexive), and $\dot{\epsilon}av\tau\hat{\omega}\nu$, or, less commonly, $\sigma\phi\dot{\epsilon}\tau\dot{\epsilon}\rho\sigma$ $a\dot{v}\tau\hat{\omega}\nu$ (reflexive). Thus
- a. Not reflexive. E.g. he sees my friend: ὁρᾶ τὸν ἐμὸν φίλον (807). He sees your friend: ὁρᾶ τὸν ὑμέτερον φίλον (more common than τὸν φίλον ὑμῶν). I see his friend: ὁρῶ τὸν φίλον αὐτοῦ (809 a; cp. ὁρῶ τὸν ἐμὸν φίλον, οὖ τὸν ἐκείνου). I see their friend: ὁρῶ τὸν φίλον αὐτῶν, οτ τὸν τούτων (ἐκείνων) φίλον (808).
- b. Reflexive. E.g. I see my (own) friend: ὁρῶ τὸν ἐμαυτοῦ φίλον, οτ τὸν φίλον τὸν ἐμαυτοῦ. You see your (own) friend: ὁρᾶτε τὸν ὑμέτερον αὐτῶν φίλον (cp. 686), less often τὸν ὑμέτερον φίλον. They see their (own) friends: ὁρῶσι τοὺς ἑαυτῶν φίλους, less often τοὺς σφετέρους αὐτῶν φίλους (cp. 686).

N. — Poetic are έμὸς αὐτοῦ φίλος, σὸς αὐτοῦ φίλος, ὁς αὐτοῦ φίλος.

THE PRONOUN αὐτός

- 818. αὐτός is used as an adjective and as a pronoun. It has three distinct usages: (1) as an intensive adjective pronoun, meaning self. (2) As an identifying adjective, when preceded by the article, meaning same. (3) In oblique cases as the personal pronoun of the third person, meaning him, her, it, them.
- a. Only the first two uses are common in Homer (but aὐτός same does not require the article in Hom., 822). In Hom. aὐτός generally denotes the principal person or thing, in opposition to what is subordinate, and emphasizes contrasts: aὐτὸν καὶ θεράποντα the man himself and his attendant Z 18. On aὐτός as a reflexive, see 829 a; on aὐτός emphatic with other pronouns, see 832–834.
- 819. (I) αὐτός is used as an intensive adjective pronoun (self), sometimes without the article, especially in the nominative case: Μένων αὐτός Menon himself, σὰ αὐτός you yourself; and in any case, when in the predicate position (795) with a substantive, or in agreement with a pronoun: αὐτὸς ὁ ἀνήρ, ὁ ἀνήρ αὐτός the man himself, αὐτοῦ τοῦ ἀνδρός, τοῦ ἀνδρὸς αὐτοῦ, σοῦ αὐτοῦ of you yourself, etc.
- 820. Some special renderings of the intensive αὐτός: (a) With ordinals: ήρεθη πρεσβευτὴς δέκατος αὐτός he was chosen envoy with nine others (lit. he himself the tenth) X. H. 2. 2. 17. (b) The master: αὐτὸς ἔφā the Master said it (ipse dixit) Diog. Laert. 8. 1. 46. (c) And all: with a substantive in the dative (956 b). (d) By itself, in itself, pure: αὐτὴ δικαιοσύνη πρὸς ἀδικίᾶν αὐτήν pure justice against pure injustice P. R. 612 c.
- 821. (II) After the article, in the attributive position (788), αὐτός as an identifying adjective in any case means same.

- ό αὐτὸς ἀνήρ, ὁ ἀνὴρ ὁ αὐτός, the same man; τὰ αὐτὰ ταῦτα these same things X. A. 1. 1. 7, οἱ τοὺς αὐτὸς αἰεὶ π ερὶ τῶν αὐτῶν λόγους λέγοντες the people who are continually making the same speeches about the same things Ant. 5. 50.
- **822.** In Hom. αὐτός, without the article, may mean the same: $\mathring{\eta}\rho \chi\epsilon$ δὲ $τ\widehat{\varphi}$ αὐτην όδόν, $\mathring{\eta}ν$ περ οἱ ἄλλοι and he guided him by the same way as the others had gone θ 107.
- 823. (III) αὐτός when unemphatic and standing alone in an oblique case is used as a personal pronoun of the third person, and means him, her, it, them; as τὸ βιβλίον αὐτοῦ the book of him (his book) (809 a), ἐκέλευον αὐτὴν ἀπιέναι they ordered her to depart L. 1.12.
- 824. The oblique cases of $a \dot{v} \tau \dot{o} s$ usually take up a preceding substantive or adjective (anaphoric use): καλέσας δὲ Δάμνιππον λέγω πρὸς αὐτὸν τάδε summoning Damnippus, I speak to him as follows L. 12. 14. Cp. 841. But the pronoun is often suppressed where English employs it: ἐμπιπλὰς ἁπάντων τὴν γνώμην ἀπέπεμπε having satisfied the minds of all he dismissed them X. A. 1.7.8.

THE REFLEXIVE PRONOUNS

- 825. Direct Reflexives. The reflexive pronouns are used directly when they refer to the chief word (usually the subject) of the clause in which they stand.
- γνῶθι σεαυτόν learn to know thyself P. Charm. 164 e, καθ' ἐαυτοὺς βουλευσάμενοι τὰ ὅπλα παρέδοσαν καὶ σφᾶς αὐτούς after deliberating apart (by themselves) they surrendered their arms and themselves T. 4. 38. Less commonly the reference is to the object, which often stands in a prominent place, if emphatic: τοὺς δὲ περιοίκους ἀφῆκεν ἐπὶ τὰς ἑαυτῶν πόλεις but the perioeci he dismissed to their own cities X. II. 6. 5. 21, ἀπὸ σαυτοῦ γώ σε διδάξω I will teach you from your own case (from yourself) Ar. Nub. 385.
- **826.** The personal pronouns are sometimes used in a reflexive sense, when that sense is not emphatic: $\theta \rho \eta \nu o \hat{\nu} \nu \tau \delta s$ τέ μου καὶ λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ wailing and saying much unworthy of myself P. A. 38 e, δοκῶ μοι ἀδύνατος εἶναι I (seem to myself to be) think I am unable P. R. 368 b (less often δοκῶ ἐμαντῷ). So in Hom.: ἐγὼν ἐμὲ λύσομαι I will ransom myself K 378.
- **827**. $\epsilon \mu \acute{\epsilon}$, $\sigma \acute{\epsilon}$, not $\epsilon \mu a \nu \tau \acute{\nu} \acute{\nu}$, $\sigma \epsilon a \nu \tau \acute{\nu}$, are generally used as subject of the infinitive: $\epsilon \gamma \grave{\nu}$ or $\epsilon \gamma \acute{\nu}$ and $\epsilon \dot{\nu}$ in $\epsilon \dot{\nu}$ and $\epsilon \dot{\nu}$ in $\epsilon \dot{\nu}$ and $\epsilon \dot{\nu}$ is $\epsilon \dot{\nu}$ and $\epsilon \dot{\nu}$ in $\epsilon \dot{\nu}$ and $\epsilon \dot{\nu}$ in $\epsilon \dot{\nu}$ is a variety of the $\epsilon \dot{\nu}$ in $\epsilon \dot{\nu}$ in

828. Indirect Reflexives. — The reflexive pronouns are used indirectly when, in a dependent clause, they refer to the subject of the main clause.

Ορέστης ἔπεισεν ᾿Αθηναίους ἑαυτὸν κατάγειν Orestes persuaded the Athenians to restore him(self) Τ. 1. 111, τὰ ναυάγια, ὅσα πρὸς τῷ ἑαυτῶν (γῷ) ἢν, ἀνείλοντο they took up as many wrecks as were close to their own shore 2.92, σὰ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι σεαυτῷ you thinking that they are harmful to you X.M.2.7.9.

- 829. Instead of ἐαυτοῦ, etc., as indirect reflexives, there may be used
- a. The oblique cases of αὖτός: ἐπειρᾶτο τοὺς ᾿Αθηναίους τῆς ἐς αὖτὸν ὀργῆς παραλύειν he tried to divert the Athenians from their anger against himself T.2.65.
- b. οἷ and σφίσι (rarely σφεῖς, σφῶν, and σφᾶς); as ἠρώτα αὐτὴν εἰ ἐθελήσοι διακονῆσαί οἱ he asked her if she would be willing to do him a service Ant. 1.16, τοὺς παῖδας ἐκέλευον τοῦ Κύρον δεῖσθαι διαπράξασθαι σφίσιν they ordered their boys to ask Cyrus to get it done for them X. C. 1.4.1. οὖ, ε̃ are found in Plato, chiefly in poetical passages. Cp. 735, 815.
- 830. The reflexive pronoun of the third person is sometimes used for that of the first or second: $\delta\epsilon\hat{\imath}$ $\hat{\eta}\mu\hat{a}s$ $\hat{a}\nu\epsilon\rho\acute{\epsilon}\sigma\theta a\iota$ $\hat{\epsilon}a\nu\tauo\acute{\nu}s$ we must ask ourselves P. Ph. 78 b, $\pi a\rho\acute{a}\gamma\gamma\epsilon\lambda\lambda\epsilon$ $\tauo\hat{\imath}s$ $\hat{\epsilon}a\nu\tauo\hat{\nu}$ give orders to your own men X. C. 6. 3. 27.
- **831.** The plural forms of the reflexive pronouns are often used for the reciprocal $\dot{a}\lambda\lambda\dot{\eta}\lambda\omega\nu$, $\dot{a}\lambda\lambda\dot{\eta}\lambda\omega$, etc.: $\dot{\eta}\mu\hat{i}\nu$ $a\dot{v}\tau\hat{o}\hat{i}s$ $\delta ia-\lambda\epsilon\xi\dot{o}\mu\epsilon\theta a$ we will converse with (ourselves) one another D. 48. 6.

αὐτός EMPHATIC OR REFLEXIVE WITH OTHER PRONOUNS

- 832. αὐτός may be added to a personal pronoun for emphasis: ἐμὲ αὐτὸν $\mathring{v}\beta\rho\iota\sigma\epsilon$ he insulted me myself L.1.4, αὐτῷ μοι ἐπέσσυτο he sprang upon me myself E 459. Cp. 294 D. But ἐμὲ αὐτόν, αὐτόν με, ἐμοὶ αὐτῷ, etc., are not reflexive like ἐμαυτόν, ἐμαυτῷ, etc.
- **833.** $\eta \mu \hat{\omega} \nu \quad a \hat{v} \tau \hat{\omega} \nu, \quad \eta \mu \hat{\nu} \nu \quad a \hat{v} \tau \hat{o} \hat{s}, \text{ etc., may be either emphatic or reflexive;}$ $<math>a \hat{v} \tau \hat{\omega} \nu \quad \eta \mu \hat{\omega} \nu, \text{ etc. are emphatic only; but } \sigma \phi \hat{\omega} \nu \quad a \hat{v} \tau \hat{\omega} \nu \text{ is only reflexive. In}$ Hom. $a \hat{v} \tau \hat{o} \nu \quad \text{may mean } myself, thyself, \text{ or } himself, \text{ and } \hat{\epsilon} \quad a \hat{v} \tau \hat{o} \nu, \quad o \hat{\epsilon} \quad a \hat{v} \tau \hat{\omega}, \text{ etc. are either emphatic or reflexive.}$
- **834.** $a\vec{v}\tau \acute{o}s$, in agreement with the subject, may be used in conjunction with a reflexive pronoun for the sake of emphasis: $a\vec{v}\tau o\hat{\iota} \acute{e}\phi' \acute{e}av\tau \hat{\omega}\nu \acute{e}\chi \acute{\omega}\rho\sigma v\nu$ they marched by themselves X. A. 2. 4. 10.

THE DEMONSTRATIVE PRONOUNS

835. The demonstrative pronouns are used substantively or adjectively: οὖτος this (man) or οὖτος ὁ ἀνήρ this man.

- 836. ovros and $\delta \delta \epsilon$ this usually refer to something near, $\epsilon \kappa \epsilon i$ vos that to something remote, in place, time, or thought.
- 837. ὅδε is used in poetry for the speaker (ἐγώ): τῆσδέ (= ἐμοῦ) γε ζώσης ἔτι while I still live S. Tr. 305. Also for the possessive pronoun of the 1 person: εἴ τις τούσδ' ἀκούσεται λόγους if any one shall hear these my words S. El. 1004.
- 838. οὖτος is often used of the person addressed (2 person): οὖτος, τί ποιεῖς; you there! what are you doing? Ar. Ran. 198.
- **839.** $o\tilde{v}\tau os$ ($\tau o\iota o\tilde{v}\tau os$, $\tau o\sigma o\tilde{v}\tau os$, and $o\tilde{v}\tau \omega s$) generally refers to what precedes, $\delta \delta \epsilon$ ($\tau o\iota \delta \sigma \delta \epsilon$, $\tau o\sigma \delta \sigma \delta \epsilon$, $\tau \eta \lambda \iota \kappa \delta \sigma \delta \epsilon$, and $\delta \delta \epsilon$) to what follows.

τεκμήριον δὲ τούτου καὶ τόδε and a proof of that (what I have said) is also this (what I am going to say) X. A. 1.9.29, δ Κύρος ἀκούσας τοῦ Γωβρύου τοιαῦτα τοιάδε πρὸς αὐτὸν ἔλεξε Cyrus after hearing these (lit. such) words of Gobryas answered him as follows X. C. 5.2.31.

- a. But οὖτος, etc. may (especially in the neuter) refer to what follows, and ὅδε, etc. (though much less often) to what precedes: τοιούτους λόγους εἶπεν he spoke as follows T. 4.58, τοιάδε παρακελευόμενος exhorting them thus (as set forth before) 7.78.
- **840.** A demonstrative, when used as an antecedent, has more emphasis than the (unemphatic) English demonstrative those, in such sentences as you released those who were present. Here Greek uses the participle (τοὺς παρόντας ἀπελύσατε L. 20. 20) or a relative clause with the antecedent omitted.
- **841.** οὖτος (less often ἐκείνος) may take up and emphasize a preceding subject or object: ἃ ἂν εἴπης. ἔμμενε τούτοις whatever you say, hold to it P. R. 345 b. αὐτοῦ, αὐτῷ, etc. so used (824) are weaker.
- 842. οὖτος (less often ἐκεῖνος) is used of well-known persons and things: Γοργίας οὖτος this (famous) Gorgias P. Hipp. M. 282 b (cp. ille).
- 843. ἐκεῖνος that refers backward (rarely forward), but implies remoteness in place, time, or thought.

Κῦρος καθορ \hat{q} βασιλέ \hat{a} καὶ τὸ ἀμφ' ἐκείνον στίφος Cyrus perceives the king and the band around him X. A. 1. 8. 26, ν \hat{q} ες ἐκείναι ἐπιπλέουσιν yonder are ships sailing up to us T. 1. 51, εἰ δὲ τοῦτό σοι δοκεί μ \hat{a} κρὸν εἶναι, ἐκείνο κατανόφον but if this appears to you to be unimportant, consider the following X. C. 5. 5. 29.

844. ἐκεῖνος may refer to any person other than the speaker and the person addressed; and may be employed of a person not definitely described,

but referred to in a supposed case. It is even used of a person already referred to by $\alpha \dot{v} \tau \dot{\phi} \dot{s}$ in an oblique case: $\frac{\dot{a}}{a} \dot{v} \dot{a} \dot{v} \tau \dot{\phi}$ did $\dot{\phi} \dot{s}$ dryúriov kai $\pi \epsilon i \theta \eta s$ kecivov if you give him money and persuade him P. Pr. 310 d.

345. In ὅδε ἐκεῖνος, ὅδε marks a person or thing as present, ἐκεῖνος a person or thing mentioned before or well known: ὅδ' ἐκεῖνος ἐγώ lo! I am he S. O. C. 138. Colloquial are τοῦτ' ἐκεῖνο there it is! (lit. this is that) Ar. Ach. 41, and τόδ' ἐκεῖνο I told you so E. Med. 98.

THE INTERROGATIVE PRONOUNS

- **846.** The interrogative pronouns are used substantively or adjectively: τ is; who? or τ is a v in ρ ; what m an?
- 847. The interrogatives (pronouns and adverbs, 299, 304, 310) are used in direct and in indirect questions. In indirect questions the indefinite relatives are used more often than the interrogatives.

τί βούλεται ἡμῖν χρῆσθαι; for what service does he desire to employ us? X.A. 1.3.18, οὐκ οἶδα ὅ τι ἄν τις χρήσαιτο αὐτοῖς I do not know for what service any one could employ them 3.1.40, A. πηνίκ ἐστὶν ἄρα τῆς ἡμέρας; B. ὁπηνίκα; A. What's the time of day? B. (You ask), what time of day it is? Ar. Av. 1499.

THE INDEFINITE PRONOUNS

- 848. The indefinite pronoun τis , τi (151 b) is used substantively or adjectively: some one or any, some.
- **849.** τὶς is often used in a collective sense: anybody (for everybody): μῖσεῖ τις ἐκεῖνον everybody detests him D. 4.8. Especially in Hom. τὶς refers to public opinion: ὧδε δέ τις εἴπεσκεν and people said thus H 201. τὶς may be a covert allusion to a person present: δώσει τις δίκην some one (i.e. you) will pay the penalty Ar. Ran. 554. Even when added to a noun with the article, τὶς denotes the indefiniteness of the person referred to: ὅταν δ΄ ὁ κύριος παρῆ τις, ὑμῶν ὅστις ἐστὶν ἡγεμών κ.τ.λ. but whenever your master arrives, whoever he be that is your leader, etc. S. O. C. 289. With a substantive, τὶς may often be rendered a, an, as in ἔτερός τις δυνάστης another dignitary X. A. 1. 2. 20; or, to express indefiniteness of nature, by a sort of, as in εἰ μὲν θεοί τινές εἰσιν οἱ δαίμονες if the 'daimones' are a sort of gods P. A. 27 d.
- 850. Vagueness may imply importance, hence τὶς may mean somebody (something) of importance: δοκεῖν τινὲς εἶναι to seem to be somebody D. 21.213.
- **851.** τ is may strengthen or weaken an assertion, apologize for a comparison, and in general qualify a statement: $\delta \epsilon u \nu \delta s \tau u s \delta u \nu \delta r \mu v \epsilon r v terrible man$

P. R. 596 c, μύωψ τις a sort of gadfty P. A. 30 e, σχεδόν τι pretty nearly X. O. 4. 11, τριάκοντά τινες about thirty T. 8. 73, είς τις one (no matter who) P. Ion 531 d.

THE ADJECTIVE PRONOUNS ἄλλος AND ἔτερος

- 852. ἄλλος strictly means other (of several), ἕτερος other (of two).
- 853. ὁ ἄλλος and ἄλλος (ἔτερος rarely) used with a substantive may have an appositive force. In this use they may be rendered besides, moreover, as well: οἱ ἄλλοι ᾿Αθηναῖοι the Athenians as well (the others, i.e. the Athenians) Τ. 7. 70, τοὺς ὁπλίτας καὶ τοὺς ἄλλους ἱππέας the hoplites and the cavalry besides X. H. 2. 4. 9, οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον for there was no grass neither any tree (lit. nor any other tree) X. A. 1. 5. 5. Cp. 811.
- **854.** ἄλλος other, rest often precedes the particular thing with which it is contrasted: τά τε ἄλλα ἐττμησε καὶ μῦρίους ἔδωκε δᾶρεικούς he gave me ten thousand daries besides honoring me in other ways (lit. he both honored me in other ways and, etc.) X. A. 1. 3. 3.
- 855. ἄλλος in the nominative, followed by another case of the same word, or by an adverb derived from ἄλλος, expresses in condensed form the meaning one . . . one, another . . . another: ἄλλος ἄλλα λέγει one says one thing, another (says) another (lit. another other things) X. A. 2. 1. 15.

For relative pronouns, see relative clauses (1437 ff.).

THE CASES

- 856. Of the cases belonging to the Indo-European language, Greek has lost the free use of instrumental, locative, and ablative. A few forms of these cases have been preserved (305, 959 a); the syntactical functions of the instrumental (including that of accompaniment) and the locative (place where) were taken over by the dative; those of the ablative (separation) by the genitive.
- a. Through the influence of one construction upon another it often becomes difficult to mark off the later from the original use of the genitive and dative. And it must be remembered that since language is a natural growth, all the uses of the cases cannot be apportioned with definiteness to the formal categories set up by Grammar.

NOMINATIVE

857. The nominative is the case of the subject of a finite verb, and of a predicate substantive or adjective in agreement

with the subject: $K\lambda \acute{e}a\rho\chi os$ $\phi \nu\gamma \grave{a}s$ $\mathring{\eta}\nu$ Clearchus was an exile, $\Sigma\acute{o}\lambda\omega\nu$ $\mathring{\eta}\nu$ $\sigma o\phi\acute{o}s$ Solon was wise. On a predicate substantive or adjective in the nominative with the infinitive see 734.

- **858.** The nominative may be used in citing the names of persons and things, even when these form part of a sentence: $\tau \delta \delta' \dot{v} \mu \epsilon \hat{i} s \delta \tau a \nu \lambda \epsilon \gamma \omega$, $\lambda \epsilon \gamma \omega \tau \dot{\eta} \nu \tau \dot{\eta} \nu t \omega t when I say 'You,' I mean the State D. 18. 88. Cp. 787. The accusative is also possible in this construction.$
- **859.** A sentence may begin with the nominative in place of an oblique case, when the speaker, intentionally or inadvertently, varies the scheme of its construction: $\delta\iota a\lambda\epsilon\gamma\delta\mu\epsilon\nu$ os $a\dot{v}\tau\hat{\phi}$ $\check{\epsilon}\delta\delta\delta\dot{\epsilon}$ μ o $\delta\check{v}$ os $\check{\delta}$ $\check{a}v\eta\rho$ $\epsilon\check{l}va\iota$ σ o ϕ os conversing with him, this man seemed to me to be wise P. A. 21 c.
- **860.** The nominative with the article may stand instead of the vocative: δ παῖς, ἀκολούθει boy, attend me Ar. Ran. 521, & Κῦρε καὶ οἱ ἄλλοι Πέρσαι Cyrus and the rest of you Persians X. C. 3. 3. 20.
- **861.** The nominative may be used in direct or indirect address and in exclamations: & πικρὸς θεοῖς O loathed of heaven S. Ph. 254, & πόλις καὶ δῆμε O city and people Ar. Eq. 273, & γενναῖος O the noble man P. Phae. 227 c, οδτος, τί πάσχεις, & Ξανθία; ho there, I say, Xanthias, what is the matter with you? Ar. Vesp. 1.

VOCATIVE

862. The vocative is used in direct address and in exclamations: $\delta Z \epsilon \hat{v} \kappa a \hat{v} \theta \epsilon o i$ O Zeus and ye gods P. Pr. 310 d, $\delta v \theta \rho \omega \pi \epsilon$ my good fellow X. C. 2. 2. 7. The vocative forms an incomplete sentence (647).

GENITIVE

863. The genitive most commonly limits the meaning of substantives, adjectives, and adverbs, less commonly that of verbs. Since the genitive has absorbed the ablative, it includes (1) the true genitive, denoting the class to which a person or thing belongs, and (2) the ablatival genitive.

TRUE GENITIVE WITH SUBSTANTIVES (ADNOMINAL GENITIVE)

- **864.** A substantive in the genitive limits the meaning of a substantive on which it depends: $\hat{\eta}$ $\mathring{\epsilon}\phi o \delta o \hat{\tau} \circ \hat{\tau} \circ$
- 865. In poetry, instead of an adjective (e.g. strong, mighty) agreeing with a substantive, we often have the substantive in the genitive depending on

βία. μένος, σθένος, might, or a similar word, as βίη Διομήδεος the might of Diomede, i.e. mighty Diomede E 781. In poetry δέμας form, κάρα and κεφαλή head, etc., are used with a genitive to express majestic or loved persons or objects: Ἰσμήνης κάρα beloved Ismene S. Ant. 1.

- **866.** Genitive of Possession or Belonging. The genitive denotes ownership, possession, belonging, or other close connection.
- ή οἰκία ή Σίμωνος the house of Simon L. 3. 32, δ Κύρου στόλος the expedition of Cyrus X. A. 1. 2. 5, θαλάσσης κύμα wave of the sea Ξ 394.
- **367.** Here may be classed such genitives as οἱ Σόλωνος νόμοι the laws of Solon D. 20. 103, κύματα παντοίων ἀνέμων waves caused by all kinds of winds B 396, νοῦσος Διός plague sent by Zeus ι 411.
- 868. The possessive genitive is used with the neuter article denoting affairs, conditions, power, etc.: τὸ τῶν ἐφόρων the power of the ephors P. L. 712 d, ἄδηλα τὰ τῶν πολέμων war and what it involves are uncertain T. 2. 11, τὰ τῆς πόλεως the interests of the State P. A. 36 c, τὰ τοῦ δήμου φρονεῖ is on the side of the people Ar. Eq. 1216, τὸ τοῦ Σόλωνος the maxim of Solon P. Lach. 188 b. Sometimes the combination forms a mere periphrasis for the thing itself: τὰ τῆς σωτηρίᾶς safety D. 23. 163.
- 869. The genitive may denote the relation of child to parent, wife to husband, inferior to superior, etc.: Θουκῦδίδης δ 'Ολόρου Thucydides, the son of Olorus T.4.104, ἡ Σμῖκυθίωνος Μελιστίχη Melistiche, wife of Smicythion Ar. Eccl. 46, Λῦδὸς ὁ Φερεκλέους Lydus, the slave of Pherecles And. 1.17, οἱ Μένωνος the troops of Menon X. A.1.5.13.
- 870. A word for dwelling (οἰκίᾶ, δόμος, house, ἱερόν shrine) is perhaps omitted in such expressions as ἐν ᾿Αρίφρονος at Ariphron's P. Pr. 320 a, ἐν Διονόσου at the shrine of Dionysus D. 5.7. εἰς διδασκάλου φοιτᾶν to go to school X. C. 2.3. 9, ἐκ Πατροκλέους ἔρχομαι I come from Patroclus's Ar. Plut. 84. So, in Homer, εἰν (εἰς) ᾿Αίδᾶο in (to) the house of Hades.
- 871. PREDICATE USE. The possessive genitive may be connected with the word it limits by means of a verb expressed or understood.

'Ιπποκράτης ἐστὶ οἰκίᾶς μεγάλης Hippocrates is of an influential house P. Pr. 316 b, λογίζου . . . τὰ δ' ἄλλα τῆς τύχης deem that the rest belongs to chance E. Alc. 789, νομίζει καὶ ὑμᾶς ἐαυτοῦ εἶναι he thinks that you too belong to him X. A. 2. 1. 11, ἔστι τοῦ λέγοντος is at the will of the speaker S. O. T. 917, and often with verbs signifying to think, regard, make, name, choose, appoint, etc.

a. The genitive with a form of $\epsilon i \mu i$ may denote the person whose characteristic it is to do something, the thing being commonly set forth in an

infinitive subject of the verb: τῶν νῖκώντων ἐστὶ τὰ ἑαυτῶν σῷζειν it is the custom of conquerors to keep what is their own X.A.3.2.39, τοῦτό ἐστι παίζοντος this is the mark of one who is jesting P.A.27 a.

872. Genitive of the Divided Whole (Partitive Genitive). — The genitive may express the whole, a part of which is denoted by the word it limits. The genitive of the divided whole may be used with any word that expresses or implies a part, and generally stands immediately before or after the word denoting the part.

τῶν Θρακῶν πελτασταί targeteers of the Thracians T.7.27, οἱ Δωριῆς ἡμῶν those of us who are Dorians 4.61, ᾿Αρχίᾶς τῶν Ἡρᾶκλειδῶν Archias (one) of the Heraclidae 6.3, τῆς ᾿Αττικῆς ἐς Οἰνόην to Oenoë in Attica 2.18 (or ἐς Οἰνόην τῆς ᾿Αττικῆς, not ἐς τῆς ᾿Αττικῆς Οἰνόην), τῆς Ἰταλίᾶς Λοκροί Locrians in Italy 3.86; οἱ ἄδικοι τῶν ἀνθρώπων the unjust among men D.27.68, τῶν ἄλλων Ἑλλήνων ὁ βουλόμενος whoever of the rest of the Greeks so desires T.3.92; ἡμῶν ὁ γεραίτερος the elder of us X.C.5.1.6, οἱ πρεσβύτατοι τῶν στρατηγῶν the oldest of the generals X.A.3.3.11, φίλᾶ γυναικῶν dear among women E. Alc. 460 (poetic), ἡ ναῦς ἄριστά μοι ἔπλει παντὸς τοῦ στρατοπέδου my ship was the best sailer of the whole squadron L.21.6; οὐδεὶς ἀνθρώπων no one in the world P.S. 220 a, τις θεῶν one of the gods E. Hec. 164 (τις θεός a god X.C.5.2.12).

- 873. Adjectives denoting magnitude, and some others, may conform in gender to the genitive, where the neuter might be expected: $\tilde{\epsilon}\tau\epsilon\mu\nu\nu$ $\tau\hat{\eta}s$ $\gamma\hat{\eta}s$ $\tau\hat{\eta}\nu$ $\pi o\lambda\lambda\hat{\eta}\nu$ they ravaged most of the land T.2.56. But such adjs., especially when singular, may be used in the neuter: $\hat{\epsilon}\pi\hat{\iota}$ $\pi o\lambda\hat{\iota}$ $\tau\hat{\eta}s$ $\chi\hat{\omega}\rho\hat{u}s$ over a great part of the land T.4.3.
- **874.** The genitive of the divided whole may do duty as the subject of a finite verb or of the infinitive: ἐμάχοντό τε καὶ ἔπῖπτον ἐκατέρων they fought and several on each side fell X. H. 4. 2. 20, (ἔφασαν) ἐπιμειγνύναι σφῶν πρὸς ἐκείνους they said that some of their number associated with them X. A. 3. 5. 16.
- 875. Genitive of Quality. The genitive to denote quality occurs chiefly as a predicate.

τῆς αὐτῆς γνώμης ὀλίγοι a few (being) of the same opinion T.3.70. The attributive use occurs in poetry: $\lambda \epsilon \nu \kappa \hat{\eta} \varsigma \chi \iota \acute{o} \nu \varsigma \delta \tau \acute{e} \rho \nu \dot{\xi}$ a wing white as snow (lit. of white snow) S. Ant. 114.

876. Genitive of Explanation (Appositive Genitive). — The genitive of an explicit word may (especially in poetry) explain the meaning of a more general word.

²Ιλίου πόλις Ε 642, ἄελλαι παντοίων ἀνέμων blasts formed of winds of every sort ϵ 292, ὑὸς μέγα χρῆμα a monster of a boar Hdt. 1. 36.

a. An articular infinitive in the genitive may define the application of a substantive: $(\mathring{a}\mu a\theta \mathring{a})\mathring{\eta} \tau o \mathring{v}$ o $\mathring{c}\epsilon \sigma \theta a \epsilon \mathring{c}\delta \acute{e}\nu a \mathring{a}$ o \mathring{v} o $\mathring{c}\delta \epsilon \nu$ the ignorance of thinking one knows what one does not know P. A. 29 b.

b. With ὅνομα the person or thing named is usually in apposition to ὅνομα: τῷ δὲ νεωτάτω ἐθέμην ὄνομα Καλλίστρατον I gave the youngest the name

Callistratus D. 43.74.

877. Genitive of Material or Composition. — The genitive expresses the material of which a thing is made or that of which it is composed or consists.

ἔρκος ὀδόντων the fence (consisting) of the teeth Δ 350, σωροὶ σίτου, ξύλων, λίθων piles of grain, wood, stones X. H. 4. 4. 12, ἐξακόσια τάλαντα φόρου six hundred talents in taxes T. 2. 13 (cp. 692), εὖπορίᾶ χρημάτων abundance of wealth X. H. 4. 8. 28, στεφάνους ῥόδων ὄντας, ἀλλ' οὖ χρῦσίου crowns that were of roses, not of gold D. 22. 70.

878. Genitive of Measure and Value. — The genitive denotes measure of space, time, or degree, and value.

ὀκτὼ σταδίων τεῖχος a wall eight stades long T.7.2, πέντε ἡμερῶν σῖτία provisions for five days 7.43, δυοῖν μναῖν πρόσοδος an income of two minae X. Vect. 3.10 (cp. 877), ἱερὰ τριῶν ταλάντων offerings worth three talents L. 30.20, χῖλίων δραχμῶν δίκην φεύγω I am defendant in an action involving a thousand drachmas D. 55.25, τοὺς αἰχμαλώτους τοσούτων χρημάτων λύεσθαι to ransom the captives at so high a price D. 19. 222. Some of these genitives may also be explained by 872.

- 879. Subjective and Objective Genitive. With a verbal substantive the genitive may denote the subject or object of the action or feeling expressed in the substantive.
- a. In poetry an adjective may take the place of the genitive: νόστος δ βασίλειος the return of the king A. Pers. 8.
- 880. Subjective Genitive: τῶν βαρβάρων φόβος the fear of the barbarians (which they feel: οἱ βάρβαροι φοβοῦνται ἡμᾶς) Χ. Α. 1. 2. 17, ἡ βασιλέως ἐπιορκίᾶ the perjury of the king (βασιλεὺς ἐπιορκέῖ) 3. 2. 4.
- 881. Objective Genitive, often dependent on substantives denoting a frame of mind or an emotion: πόθος γονέων longing for their parents (ποθοῦσι τοὺς γονέᾶς) Χ. Λ. 3. 1. 3, ἡ τῶν Ἑλλήνων εὕνοια good-will towards the Greeks (εὐνοεῖ τοὺς Ἑλλησι) 4. 7. 20, ἡ τῶν καλῶν συνουσία intercourse with the good (σύνεισι τοῦς καλοῖς) P. L. 838 a. Cp. 816 a.

- a. The objective genitive is often found where a prepositional expression is more usual: $\tau \delta$ Meyapéwv $\psi \dot{\eta} \phi \iota \sigma \mu a$ the decree relating to $(\pi \epsilon \rho \iota)$ the Megarians T. 1.140, $\mathring{\alpha}\pi \delta \beta a \sigma \iota s \tau \mathring{\eta} s \gamma \mathring{\eta} s$ a descent upon the land $(\mathring{\epsilon} s \tau \mathring{\eta} v \gamma \mathring{\eta} v)$ 1.108.
- 882. Two genitives expressing different relations may be used with one substantive.
- $\dot{\eta}$ τοῦ Λάχητος τῶν νεῶν ἀρχή Laches' command of the fleet T.3.115, $\dot{\phi}$ όβ $\dot{\phi}$ νεῶν δεινότητος κατάπλου from fear of the threatening aspect of the ships as they bear down 4.10.

TRUE GENITIVE WITH VERBS

883. Partitive Genitive. — A verb may take the partitive genitive if the action affects the object only in part. If the entire object is affected, the verb takes the accusative.

τῶν πώλων λαμβάνει he takes some of the colts X. A. 4.5.35, κλέπτοντες τοῦ ὅρους seizing part of the mountain secretly 4.6.15 (cp. τοῦ ὅρους κλέψαι τι 4.6.11), κατεάγη τῆς κεφαλῆς he had a hole knocked somewhere in his head Ar. Vesp. 1428.

884. The partitive genitive is used with verbs of sharing.

πάντες μετείχον της έορτης all took part in the festival X.A.5.3.9, μετεδίδοσαν ἀλλήλοις ὧν (= τούτων å) είχον ἔκαστοι they shared with one another what they severally had 4.5.6, σίτου κοινωνείν to take a share of food X.M.2.6.22, δικαιοσύνης οὐδὲν ὑμῖν προσήκει you have no concern in righteous dealing X.H.2.4.40.

- a. The part itself, if expressed, stands in the accusative: οἱ τύραννοι τῶν μεγίστων ἀγαθῶν ἐλάχιστα μετέχουσι tyrants have the smallest portion in the greatest blessings X. Hi. 2. 6.
- 885. The partitive genitive is used with verbs signifying to touch, take hold of, make trial of.
- (ή νόσος) ήψατο τῶν ἀνθρώπων the plague attacked the men T.2.48, τῆς γνώμης τῆς αὐτῆς ἔχομαι I hold to the same opinion 1.140, ἀντιλάβεσθε τῶν πρᾶγμάτων take our public policy in hand D.1.20, ὅπως πειρῷντο τοῦ τείχους that they might make an attempt on (a part of) the wall T.2.81.
- a. The genitive of the part, with the accusative of the person touched (the whole), is chiefly poetical: τὸν δὲ πεσόντα ποδῶν ἔλαβε but him as he fell, he seized by his feet Δ 463, ἔλαβον τῆς ζώνης τὸν Ἰροντᾶν they took hold of Orontas by the belt X. A. 1. 6. 10, ἄγειν τῆς ἡνίᾶς τὸν ἴππον to lead the horse by the bridle X. Eq. 6. 9, βοῦν δ' ἀγέτην κεράων they led the cow by the horns γ 439.

b. Verbs of beseeching take the genitive by analogy to verbs of touching: εμε λισσέσκετο γούνων she besought me by (clasping) my knees I 451.

886. The genitive is used with verbs of beginning.

a. Partitive: ἔφη Κῦρον ἄρχειν τοῦ λόγου ὧδε he said that Cyrus began the discussion as follows X. A. 1.6.5, τοῦ λόγου ἤρχετο ὧδε he began his speech as follows 3.2.7. Cp. 1063.5.

added: ἀρξάμενοι ἀπὸ σοῦ D. 18. 297.

887. The partitive genitive is used with verbs signifying to aim at, strive after, desire.

ἀνθρώπων στοχάζεσθαι to aim at men X. C. 1. 6. 29, ἐφῖέμενοι τῶν κερδῶν desiring gain T. 1. 8, πάντες τῶν ἀγαθῶν ἐπιθῦμοῦσιν all men desire what is good P. R. 438 a, πεινῶσι χρημάτων they are hungry for wealth X. S. 4. 36.

888. The partitive genitive is used with verbs signifying to reach, obtain.

οί ἀκοντισταὶ βραχύτερα ἡκόντιζον ἡ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν the javelin-throwers did not hurl far enough to reach the slingers X.A.3.3.7, σπονδῶν ἔτυχε he secured a truce 3.1.28.

a. With verbs of missing, the genitive may be partitive or it may be ablatival: οὐδεὶς ἡμάρτανεν ἀνδρός no one could miss a man X. A. 3. 4. 15.

b. Some poetical verbs of approaching and meeting take the genitive according to 884 or 887; as $\mathring{a}vr\eta\sigma\omega$ $\tau\sigma\mathring{v}\mathring{o}\mathring{o}$ $\mathring{a}v\epsilon\rho\sigma$ s I will encounter this man Π 423, $\pi\epsilon\lambda\mathring{a}\sigma av$ $\nu\epsilon\mathring{\omega}v$ to approach the ships S. Aj. 709.

889. The partitive genitive is used with verbs signifying to enjoy, taste, eat, drink.

ἀπολαύομεν πάντων τῶν ἀγαθῶν we enjoy all the good things X.M.4.3.11, δλίγοι σίτου ἐγεύσαντο few tasted food X.A.3.1.3, πίνειν οἶνοιο drink some wine χ 11, as boire du vin (but πίνειν οἶνον drink wine Ξ 5, as boire le vin).

- a. Here may belong $\delta \zeta \omega$ smell of: $\tau \hat{\eta}_S$ $\kappa \epsilon \phi \alpha \lambda \hat{\eta}_S$ (909) $\delta \zeta \omega$ $\mu \dot{\nu} \rho o \nu$ my head smells of perfume Ar. Eccl. 524.
- 890. The partitive genitive is used with verbs signifying to remember, remind, forget, care for, and neglect.

τῶν ἀπόντων φίλων μέμνησο remember your absent friends I.1.26, ὑμᾶς ἀναμνῆσαι τῶν ἐμοὶ πεπρᾶγμένων to remind you of my past actions And. 4.41, δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ I fear lest we may forget the way home X. A.3.2.25, ἐπιμελόμενοι ὑποζυγίων taking care of the pack animals 4.3.30, μηδενὸς ὀλιγωρεῖτε μηδὲ καταφρονεῖτε (cp. 911 a) τῶν προστεταγμένων neither neglect nor despise any command laid on you I.3.48.

a. μέμνημαι with gen. means to remember about (bethink oneself of) a thing, with acc. to remember a thing. The acc. is usually found with verbs of

remembering when they mean to hold in memory, especially when the object is a thing: ἐἀν μνησθῶ τὰ ἔπη if I recollect the verses P. Ion 537 a, τοὺς ἀδικοῦντας μεμνῆσθαι to hold in remembrance those who do wrong D. 6.30. So τὰς τύχᾶς τὰς κακὰς ἐπελάθοντο they did not hold in memory the evil fate E. Hel. 265 (but simple λανθάνω takes the gen.). Neuter pronouns stand in the accusative.

891. The partitive genitive is used with verbs signifying to hear and perceive. The person or thing, whose words, sound, etc. are perceived by the senses, stands in the genitive; the words, sound, etc. generally stand in the accusative.

ἀκούσαντες τῆς σάλπιγγος hearing the sound of the trumpet X. A. 4. 2. 8, ἀκούσαντες τὸν θόρυβον hearing the noise 4. 4. 21, ἀκροώμενοι τοῦ ἄδοντος listening to the singer X. C. 1. 3. 10, ὅσοι ἀλλήλων ξυνίεσαν all who understood one another T. 1. 3, ἐπειδὰν συνῖῆ τις τὰ λεγόμενα when one understands what is said P. Pr. 325 e, κρομμύων ὀσφραίνομαι I smell onions Ar. Ran. 654.

- a. The accusative is almost always used when the thing heard is expressed by a substantivized neuter adjective or participle, but the genitive plural of $\mathring{ov}\tau os$, $\mathring{o}\delta \epsilon$, $\mathring{av}\tau \acute{os}$, and \mathring{os} is frequent.
- 892. ἀκούω, αἰσθάνομαι, πυνθάνομαι, meaning to become aware of, learn, take the accusative of an impersonal object: $\pi\epsilon\pi\nu\sigma\mu\acute{\epsilon}\nu\omega\nu$ τὴν ἀγγελίαν when they had become aware of the report Ant. 5. 25. A personal object is generally found in connection with a dependent (especially a participial) clause: $\pi\nu\theta\acute{\epsilon}\mu$ νοι ᾿Αρταξέρξην τεθνηκότα having learned that Artaxerxes was dead T. 4. 50. Cp. 892 a, 1307 b.
- a. ἀκούω, κλύω, πυνθάνομαι, with the genitive, may mean hear about, hear of: εἰ δέ κε τεθνηῶτος ἀκούσης but if you hear of him as dead a 289, κλύων σοῦ hearing about thee S. O. C. 307, ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης when they heard of the capture of Pylos T. 4.6.
- b. În the meaning heed, hearken, obey, verbs of hearing generally take the genitive: ἄκους πάντων, ἐκλέγου δ' ἃ συμφέρει listen to everything, but choose that which is profitable Men. Sent. 566, τῶν πολεμίων ἀκούειν to submit to enemies X. C. 8. 1. 4.
- c. alσθάνομαι takes the genitive, or (less often) the accusative, of the thing immediately perceived by the senses: της κραυγης ήσθοντο they heard the noise X. H. 4. 4. ήσθετο τὰ γιγνόμενα he perceived what was happening X. C. 3. 1. 4. The accusative is more common than the genitive when the perception is mental: αἰσθανόμενοι τὸ παραλειπόμενον perceiving the defect P. Criti. 107 d, ὡς ἤσθοντο τειχιζόντων when they heard that they were progressing with their fortification T. 5. 83. Cp. 1307 b.
- d. Some verbs, ordinarily construed with the accusative, take the genitive by analogy to $ai\sigma\theta\acute{a}\nu\rho\mu a\iota$, etc.: $\check{\epsilon}\gamma\nu\omega$ $\check{a}\tau\sigma\pi a$ $\check{\epsilon}\mu\sigma\hat{\nu}$ $\pi\sigma\iota\sigma\hat{\nu}\nu\tau\sigma$ 5 he knew that I was acting $a^hsurdly$ X. C.7.2.18.

893. The partitive genitive is used with verbs signifying to fill, to be full of. With verbs of filling the thing filled stands in the accusative.

οὐκ ἐμπλήσετε τὴν θάλατταν τριήρων; will you not cover the sea with your triremes? D. 8.74, τροφης εὐπορεῖν to have plenty of provisions X. Vect. 6.1.

894. The partitive genitive is used with verbs signifying to rule, command, lead.

θεῖον τὸ ἐθελόντων ἄρχειν it is divine to rule over willing subjects X.O.21. 12, τῆς θαλάττης ἐκράτει he was master of the sea P.Menex. 239 e, ἡγεῖτο τῆς ἐξόδου he led the expedition T. 2.10, στρατηγεῖν τῶν ξένων to be general of the mercenaries X.A.2.6.28. Cp. 905, 962.

- a. Several verbs of ruling take the accusative when they mean to conquer, overcome (so $\kappa\rho\alpha\tau\hat{\omega}$), or when the object is the domain over which the rule extends: $\tau\hat{\eta}\nu$ $\Pi\epsilon\lambda\sigma\pi\acute{\nu}\nu\eta\sigma\sigma\nu$ $\pi\epsilon\iota\rho\hat{\alpha}\sigma\theta\epsilon$ $\mu\hat{\eta}$ $\epsilon\lambda\acute{\alpha}\sigma\sigma\omega$ $\epsilon\acute{\xi}\eta\gamma\epsilon\hat{\iota}\sigma\theta\alpha\iota$ try not to lessen your dominion over the Peloponnese T. 1.71.
- 895. Genitive of Price and Value. The genitive is used with verbs signifying to buy, sell, cost, value, exchange. The price of anything stands in the genitive.

ἀργυρίου πρίασθαι ἢ ἀποδόσθαι ἵππον to buy or sell a horse for money P.R. 333 b, Θεμιστοκλέα τῶν μεγίστων δωρεῶν ἢξίωσαν they deemed Themistocles worthy of the greatest gifts I.4.154, οἰκ ἀνταλλακτέον μοι τὴν φιλοτῖμίαν οὐδενὸς κέρδους I must not barter my public spirit for any price D.19.223, πόσου διδάσκει; πέντε μνῶν for how much does he teach? for five minae P.A.20 b, οἱ Χαλδαῖοι μισθοῦ στρατεύονται the Chaldeans serve for pay X.C.3.2.7. Cp. 948 a.

a. The genitive of cause (906) is rarely used to express the thing bought or that for which pay is demanded: οὐδένα τῆς συνουσίας ἀργύριον πράττει you charge nobody anything for your teaching X. M. 1. 6. 11.

b. τιμω τινι θανάτου is to fix the penalty at death, τιμωμαί τινι θανάτου to propose death as the penalty (said of the accuser, who is interested), τιμωμαί

Tivos to propose something as a penalty against oneself.

896. Genitive of Crime and Penalty. — With verbs of judicial action the genitive denotes the crime or penalty, the person accused standing in the accusative (or in the nominative, if the verb is intransitive or passive).

αἰτιᾶσθαι ἀλλήλους τοῦ γεγενημένου to accuse one another of what had happened X. Ages. 1.33, διώκω μεν κακηγορίας, τῆ δ' αὐτῆ ψήφω φόνου φεύγω I bring an accusation for defamation, and at the same trial am prosecuted for

murder L. 11. 12, ἐμὲ ὁ Μέλητος ἀσεβείᾶς ἐγράψατο Meletus prosecuted me for impiety P. Euth. 5 c, δώρων ἐκρίθησαν they were tried for bribery L. 27. 3. See 911 a.

a. Verbs of judicial action may take a cognate accusative (δίκην, γραφήν), on which the genitive of the crime depends: γραφήν υβρεως καὶ δίκην κακηγορίας φεύξεται he will be brought to trial on an indictment for outrage and on a civil action for slander D. 21. 32.

c. With verbs of judicial action the genitive of the penalty may often be regarded as a genitive of value (cp. 895); in some cases the genitive of the crime may be a genitive of cause (906).

- 897. Genitive of Relation. The genitive may express a more or less close relation in cases where $\pi\epsilon\rho i$ is sometimes added.
- τί δὲ $\tilde{\iota}\pi\pi\omega\nu$ οἶει; but what do you think of horses? P. R. 459 b, εἰπὲ δέ μοι πατρός but tell me about my father λ 174. Often at the beginning to state the subject of a remark or discussion: τί δὲ τῶν πολλῶν καλῶν; what about the many beautiful things? P. Ph. 78 d.
- 398. Free Uses of the Genitive with Verbs. Many verbs construed with the accusative take also the genitive of a person, apparently dependent on the verb but in reality governed by the accusative, generally a neuter pronoun or a dependent clause: τάδ' αὐτοῦ ἄγαμαι I admire this in him X. Ages. 2.7, εἰ ἄγασαι τοῦ πατρὸς ὅσα πέπρᾶχε if you admire in my father what he has done (the actions of my father) X. C. 3.1.15. From such constructions came the use of the genitive in actual dependence on the verb: ἄγασαι αὐτοῦ you admire him X. M. 2.6.33 (cp. 906).
- **899.** Verbal adjectives and passive participles may take (in poetry) the genitive to denote the personal origin of an action (cp. 867): κείνης διδακτά taught of her S. El. 344, πληγεὶς θυγατρός struck by a daughter E. Or. 497. Cp. "beloved of the Lord."

On the genitive absolute see 1284.

THE ABLATIVAL GENITIVE WITH VERBS

900. The same verb may govern both a true genitive and an ablatival genitive (cp. 863), as ἔχομαι hold to (885) and keep oneself from (901). It is often difficult to decide whether a particular genitive was originally a true genitive or an ablatival genitive. In the case of verbs signifying to hear from, know of (909), and verbs of emotion (906), the partitive idea, cause, and source are hard to distinguish. Cp. 888 a, 901, 906.

901. Genitive of Separation. — With verbs signifying to cease, release, remove, restrain, give up, fail, be distant from, etc., the genitive denotes separation.

λήγειν τῶν πόνων to cease from toil I.1.14, παύσαντες αὐτὸν τῆς στρατηγίᾶς removing him from his office of general X.H. 6.2.13, εἴργεσθαι τῆς ἀγορᾶς to be excluded from the market-place L. 6.24, σῶσαι κακοῦ to save from evil S. Ph. 919, πᾶς ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδῦναι each skin will keep two men from sinking X.A.3.5.11, λόγου τελευτᾶν to end a speech T.3.59, τῆς ἐλευθερίᾶς παραχωρῆσαι Φιλίππω to surrender their freedom to Philip D.18.68, ψευσθέντες τῶν ἐλπίδων disappointed of their expectations I.4.58 (but cp. 888 a), ἡ νῆσος οὖ πολὺ διέχουσα τῆς ἡπείρου the island being not far distant from the mainland T.3.51.

- a. The genitive of the thing may be used, instead of the accusative (1001), with verbs of depriving: $\tilde{a}\pi o \sigma \tau \epsilon \rho \epsilon \hat{\iota} \mu \epsilon \tau \hat{\omega} \nu \chi \rho \eta \mu \acute{a} \tau \omega \nu he deprives me of my property I.17.35.$
- 902. The genitive with verbs signifying to want, lack, empty, etc., may be classed with the genitive of separation.

των ἐπιτηδείων οὐκ ἀπορήσομεν we shall not want provisions X. A. 2. 2. 11, ἀνδρων τάνδε πόλιν κενώσαι empty this city of its men A. Supp. 660.

- 903. δέω lack (as a personal verb) takes the genitive of words of quantity: μῖκροῦ ἔδεον ἐν χεροὶ τῶν ὁπλῖτῶν εἶναι they were nearly (lacked little of being) at close quarters with the hoplites X. H. 4. 6. 11, τοσούτου δέω ζηλοῦν I am so far from admiring D. 8. 70. So in the case of δεῖ (impersonal, cp. 931): πολλοῦ δεῖ οὖτως ἔχειν far from that being the case P. A. 35 d. Sometimes, through the omission of δεῖν (1247 a), ὀλίγου απά μῖκροῦ mean almost, all but: ὀλίγου πάντες almost all P. R. 552 d, ὀλίγου εἶλον τὴν πόλιν they all but took the city T. 8. 35. δεῖ μοί τινος means I have need of something.
- 904. δέομαι want, request may take the genitive, or the accusative (regularly of neuter pronouns and adjectives), of the thing; and the genitive of the person: ἀσκῶν δισχῖλίων δεήσομαι I shall have need of two thousand skins X.A.3.5.9, τοῦτο ὑμῶν δέομαι I ask this of you P.A.17 c.
- 905. Genitive of Distinction and of Comparison. The genitive is used with verbs signifying to differ, surpass, be inferior to.

ἄρχων ἀγαθὸς οὐδὲν διαφέρει πατρὸς ἀγαθοῦ a good ruler differs in no respect from a good father X. C. 8.1.1, τῖμαῖς τούτων ἐπλεονεκτεῖτε you had the advantage over them in honors X. A. 3.1.37, ἡττῶντο τοῦ ὕδατος they were overpowered by the water X. H. 5. 2. 5, πάντων ὑστερεῖν τῶν ἔργων to be too late for all operations D. 4.38, ἡμῶν λειφθέντες inferior to us X. A.7.7.31.

a. Many verbs compounded with $\pi\rho\delta$, $\pi\epsilon\rho$, $\delta\pi\epsilon\rho$ denoting superiority take the genitive, which perhaps depends on the preposition (911): $\tau\delta\chi\epsilon$

περιεγένου αὐτοῦ you excelled him in speed X.C.3. 1.19, γνώμη προέχειν τῶν έναντίων to excel the enemy in spirit T.2.62, τοῖς ὅπλοις αὐτῶν ὑπερφέρομεν we surpass them in our infantry 1.81.

906. Genitive of Cause. — The genitive of cause is used with verbs of emotion, such as to wonder at, admire, envy, praise, blame, hate, pity, grieve for, be angry at, take vengeance on.

ἐθαύμασα τῆς τόλμης τῶν λεγόντων I wondered at the hardihood of the speakers L. 12. 41, ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίᾶς στυγῶ I envy thee for thy prudence, I hate thee for thy cowardice S. El. 1027, σὲ ηὐδαιμόνισα τοῦ τρόπου I thought you happy because of your disposition P. Cr. 43 b, οὖποτ' ἀνδρὶ τῷδε κηρῦκευμάτων μέμψη never wilt thou blame me for my tidings A. Sept. 651, τοῦ πάθους ῷκτῖρεν αὐτόν he pitied him for his misery X. C. 5. 4. 32, οὖκέτι ὧν οὖτοι κλέπτουσιν ὀργίζεσθε you are no longer angry at their thefts L. 27. 11, τῖμωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως to take revenge on them for their attack X. A. 7. 4. 23. Some genitives of cause are true genitives, others are ablatival genitives.

- a. The genitive of cause is used in exclamations and is often preceded by an interjection: $\tau\hat{\eta}_5$ $\tau\acute{v}\chi\eta_5$ my ill luck! X. C. 2. 2. 3, $\phi\epsilon\hat{v}$ $\tau\hat{v}\hat{v}$ $\delta\rho\acute{v}$ alas for the man! 3. 1. 39.
- 907. Allied to the genitive of cause is the genitive of purpose (where $\tilde{\epsilon}\nu\epsilon\kappa a$ is usually expressed): $\dot{\eta}$ π $\hat{a}\sigma'$ \dot{a} π $\acute{a}\tau\eta$ συνεσκευ $\dot{a}\sigma\theta\eta$ το \hat{v} περ \hat{c} Φωκέ \bar{a} s \dot{o} λέ-θρου the whole fraud was contrived for the purpose of ruining the Phocians D. 19.76. So in the case of το \hat{v} with the infinitive (1258).
- **908.** Connected with the genitive of cause is the genitive with verbs of disputing: où $\beta a \sigma \iota \lambda \epsilon \iota$ àntipulouhe $\alpha \tau \eta s$ àrange we have no dispute with the king about his empire X. A. 2. 3. 23, $\eta \mu \phi \iota \sigma \beta \eta \tau \eta \sigma \epsilon \nu$ Erecube $\tau \eta s$ $\tau \delta \lambda \epsilon \omega s$ he disputed the possession of the city with Erechtheus I. 12. 193.
 - 909. Genitive of Source. The genitive may denote source.

πίθων ἠφύσσετο οἶνος wine was broached from the casks ψ 305, Δ āρείον καὶ Παρυσάτιδος γίγνονται παίδες δύο of Darius and Parysatis are born two sons X. A. 1. 1. 1, ταῦτά σου τυχόντες obtaining this of you 6. 6. 32, ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθεων from me you shall hear the whole truth P. A. 17 b, μάθε μου καὶ τάδε learn this also from me X. C. 1. 6. 44.

GENITIVE WITH COMPOUND VERBS

910. The genitive (whether partitive or ablatival) depends on the meaning of a compound verb as a whole (1) if the simple verb takes the genitive without a preposition, as παραλύω release (901), ἐφίεμαι desire (887); or (2) if the compound has acquired through the preposition a meaning different from that of the simple verb with the preposition: thus ἀπογνόντες τῆς ἐλευθερίᾶς despairing of freedom L. 2. 46 cannot be expressed by γνόντες ἀπὸ τῆς ἐλευθερίᾶς (1401 a).

- 911. Many verbs compounded with ἀπό, πρό, ὑπέρ, ἐπί, and κατά take the genitive if the compound is equivalent to the simple verb and the preposition: τοὺς συμμάχους ἀποτρέψαντες τῆς γνώμης dissuading the allies from their purpose And 3.21, πολλοῖς ἡ γλῶττα προτρέχει τῆς διανοίᾶς in many people the tongue outruns the thought I.1.41, (οἱ πολέμιοι) ὑπερκάθηνται ἡμῶν the enemy are stationed above us X. A. 5.1.9, τῷ ἐπιβάντι πρώτῳ τοῦ τείχους to the first one setting foot on the wall T. 4.116, κατεψεύσατό μου he spoke falsely against me D. 18.9. Cp. 905 a.
- a. καταγιγνώσκω decide against, καταδικάζω adjudge against, καταψηφίζομαι vote against, κατακρίνω give sentence against take a genitive of the person, and an accusative of the penalty. κατηγορῶ accuse, καταγιγνώσκω, and καταψηφίζομαι take a genitive of the person, an accusative of the crime: καταγνῶναι δωροδοκίᾶν ἐμοῦ to pronounce me guilty of bribery L. 21. 21. With these verbs the crime or the penalty is rarely put in the genitive: πολλῶν οἱ πατέρες μηδισμοῦ θάνατον κατέγνωσαν our fathers passed sentence of death against many for siding with the Persians I. 4. 157.
- 912. In general, prose, as distinguished from poetry, repeats the preposition contained in the compound; but $\kappa a \tau a$ is not repeated.

GENITIVE WITH ADJECTIVES

- 913. The genitive is used with many adjectives corresponding in derivation or meaning to verbs taking the genitive. Some adjectives also which correspond to verbs taking a different case (especially the accusative), or which do not correspond to any verb, may govern the genitive to express possession, connection more or less close, or by analogy.
- a. Possessive: ὁ ἔρως κοινὸς πάντων ἀνθρώπων love common to all men P. S. 205 a, ἱερὸς τοῦ αὐτοῦ θεοῦ sacred to the same god P. Ph. 85 b (866).
- b. Sharing, Attaining: σοφίᾶς μέτοχος partaking in wisdom P. L. 689 d, υβρεως ἄμοιρος having no part in wantonness P. S. 181 c, παιδείᾶς ἐπήβολοι having attained to (possessed of) culture P. L. 724 b, ἐλευθερίᾶς ἄγευστος not tasting freedom P. R. 576 a (884, 888, 889).
- c. Experience: δδων έμπειρος acquainted with the roads X.C.5.3.35 (cp. 885), ίδιώτης τούτου τοῦ ἔργου unskilled in this business X.O.3.9.
- d. Remembering: κακῶν μνήμονες mindful of crime A. Eum. 382 (890), ἀμνήμων τῶν κινδύνων unmindful of dangers Ant. 2. α. 7, λόγων καλῶν ἐπήκοοι hearers of noble words P. R. 499 a, ὑπήκοοι Θεσσαλῶν subjects of the Thessalians T. 4. 78 (892 b).
- e. Fulness: παράδεισος ἀγρίων θηρίων πλήρης a park full of wild beasts X. A. 1. 2. 7, πλουσιώτερος φρονήσεως richer in good sense P. Pol. 261 e (893).
- f. Ruling: ταύτης κύριος της χώρας master of this country D. 3. 16, ἀκρατης ὀργῆς unrestrained in passion T. 3. 84 (894).

- g. Value: τάπις ἀξία δέκα μνων α rug worth ten minae X. A.7.3.27 (895).
- h. Accountability: αἴτιος τούτων accountable for this P. G. 447 a (896).
- i. Separation, Compounds of α-privative: φίλων ἀγαθῶν ἔρημοι deprived of good friends X. M. 4. 4. 24, ὅλης καθαρόν clear of undergrowth X. O. 16. 13. Many adjectives with alpha privative take the genitive, some by reason of the notion expressed in the verbs from which they are derived (or by analogy to such a notion): ἄπανστος γόων never ceasing lamentations E. Supp. 82 (901); others because of the idea of separation involved in the compounds themselves, as τῖμῆς ἄτῖμος deprived of honor P. L. 774 b, ἄπαις ἀρρένων παίδων without male children I. 12. 126, τοῦ ἡδίστον θεάματος ἀθέᾶτος not seeing the most pleasant sight X. M. 2. 1. 31, ἄδωρος δυσμενείᾶς non-giver of enmity P. S. 197 d.
 - j. Want: ἄρματα κενὰ ἡνιόχων chariots without drivers X. A. 1. 8. 20 (902).
- k. Distinction, Comparison: διάφορος τῶν ἄλλων different from the rest P. Par. 160 d, ἤττων ἀμαθὴς σοφοῦ an ignorant man is inferior to a wise one P. Phae. 239 a, κρεῖττόν ἐστι λόγου τὸ κάλλος τῆς γυναικός the beauty of the woman is too great for description X. M. 3. 11. 1, Ἐπύαξα προτέρα Κύρου ἀφίκετο Εργακα arrived before Cyrus X. A. 1. 2. 25 (905). The genitive with the comparative often takes the place of ἤ with another construction: πλείσοι ναυσὶ τῶν ᾿Αθηναίων (= ἢ οἱ ᾿Αθηναίωι) παρῆσαν they came with more ships than the Athenians T. 8. 52. Cp. 740.
- 1. Cause: εὐδαίμων τοῦ τρόπου happy because of his disposition P. Ph. 58 e (906).
 - m. Connection: ἀκόλουθα ἀλλήλων dependent on one another X. O. 11. 12.
- n. Capacity, Fitness: παρασκευαστικός των είς τον πόλεμον able to provide the necessaries of war X. M. 3. 1. 6, γάμου ωραία ripe for marriage X. C. 4. 6. 9.
- o. Place: ἐναντίοι 'Αχαιῶν opposite the Achaeans P 343 (in prose ἐναντίος takes the dat.).
- p. Free Use: σκηνῆς ὅπανλος (= ὑπὸ αὐλῆ) under the shelter of the tent S. Aj. 796, γάμοι Πάριδος ὀλέθριοι φίλων the marriage of Paris bringing ruin on his friends A. Ag. 1156, ὁ τῆς Ἑλλάδος ἀλιτήριος the curse and destroyer of Greece Aes. 3. 157 (the adj. is practically equivalent to a substantive).

GENITIVE WITH ADVERBS

914. The genitive is used with adverbs derived from adjectives, and with adverbs akin to verbs, which take the genitive.

ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν they are in love with gain X. O. 12. 15 (887), εὖθὺ Λυκείου straight for the Lyceum P. Lys. 203 b, ἐναντίον ἀπάντων in the presence of all T. 6. 25 (cp. 913 o), πλησίον Θηβῶν near Thebes D. 9. 27, γονέων ἀμελέστερον ἔχειν to be too neglectful of one's parents P. L. 932 a (890), τῶν ἐμπείρως αὖτοῦ ἐχόντων of those acquainted with him X. A. 2. 6. 1 (885), ἀξίως ἀνδρὸς ἀγαθοῦ in a manner worthy of a good man P. A. 32 e (895). διαφερόντως τῶν ἄλλων ἀνθρώπων above the rest of men X. Hi. 7. 4, πονηρία θᾶττον θανάτου θεῖ 'wickedness flies faster than fate' P. A. 39 a (905).

- 915. The genitive is used with many adverbs (a) of place, (b) of time, (c) of quantity. Cp. also 914.
- (a) εἰδέναι ὅπου γῆς ἐστιν to know where in the world he is P. R. 403 e, πόρρω ἤδη τοῦ βίου, θανάτου δὲ ἐγγύς already far advanced in life, near death P. A. 38 c, ἄλλοι ἄλλη τῆς πόλεως some in one part, others in another part of the city T. 2. 4. (b) τῆς ἡμέρας ὀψέ late in the day X. H. 2. 1. 23. (c) τούτων ἄλις enough of this X. C. 8. 7. 25.
- **916.** The genitive (generally without the article) is used with many adverbs of manner, especially when they limit the intransitive $\xi\chi\omega$: δs $\tau \acute{a}\chi o v \ddot{s} \epsilon a \sigma \tau o s$ $\epsilon \ddot{t}\chi \epsilon v$ as fast as each could X. H. 4. 5. 15, $\xi \chi o v \tau \epsilon s$ $\epsilon \ddot{v}$ $\phi \rho \epsilon v \hat{\omega} v$ being in their right minds E. Hipp. 462.
- 917. The genitive is used with many adverbs denoting separation (cp. 901); as δίχα τοῦ ὑμετέρου πλήθους separate from your force X. C. 6.1.8, πρόσω τῶν πηγῶν far from the sources X. A. 3. 2. 22, λάθρα τῶν στρατιωτῶν without the knowledge of the soldiers X. A. 1. 3. 8. So with ἔξω outside, ἐκτός without, outside, πέρᾶν across, κρύφα unbeknown to.

GENITIVE OF PLACE AND TIME

918. Place. — The genitive denotes the place within which or at which an action happens. This genitive is commonly poetical.

πεδίοιο διωκέμεν to chase over the plain E 222, λελουμένος 'Ωκεανοῖο having bathed in Oceanus E 6, οὕτε Πύλου ἱερῆς οὕτ' Άργεος neither in sacred Pylos nor in Argos ϕ 108, ἱέναι τοῦ πρόσω to go forward X. A. 1. 3. 1, ἐπετάχῦνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας they hastened on their way those who came up more slowly T. 4.47.

919. Time. — The genitive denotes the time within which, or at a certain point of which, an action takes place.

ἡμέρᾶς by day, νυκτός at or by night, μεσημβρίᾶς in the middle of the day, at midday, ἐσπέρᾶς in the evening, θέρους in summer, χειμῶνος in winter, ἢρος in spring, τοῦ λοιποῦ in the future, ποιου χρόνου; how long since? The addition of the article or an attributive usually defines the time more exactly: ἄχετο τῆς νυκτός he departed during the night X. A.7.2.17, ἄκρᾶς νυκτός at dead of night S. Aj. 285; or may have a distributive sense: δραχμὴν ἐλάμβανε τῆς ἡμέρᾶς he received a drachm a day T.3.17.

GENITIVE OF THE AGENT

920. With passive verbs the agent is regularly expressed by the genitive with $i\pi\delta$ under, by; less commonly by the genitive with $\pi\rho\delta$ or $\pi\alpha\rho\delta$ at the hands of, $\delta\iota\delta$ through, $\dot{\epsilon}\xi$ or $\dot{\alpha}\pi\delta$ from. See under Prepositions.

DATIVE

921. The dative does duty for three cases: the true dative (to, for) and the lost cases, instrumental (by, with) and locative (in).

TRUE DATIVE

- 922. The true dative denotes that to or for which something is or is done.
- a. The true dative is usually personal, and denotes the person interested in (for whom), as well as the person indirectly affected by (to whom), the action. When the true dative is used of things, there is generally complete or partial personification.
- 923. Many verbs take the dative as the indirect object (to whom) together with an accusative as the direct object.

Κῦρος δίδωσιν αὐτῷ τέξ μηνῶν μισθόν Cyrus gives him pay for six months X.A.1.1.10, τὰ δὲ ἄλλα διανείμαι τοῖς στρατηγοῖς to distribute the rest to the generals 7.5.2, ὑπισχνοῦμαί σοι δέκα τάλαντα I promise you ten talents 1.7.18, παρήνει τοῖς ᾿Αθηναίοις τοιάδε he advised the Athenians as follows T.6.8, μῖκρὸν μεγάλῳ εἰκάσαι to compare small with great 4.36, λέγειν ταῦτα τοῖς στρατιώταις to say this to the soldiers X.A.1.4.11.

- **924.** Passive. The accusative of the active becomes the subject of the passive, the dative remains: ἐκείνψ αὕτη ἡ χώρā δῶρον ἐδόθη this land was given to him as a gift X.H.3.1.6 (δῶρον ἔδωκεν ἐκείνψ ταύτην τὴν χώρāν).
- 925. Many verbs take the dative either alone or with the accusative.

ονειδίζετε τοις άδικουσιν you reproach the guilty L. 27.16 (acc. also possible), $\Theta\eta\beta$ αίοις τὴν ἀμαθίᾶν ὀνειδίζουσι they reproach the Thebans for their ignorance I. 15.248; θεοις εὐξάμενοι having prayed to the gods T. 3.58, εὐξάμενοι τοις θεοις τάγαθά having prayed to the gods for success X. C. 2.3.1.

- a. τἶμωρῶ (poet. τἷμωροῦμαί) τινι means to avenge some one (take vengeance for some one): εἰ τἷμωρήσεις Πατρόκλῳ τὸν φόνον if you avenge the murder of Patroclus P. A. 28 c. τἷμωροῦμαί τινα means to avenge oneself upon (= punish) some one.
- 926. The dative may be used as the sole complement of the meaning of many verbs usually transitive in English (927-930).
- 927. (I) To help, please, be friendly (and their opposites), to blame, be angry, threaten, envy, etc.: βοηθείν τοισιν ήδικημένοις to help those who have

- been wronged E. I. A. 79, οὐκ ἄν ἠνώχλει νῦν ἡμῖν he would not now be troubling us D. 3. 5, τοῖς πλέοσιν ἀρέσκοντες pleasing to the majority Υ . 1. 38, εὐνοεῖν τοῖς κακόνοις to be friendly to the ill-intentioned X. C. 8. 2. 1, ἐμοὶ ὀργίζονται they are angry with me P. A. 23 c, οὐ φθονῶν τοῖς πλουτοῦσιν not enrying the rich X. A. 1. 9, 19.
- a. Some verbs of benefiting and injuring take the accusative: $\dot{\omega}\phi\epsilon\lambda\hat{\omega}$ benefit in prose, 985 a, $\beta\lambda\dot{\alpha}\pi\tau\omega$ injure; and so $\mu\bar{\imath}\sigma\hat{\omega}$ $\tau\iota\nu$ hate some one.
- 928. (II) To meet, approach, yield, etc.: ἀπήντησαν αὐτοῖς they met them X. A. 2. 3. 17, ποίοις οὐ χρὴ θηρίοις πελάζειν what wild beasts one must not approach X. C. 1. 4. 7, εἶκ' ἀνάγκη yield to necessity E. Fr. 716.
- 929. (III) To obey, serve, pardon, trust, advise, command, etc.: τοῖς νόμοις πείθου obey the laws I. 1.16, ἐπίστευον αὖτῷ αἱ πόλεις the cities trusted him X. A. 1.9.8, στρατηγῷ στρατιώταις παραινοῦντι to a general advising his men P. Ion 540 d, τῷ Μῦσῷ ἐσήμηνε φεύγειν he signaled the Mysian to flee X. A. 5. 2.30, τῷ Κλεάρχψ ἐβόα ἄγειν he shouted to Clearchus to lead X. A. 1.8.12.
- 930. (IV) To be like or unlike, compare, befit, etc.: ἐοικέναι τοῖς τοιούτοις to be like such men P. R. 349 d, Θεμιστοκλεῖ ἀντιφερίζεις; do you compare yourself with Themistocles? Ar. Eq. 813, τί οὖν πρέπει ἀνδρὶ πένητι; what then befits a poor man? P. A. 36 d.
- 931. δει there is need (cp. 903), μέτεστι there is a share, μέλει is a care, μεταμέλει it repents, προσήκει it concerns, take the dative of the person and the genitive of the thing (884). Thus μισθοφόρων ἀνδρὶ τυράννω δει a tyrant needs mercenaries X. Hi. 8. 10, οὐχ ὧν ἐβιάσατο μετέμελεν αὐτῷ he did not repent of his acts of violence And. 4. 17, τούτω της Βοιωτίας προσήκει οὐδέν he has nothing to do with Boeotia X. A. 3. 1. 31.
- 932. To express purpose (to what end?), where Latin uses a dative (dono alicui dare), Greek uses a predicate substantive: as δῶρον in 924. Cp. 953 a.

DATIVE OF INTEREST

- 933. The person interested (for whom) regularly stands in the dative.
- a. Many of the datives in 927-930 are datives of interest. 935 ff. are special cases, sharp distinctions between which cannot always be drawn.
- 934. After verbs of motion, instead of the accusative with a preposition, the dative (usually personal) is sometimes used, especially in poetry: $\psi \bar{v} \chi \dot{a} s$

*Aιδι προΐαψεν hurled their souls on to Hades (a god) A 3. Rarely, in prose, after verbs not compounded with a preposition: $\sigma \chi \acute{o} \nu \tau \dot{\epsilon} s$ (scil. $\tau \grave{a} s$ $\nu a \grave{v} s$) 'Pη- $\gamma \acute{\iota} \psi$ putting in at Rhegium T.7.1. Cp. 936 c.

935. Dative of the Possessor. — The dative with $\epsilon i \mu i$, $\gamma i \gamma \nu o \mu a \iota$, and like verbs may denote the possessor.

οἰκεῖοί μοί εἰσι καὶ νίεῖς I have kinsfolk and sons P.A.34~d, τῷ δικαίῳ παρὰ θεῶν δῶρα γίγνεται the just man receives gifts from the gods P.R.613~e, ὄνομα δ' αὐτῆ Κορσωτή (ἢν) its name was Corsotè X.A.1.5.4.

936. Dative of Advantage or Disadvantage. — The person or thing for whose advantage or disadvantage anything is or is not done is put in the dative. The dative often has to be translated as if the possessive genitive were used; but the meaning is that of English for.

ἄλλο στράτευμα αὐτῷ συνελέγετο another army was being raised for him X. A. 1. 1. 9, ἄλλφ ὁ τοιοῦτος πλουτεῖ καὶ οὐχ ἐαυτῷ such a man is rich for another and not for himself P. Menex. 246 e, στεφανοῦσθαι τῷ θεῷ to be crowned in honor of the god X. H. 4. 3. 21, οἱ Θρῷκες οἱ τῷ Δημοσθένει ὑστερήσαντες the Thracians who came too late for (i.e. to help) Demosthenes T. 7. 29, ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρᾶς ἀπῆλθον after the barbarians had departed (to their advantage from the country) from their country 1. 89.

a. With verbs of depriving, warding off, etc., the dative of the person (sometimes of the thing) may be used in poetry: Δαναοῦσιν λοιγὸν ἄμῦνον ward off ruin from (for) the Danai A 456 (cp. Δαναῶν ἀπὸ λοιγὸν ἀμῦναι Π 75). Cp. 901, 1001.

b. With verbs of receiving and buying, the person who gives or sells may stand in the dative: $\pi \acute{o}\sigma ov \pi \acute{\rho} \acute{\omega} \mu \acute{a} \acute{o} ov \tau \grave{a} \chi o \iota \acute{\rho} \acute{\delta} \acute{a}$; at what price am I to buy the pigs of you? Ar. Ach. 812. In $\delta \acute{\epsilon} \chi o \mu \acute{a} \acute{\iota} \tau \acute{\iota} \nu \iota$ (chiefly poetic) the dative denotes the interest of the recipient in the donor: $\Theta \acute{\epsilon} \mu \iota \sigma \tau \iota \delta \acute{\epsilon} \kappa \tau o \delta \acute{\epsilon} \pi as$ she took the cup from (for, i.e. to please) Themis O 87.

c. With verbs of motion the dative of the person to whom is properly a dative of advantage or disadvantage: $\mathring{\eta}\lambda\theta\epsilon$ $\tau\hat{ois}$ 'A $\theta\eta\nu\hat{aios}$ $\mathring{\eta}$ $\mathring{a}\gamma\gamma\epsilon\lambda\acute{a}$ the mes-

sage came to (for) the Athenians T. 1.61. Cp. 934.

937. Dative of Feeling (Ethical Dative). — The first and second personal pronouns may denote a more or less lively interest of a person in an action or statement. Cp. "Study me how to please the eye" (Shakespeare).

μέμνησθέ μοι μη θορυβεῖν pray remember not to make a disturbance P. A. 27 b, τοιοῦτο ὑμῖν ἐστι ἡ τυραννίς such a thing, you know, is despotism Hdt. 5. 92 η, δ μῆτερ, ὡς καλός μοι ὁ πάππος oh mother, I say, how handsome grandpapa is ! X. C. 1. 3. 2.

938. Dative of the Agent. — With verbal adjectives in -\tau6s and -\tau60s (1315), and with the passive perfect and pluperfect when the subject is not personal, the person in whose interest an action is done is put in the dative. The notion of agency does not belong to the dative, but it is a natural inference that the person interested is the agent.

τοῖς οἴκοι ζηλωτός envied by those at home X.A.1.7.4, ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίāς ἀγωνιστέον we at least must struggle to defend our freedom D.9.70, ἐμοὶ καὶ τούτοις πέπρāκται has been done by (for) me and these men D.19.205, ἐπειδὴ αὐτοῖς παρεσκεύαστο when they had got their preparations ready T.1.46.

- a. The dative of the agent is rare with other passive tenses than perfect and pluperfect: λέγεται ἡμῖν is said by us P. L. 715 b, τοῖς Κερκῦραίοις οὐχ έωρῶντο the ships were not seen by (were invisible to) the Corcyraeans T. 1. 51.
- 939. The person by whom (not for whom) an action is explicitly said to be done stands in the genitive with $\delta\pi\delta$ (1036.1 b).
 - 940. Special Cases of the Dative of Interest with the Participle.

b. With the dative of the person interested a participle is often used to express time, especially the time that has passed since an action has occurred. Thus Ξενοφῶντι πορευομένω οἱ ἱππεῖς ἐντυγχάνουσι πρεσβύταις while Xenophon was on the march, his horsemen fell in with some old men X. A. 6. 3. 10. Transferred from persons to things: ἡμέραι μάλιστα ἦσαν τῆ Μυτιλήνη ἑᾶλωκυία ἐπτά, ὅτ' ἐς τὸ Ἔμβατον κατέπλευσαν about seven days had passed since the capture of Mytilene, when they sailed into Embatum T. 3. 29.

DATIVE OF RELATION

941. The dative of relation is used especially to denote the person judging or with reference to whom a statement is made.

πασι νῖκαν τοῖς κριταῖς to be victorious in the opinion of all the judges Ar. Av. 445, ἡ Θράκη ἐστὶν ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι Thrace is on the right as you sail (lit. to one sailing) into the Pontus X. A. 6. 4. 1, (ώς) συνελόντι εἰπεῖν to speak briefly (lit. for one having brought the matter into small compass, to speak) 3.1.38, φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν it is safer for them to flee than for us 3.2.19, μακρὰ ὡς γέροντι δδός a long road at least for an old man S. O. C. 20.

TRUE DATIVE WITH ADJECTIVES, ADVERBS, SUBSTANTIVES

942. Adjectives (usually predicate), adverbs, and substantives, of kindred derivation or meaning with verbs followed by the dative, take the true dative to define their meaning. It is often difficult to distinguish the true dative from the instrumental dative with adjectives, etc. (958).

τοῖς νόμοις ἔνοχος subject to the laws D.21.35, ἐχθρὸς ἐλευθερία καὶ νόμοις ἐναντίος hostile to liberty and opposed to law 6.25, ξυμμαχία πίσυνοι relying on the alliance T.6.2, στρατὸς ἴσος καὶ παραπλήσιος τῷ προτέρῳ an army equal or nearly so to the former 7.42, ἀδελφὰ τὰ βουλεύματα τοῖς ἔργοις plans akin to the deeds L.2.64, ταὐτὰ φρονῶν ἐμοί agreeing with me D.18.304, ἀλλήλοις ἀνομοίως in a way unlike to each other P. Tim.36 d. Cp. 944.

- **943.** With adjectives and adverbs of similarity and dissimilarity the comparison is often condensed (brachylogy): $\delta\mu\omega\hat{a}\nu$ $\tau\hat{a}$ $\delta\omega\hat{\lambda}a$ $\epsilon\hat{i}\chi\epsilon$ $\tau\hat{\gamma}\nu$ $\epsilon\sigma\theta\hat{\eta}\tau a$ she had a dress on like (that of) her servants (the possessor for the thing possessed, $=\tau\hat{\eta}$ $\hat{\epsilon}\sigma\theta\hat{\eta}\tau\iota$ $\tau\hat{\omega}\nu$ $\delta\omega\lambda\hat{\omega}\nu$) X.C.5.1.4, $O\rho\phi\hat{\epsilon}i$ $\gamma\lambda\hat{\omega}\sigma\sigma\alpha$ $\hat{\eta}$ $\hat{\epsilon}\nu\alpha\nu\tau\hat{\iota}a$ a tongue the opposite to (that of) Orpheus A. Ag. 1629. Cp. 742.
- **944.** The dative with substantives is used chiefly when the substantive expresses the act denoted by the kindred verb: $\tilde{\epsilon}\pi\iota\beta\omega\lambda$ $\tilde{\epsilon}\mu\omega$ $\tilde{\epsilon}\mu\omega$ $\tilde{\epsilon}\mu\omega$ a plot against me X. A. 5. 6. 29, $\tilde{\eta}$ $\tilde{\epsilon}\mu$ $\tilde{\eta}$ $\tilde{\tau}\omega$ $\tilde{\theta}$ $\tilde{\epsilon}\omega$ $\tilde{\tau}\eta\rho\epsilon\sigma$ $\tilde{\epsilon}a$ my service to the god P. A. 30 a. But also in other cases: $\tilde{\phi}\iota\lambda$ $\tilde{\epsilon}a$ $\tilde{\tau}$ $\tilde{\epsilon}a$ $\tilde{\tau}$ $\tilde{\epsilon}a$ \tilde

INSTRUMENTAL DATIVE

945. The Greek dative, as the representative of the lost instrumental case, denotes that by which or with which an action is done or accompanied. It is of two kinds: (1) The instrumental dative proper; (2) The comitative dative.

INSTRUMENTAL DATIVE PROPER

- 946. The dative denotes instrument or means, manner, and cause.
- 947. Instrument or Means. The dative denotes the instrument or means.

ξβαλλέ με λίθοις he hit me with stones L. 3. 8, ἵησι τη ἀξίνη he hurls his ax (hurls with his ax) X. A. 1. 5. 12, ἐζημίωσαν χρήμασιν they punished him by a fine T. 2. 65. Persons may be regarded as instruments (often in poetry): φνλαττόμενοι φύλαξι defending themselves by pickets X. A. 6. 4. 27.

- 948. Under Means fall: (a) The dative of price: μέρει τῶν ἀδικημάτων τὸν κίνδῦνον ἐξεπρίαντο they freed themselves from the danger at the price of a part of their unjust gains L. 27.6. (b) The dative of material and constituent parts: κατεσκευάσατο ἄρματα τροχοῖς ἰσχῦροῖς he had chariots made (furnished) with strong wheels X.C. 6.1.29.
- **949.** χρῶμαι use takes the dative: τούτοις χρῶνται δορυφόροις they employ them as a body-guard X. Hi. 5.3 (cp. 932). The use to which an object is put may be expressed by a neuter pronoun in the accusative (977); τί χρησόμεθα τούτω; what use shall we make of it? D. 3. 6.
- **950.** That by which anything is measured, or judged, is put in the dative: $\xi_{\nu\nu\epsilon\mu\epsilon\tau\rho\dot{\eta}\sigma\alpha\nu\tau\sigma}$ $\tau\alpha\imath_{\hat{s}}$ $\dot{\epsilon}_{\pi\nu}\beta_{\delta}\lambda\alpha\imath_{\hat{s}}$ $\tau\omega\nu$ $\pi\lambda\dot{\iota}\nu\theta\omega\nu$ they measured the ladders by the layers of bricks T. 3. 20, $\tau\omega\delta\epsilon$ $\delta\hat{\eta}\lambda\nu\nu$ $\dot{\eta}\nu$ it was plain from what followed X. A. 2. 3. 1.
- 951. Manner (see also 957). The dative of manner is used with expressions of comparison to mark the degree of difference (Dative of Measure of Difference).
- κεφαλ $\hat{\eta}$ ἐλάττων a head shorter (lit. by the head) P. Ph. 101 a, οὐ πολλαῖς ἡμέραις ὕστερον ἡλθεν he arrived not many days later X. H. 1. 1. 1, πολλ $\hat{\omega}$ μείζων ἐγίγνετο ἡ βοὴ ὅσω δὴ πλείους ἐγίγνοντο the shouting kept growing much louder as they kept increasing in number X. A. 4. 7. 23, τῷ παντί in every respect (by all odds) X. H. 7. 5. 12, μακρ $\hat{\omega}$ ἄριστα by far the best P. L. 858 e.
- a. With comparatives the neuter pronouns τi , τi , οὐδέν, μηδέν used substantively stand in the accusative and not the dative: οὐδὲν ἡττον not less, nihilo minus. In Attic prose (except in Thuc.) πολύ and ὀλίγον are more common than πολλῷ and ὀλίγ ψ with comparatives.
- 952. The dative of manner may denote the particular point of view from which a statement is made (Dative of Respect).
- ἀνὴρ ἡλικία ἔτι νέος a man still young in years T. 5. 43, ἀσθενὴς τῷ σώματι weak in body D. 21. 165, φρονήσει διαφέρων distinguished in understanding X. C. 2. 3. 5, ὀνόματι σπονδαί a truce so far as the name goes T. 6. 10. Cp. 988.
- 953. Cause. The dative of cause, especially with verbs of emotion, expresses the occasion or the motive.
- τῆ τύχη ἐλπίσας confident by reason of his good fortune T. 3. 97, τούτοις ήσθη he was pleased with these X. A. 1. 9. 26, χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν I am troubled at the present occurrences 1. 3. 3, εὐνοία ἐπόμενοι following out of good will X. A. 2. 6. 13, ὕβρει καὶ οὐκ οἴνω τοῦτο ποιῶν doing this out of insolence and not because he was drunk D. 21.74.
- a. The dative of cause sometimes approximates a dative of purpose (cp. 932): $\Lambda \theta \eta \nu \alpha i \omega \epsilon \phi \dot{\eta} \mu \alpha s$ δρμηνται $\Lambda \epsilon o \nu \tau i \nu \omega \kappa \kappa \alpha \tau o \iota \kappa i \sigma \epsilon t$ the Athenians have set out against us to restore the Leontines T. 6. 33.

COMITATIVE DATIVE

- 954. The instrumental dative denotes the persons or things which accompany or take part in an action.
- 955. Dative of Association. The dative is used with words denoting friendly or hostile association or intercourse.

ἀλλήλοις διειλέγμεθα we have conversed with each other P. A. 37 a, $\tau \hat{\varphi}$ πλήθει τὰ ἡηθέντα κοινώσαντες having communicated to the people what had been said T. 2.72, εἰς λόγους σοι ἐλθεῖν to have a conference with you X. A. 2. 5. 4, ἀλλήλοις σπονδὰς ἐποιήσαντο they made a truce with one another X. H. 3. 2. 20; πολλοῖς ὀλίγοι μαχόμενοι few fighting with many T. 4. 36, ἀμφισβητοῦσι μὲν δι' εὕνοιαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ διάφοροι ἀλλήλοις friends dispute with friends good-naturedly, but adversaries wrangle with one another P. Pr. 337 b, διαφέρεσθαι τούτοις to be at variance with these men D. 18. 31 (and so many compounds of διά), οὖκ ἔφη τοὺς λόγους τοῖς ἔργοις ὁμολογεῖν he said their words did not agree with their deeds T. 5. 55.

956. Dative of Accompaniment. — The dative of accompaniment is used with verbs signifying to accompany, follow, etc.

ἀκολουθεῖν τῷ ἡγουμένῳ to follow the leader P. R. 474 c, ἔπεσθαι ὑμῖν to follow you X. A. 3. 1. 25.

- a. The dative is used in the description of military movements to denote the forces (troops, ships, etc.) that accompany a leader: ἐξελαύνει τῷ στρατεύματι παντί he marches out with all his army X. A. 1.7.14, καὶ ἵπποις καὶ ἀνδράσι πορευώμεθα let us proceed with both horses and men X. C. 5.3.35, κατέπλευσεν εἰς Πάρον ναυσὶν εἴκοσιν he had put in at Paros with twenty ships X. H. 1.4.11.
- b. A dative of accompaniment is often emphasized by $\alpha \mathring{v} \tau \acute{o}s$ agreeing with the dative: $\tau \acute{\omega} \nu \ \nu \epsilon \acute{\omega} \nu \ \mu \acute{a} \ \alpha \mathring{v} \tau \acute{o}s$ $\mathring{a} \nu \delta \rho \acute{a} \sigma \nu \ one \ of \ the \ ships \ with \ its \ crew \ also$ T. 4. 14. Cp. 820 c.
- 957. Dative of Accompanying Circumstance. The dative, usually of an abstract substantive, may denote accompanying circumstance and manner (cp. 951).

πολλ $\hat{\eta}$ βο $\hat{\eta}$ προσέκειντο they attacked with loud shouts T. 4. 127, παντὶ σθένει with all one's might 5. 23, δρόμφ at full speed, βία by force, δίκη justly, δόλφ by craft, $(\tau \hat{\phi})$ έργφ in fact, $(\tau \hat{\phi})$ λόγφ in word, ήσυχ $\hat{\eta}$ quietly, σῖγ $\hat{\eta}$, σιωπ $\hat{\eta}$ in silence, σπουδ $\hat{\eta}$ hastily, with difficulty, $\tau \hat{\eta}$ ἀληθεία in truth. Here belong also ταύτ η in this way, here, and ἄλλ η in another way, elsewhere (with δδ $\hat{\phi}$ way omitted, 715). With δημοσία at public expense, ἰδία privately, κοιν $\hat{\eta}$ in common, πεζ $\hat{\eta}$ on foot no definite substantive is to be supplied (716).

INSTRUMENTAL DATIVE WITH ADJECTIVES, ETC.

958. Many adjectives and adverbs, and some substantives, take the instrumental dative, like the corresponding verbs. (For the true dative with adjectives, etc., see 942.)

σύμμαχος αὐτοῖς their ally D.9.58, χώρα δμορος τ $\hat{\eta}$ Λακεδαιμονίων a country bordering on that of the Lacedaemonians 15.22, ἀκόλουθα τούτοις conformable to this 18.257.

LOCATIVE DATIVE

- 959. The dative as the representative of the locative is used to express place and time.
- a. Many forms expressing place are true locatives (305); others are datives in form, as κύκλφ, in a circle, Πλαταιαΐς at Plataea.
- 960. Dative of Place. In poetry the dative without a preposition is used to denote place.
- a. Place where: γη ἔκειτο she lay on the ground S.O.T. 1266, ἀριπρεπὴς
 Τρώεσσιν conspicuous among the Trojans Z 477. So θῦμῷ, καρδίη in his heart.
 b. Place whither (limit of motion): πεδίφ πέσε it fell on the ground E 82.
- **961.** In prose the dative of place (chiefly place where) is used only of proper names: $\Pi \bar{\nu} \theta o \hat{\iota}$, $\Sigma a \lambda a \mu \hat{\nu} \nu_i$; especially with deme names, as $\Theta o \rho \iota \kappa o \hat{\iota}$, $M a \rho a \theta \hat{\omega} \nu_i$ (but $\hat{\epsilon} \nu$ $M a \rho a \theta \hat{\omega} \nu_i$ occurs). Place where is generally expressed in prose by the dative with $\hat{\epsilon} \nu$; place whither, by the accusative with a preposition (e.g. $\hat{\epsilon} l s$, $\pi \rho o s$). Many verbs capable of taking the locative dative in poetry, require, in prose, the aid of a preposition in composition.
- 962. The dative with verbs of ruling may often, especially in Homer, be the dative of place: $Mνρμιδόνεσσιν ἄνασσε rule among the Myrmidons A 180, <math>\tilde{η}ρχε$ δ' ἄρα σφιν Ξ 134 took the lead among them. Cp. 894.
- 963. Dative of Time. The dative without a preposition is commonly used to denote the definite point of time at which an action takes place (day, night, month, year, and festivals). The dative contrasts one point of time with another, and is usually (in prose) accompanied by an attributive.

ταύτην μèν τὴν ἡμέραν αὐτοῦ ἔμειναν, τῷ δὲ ὑστεραία κτλ. throughout that day they waited there, but on the day following, etc. X. H. 1. 1. 14, τρίτφ μηνί in the third month L. 21. 1, Παναθηναίοις at the Panuthenaea D. 21. 156.

964. ἐν is added (a) when there is no attributive: ἐν τῷ χειμῶνι in winter X.O.17.3. (b) Sometimes when the attributive is a pronoun: (ἐν) ἐκείνη

τη ἡμέρα. (c) When the meaning is during a time of (ἐν εἰρήνη in peace) or time within which (ἐν μιᾳ ἡμέρα in a single day); cp. 919; when ὀλίγος or πολύς is added: ἐν ὀλίγαις (πολλαῖς) ἡμέραις. (d) Always with adjectives or adverbs used substantively: ἐν τῷ παρόντι, ἐν τῷ τότε. (e) To words denoting the date of an event, not merely a point of time: ἐν τῆ προτέρα πρεσβεία in the first embassy Aes. 2. 123.

965. In some expressions of space and time the dative may be regarded as instrumental.

ἐπορεύετο τῷ δδῷ ἣν πρότερον ἐποιήσατο he marched by the road (or on the road) which he had made before T.2.98, κατηγόρει ὡς ἐκείνη τῷ χρόνῳ πεισθείη she charged that she had been persuaded in (by) the course of time L.1.20.

DATIVE WITH COMPOUND VERBS

- 966. Many compound verbs take the dative because of their meaning as a whole. So ἀντέχω hold out against, ἀμφισβητῶ dispute with (955).
- 967. The dative is used with verbs compounded with $\sigma \acute{\nu}\nu$ (regularly), with many compounded with $\acute{\epsilon}\nu$, $\acute{\epsilon}\pi \acute{\iota}$, and with some compounded with $\pi a \rho \acute{a}$, $\pi \epsilon \rho \acute{\iota}$, $\pi \rho \acute{o}s$, and $\acute{\nu}\pi \acute{o}$, because the preposition keeps a sense that requires the dative.

συνεπολέμει Κύρφ he joined with Cyrus in making war X. A. 1. 4. 2 (πολεμεῖν τινι to fight against some one), ἐμβλέψᾶς αὐτῷ looking at him P. Charm. 162 d, αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν the Greek force fell upon them X. A. 4. 1. 10, οὖτοι οὖ παρεγένοντο βασιλεῖ these did not join the king 5. 6. 8, περιπίπτουσιν ἀλλήλοις they fall foul of one another 7. 3. 38, Ξενοφῶντι προσέτρεχον δύο νεᾶνίσκω two youths ran up to Xenophon 4. 3. 10 (cp. 936 c), ὑποκεῖσθαι τῷ ἄρχοντι to be subject to the ruler P. G. 510 c.

a. When the idea of place is emphatic, the preposition may be repeated: $\hat{\epsilon}\mu\mu\epsilon\hat{\nu}a\nu\tau\epsilon\varsigma$ $\hat{\epsilon}\nu$ $\tau\hat{\eta}$ 'A $\tau\tau\iota\kappa\hat{\eta}$ remaining in Attica T.2.23; but the preposition is generally not repeated when the idea is figurative: $\tau\hat{ois}$ $\hat{\delta}\rho\kappaois$ $\hat{\epsilon}\mu\mu\acute{\epsilon}\nu\omega\nu$ abiding by one's oath I.1.13. Prepositions are more frequently repeated in prose than in poetry.

ACCUSATIVE

- 968. The accusative may be used with all transitive verbs (1041) and with some which are usually intransitive (1042); also with some verbal nouns and adjectives.
- 969. The accusative is the case of the direct object (657) of transitive verbs. The direct object is of two kinds: the inter-

nal object (object effected): ὁ ἀνὴρ τύπτει πολλὰς πληγάς the man strikes many blows; the external object (object affected): ὁ ἀνὴρ τύπτει τὸν παίδα the man strikes the boy.

INTERNAL OBJECT (OBJECT EFFECTED)

- 971. Cognate Accusative. The accusative defining a verb is called *cognate* when it is of kindred derivation or kindred meaning with that verb.
- a. την εν Σαλαμινι ναυμαχίαν ναυμαχήσαντες having won the sea-fight at Salamis D. 59. 97, τὰς ὑποσχέσεις το ὑπισχνείτο the promises which he made 19.47, ἡ αἰτία ην αἰτιῶνται the charge which they bring Ant. 6.27. Passive: πόλεμος ἐπολεμεῖτο war was waged X. H. 4.8.1.
- b. ἐξῆλθον ἄλλας ὁδούς they went forth on other expeditions X. H. 1. 2. 17, τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν they waged what is called the Sacred War T. 1. 112, ἦσθένησε ταύτην τὴν νόσον he fell ill of this disease I. 19. 24. Passive: πόλεμος ἐταράχθη war was stirred up D. 18. 151.
- **972.** The cognate accusative occurs even with adjectives of an intransitive character: $\sigma o \phi \delta s$ $\delta v \tau \eta v \epsilon \kappa \epsilon (\nu \omega v \sigma o \phi (\bar{a}v being wise after the fashion of their wisdom P. A. 22 e.$
- 973. A cognate accusative appears in poetry even with $\emph{loτημι}$, καθίζω, κείμαι, etc.: τί έστηκε πέτραν; why stands she on the rock? E. Supp. 987, τρίποδα καθίζων sitting on the tripod E. Or. 956.
- 974. The cognate accusative generally has an attributive word (but not in Hom.). The attribute is omitted: (a) When the idea set forth by the acc. is more definite than that of the verb: φυλακὰς φυλάττω stand sentry X. A. 2. 6. 10. (b) When the substantive is restricted by the article: τὸν πόλεμον πολεμεῖν to wage the (present) war T. 8. 58. (c) When a plural substantive denotes repeated occurrences: ἐτριηράρχησε τριηραρχίᾶς he performed (on several occasions) the duty of trierarch D. 45. 85. (d) For emphasis: λῆρον ληρεῖν to talk sheer nonsense Ar. Plut. 517. (e) In various expressions: Ὀλύμπια νῖκᾶν to win an Olympian victory T. 1. 126, θύειν τὰ εὖαγγέλια to offer a sacrifice in honor of good news X. H. 1. 6. 37.
- 975. In poetry the use of a substantive to denote a special form of the action of the verb is much extended: *Αρη πνέω breathe war A. Ag. 375, πῦρ δεδορκώς looking (a look of) fire τ 446.

- 976. The substantive may be omitted, leaving only the adjectival attribute: $\pi a \hat{i} \sigma \sigma \nu \delta i \pi \lambda \hat{\eta} \nu$ (scil. $\pi \lambda \eta \gamma \hat{\eta} \nu$) strike twice (a double blow) S. El. 1415. Cp. 715 a.
- 977. A neuter adjective or pronoun may represent a cognate accusative implied in the verb: oddev (= oddev ψ eddes) ψ eddes he wish to make of us? Ach. 561, τ i β oddetai η mûv χ r η odai; what use does he wish to make of us? (= τ iva β oddetai χ reiāv χ r η odai) X. A. 1. 3. 18, μ e γ a ψ rov η odas êm tootow highly elated at this 3. 1. 27, deivà θ r η cev to maltreat terribly 6. 4. 2, τ à τ θ v θ r η r η v θ rove θ v to be on the side of the Greeks D. 14. 34. Passive: τ 000 odk θ ve θ r η rav they were not deceived in this X. A. 2. 2. 13, τ θ 000 odde θ 100 one would be persuaded of this P. L. 836 d.
- 978. Note the expressions δικάζω δίκην decide a case, δικάζομαι δίκην τινί go to law with somebody, διώκω γραφήν τινα indict somebody, φεύγω δίκην τινός be put on one's trial for something: γράφομαί τινα γραφήν indict one for a public offence, φεύγω γραφήν be put on one's trial for a public offence. Also ἀγωνίζομαι στάδιον (= ἀγῶνα σταδίου) be a contestant in the race-course, νῖκῶ στάδιον be victorious in the race-course, νῖκῶ δίκην win a case, νῖκῶ γνώμην carry a resolution (pass. γνώμην ἡττῶμαι fail to carry), ὧφλον δίκην lose a case.
- 979. The cognate accusative may show the effect enduring after the action of the governing verb has ceased (Accusative of Result).

ξλκος οὐτάσαι to smite (and thus make) a wound E 361, πρεσβεύειν τὴν εἰρήνην to negotiate the peace (go as ambassadors (πρέσβεις) to make the peace) D. 19. 134, νόμισμα κόπτειν to coin money Hdt. 3. 56, σπονδας, οτ δρκια, τέμνειν to make a treaty.

980. Accusative of Extent. — The accusative denotes extent in space or time. Cp. 992.

ἄγειν (στρατιὰν) στενὰς ὁδούς to lead an army over narrow roads X.C.1.6.43, ἐξελαύνει σταθμούς τρεῖς (971), παρασάγγᾶς εἴκοσι καὶ δύο he advances three stages, twenty-two parasangs X.A.1.2.5, ἔμεινεν ἡμέρᾶς ἑπτά he remained seven days 1.2.6, ξυμμαχίᾶν ἐποιήσαντο ἑκατὸν ἔτη they made an alliance for a hundred years T.3.114.

981. To mark how long a situation has lasted or how much time has elapsed since something happened, an ordinal agreeing with the accusative is used without the article, but often with the addition of οὐτοσί. (The current day or year is included.) Thus τὴν μητέρα τελευτήσᾶσαν τρίτον ἔτος τουτί my mother who died two years ago L. 24.6, ἐπιδεδήμηκε τρίτην ἤδη ἡμέρᾶν he has been in the city since day before yesterday P. Pr. 309 d, ἀπηγγέλθη Φίλιππος τρίτον ἢ τέταρτον ἔτος τουτὶ Ἡραῖον τεῖχος πολιορκῶν this is the third or fourth year since it was announced that Philip was besieging fort Heraeum D. 3. 4.

982. Accusative of Limit of Motion. — In poetry after verbs of motion the accusative may be used without a preposition to express the goal.

ἄστυ Καδμεῖον μολών having come to the city of Cadmus S.O. T. 35, πέμψομέν νιν Έλλάδα we will convey her to Greece E. Tro. 883, μνηστῆρας ἀφίκετο she came unto the suitors a 332.

983. The limit of motion is regularly expressed in prose by ϵ is, ϵ π i, π a ρ á, π ρ ós, ω s (with a person) with the accusative. Note also oĭκa δ ε homewards (153 a), 'A θ γ να ζ ε to Athens.

EXTERNAL OBJECT (OBJECT AFFECTED)

- 984. The external object of a transitive verb stands in the accusative: διώκει τοὺς πολεμίους he pursues the enemy.
- 985. Here belongs the accusative of the person after verbs meaning to do anything to or say anything of a person (999); the accusative after verbs expressing emotion and its manifestations; and after many others generally intransitive in English. Thus $\epsilon \tilde{v}$ ποιεί αὐτόν he treats him well, ἀδικεῖ αὐτόν he injures him, καλῶς λέγει αὐτόν he speaks well of him, εὐλαβοῦμαι αὐτούς I beware of them, κλάουσι αὐτήν they weep for her, ἔλαθεν τοὺς πολεμίους he escaped the notice of the enemy, ὅμνῦμι τοὺς θεούς (τὸν ὅρκον) I swear by the gods (to the oath).
- a. Some such verbs take the dative (927); as $\sigma v \mu \phi \epsilon \rho \omega p rofit$, $\beta o \eta \theta \omega help$, $\lambda o \iota \delta o \rho o \iota \mu a \iota rail$ at ($\lambda o \iota \delta o \rho \omega$ takes the acc.); or either acc. or dat. (927 a), as $\delta \phi \epsilon \lambda \omega b e n e f t$ in poetry, $\lambda \bar{v} \mu a \iota v \rho a \omega$, $\lambda \omega \beta \omega \mu a \iota m a l treat$, inflict indignities upon.
- 986. The accusative is sometimes used with verbal substantives and adjectives, and with periphrastic expressions equivalent to a transitive verb.

ἐπιστήμονες τὰ προσήκοντα acquainted with their duties X. C. 3. 3. 9, πόλεμος ἄπορα πόριμος war providing difficulties A. Pr. 904, σὲ φύξιμος able to escape thee S. Ant. 787, τεθνᾶσι τῷ δέει τοὺς ἀποστόλους they are in mortal fear of the envoys D. 4. 45. Cp. 995.

987. Elliptical Accusative. — The accusative is sometimes used elliptically.

οὖτος, ἇ σέ τοι (scil. καλῶ) ho! you there, (I am calling) you! Ar. Av. 274.

FREE USES OF THE ACCUSATIVE

988. Accusative of Respect. — To some verbs, chiefly those denoting a state, and to adjectives, an accusative may be added

to denote something in respect to which the verb or adjective is limited.

τον δάκτυλον άλγει he has a pain in his finger P. R. 462 d, πόδας ὧκύς swift of foot A 58, διαφέρει γυνη ἀνδρὸς την φύσιν woman differs from man in nature P. R. 453 b, ποταμός, Κύδνος ὄνομα, εὖρος δύο πλέθρων a river, Cydnus by name, two plethra in width X. A. 1. 2. 23, πλήθος ὡς δισχίλιοι about two thousand in number 4. 2. 2, λέξον ὅστις εἶ γένος say of what race thou art E. Bacch. 460, δεινοὶ μάχην terrible in battle A. Pers. 27, γένεσθε την διάνοιαν transfer yourselves in thought Aes. 3. 153, πάντα κακός base in all things S. O. T. 1421.

- 989. Construction of the Whole and Part in Poetry. —In poetry a verb may take a direct object denoting a person, and also another object denoting the part especially affected by the action: τὸν δ' ἄορι πλῆξ' αὐχένα him he smote in the neck with his sword Λ 240, η σε πόδας νίψει she will wash thy feet τ 356. With passives and intransitives the acc. of the part remains acc., while the word denoting the person becomes nom. (cp. 1072): οἶ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες and those who had their toes frozen off by the cold X. A. 4. 5. 12.
- 990. Adverbial Accusative. Many accusatives marking limitations of the verbal action fulfil the same function as adverbs.
- a. Most of these are free cognate accusatives: thus, in $\tau \epsilon \lambda o s$ $\delta \epsilon \epsilon \tilde{t} \pi \epsilon$ but at last he said, $\tau \epsilon \lambda o s$ is to be regarded as standing in apposition to an unexpressed object of the verb words, which were the end.
- **991.** Manner. τρόπον τινά in some way, τὴν ταχίστην (ὁδόν) in the quickest way, τὴν εὐθεῖαν (ὁδόν) the straight way, δωρεάν gratis, δίκην after the fashion (δίκην τοξότου like an archer P. L. 705 e), πρόφασιν professedly, χάριν for the sake (lit. a favor). Cp. 693 a.
- 992. Measure and Degree. μέγα, μεγάλα greatly, πολύ, πολλά much, τὸ πολύ, τὰ πολλά, for the most part, ὄσον as much as, οὐδέν, μηδέν not at all, τοσοῦτον so much, τὶ somewhat, ἀρχήν or τὴν ἀρχήν at all with οὐ or μή (lit. not to make a beginning).
- 993. Motive. τί why? τοῦτο, ταῦτα for this reason; as τοῦτο χαίρω (= ταύτην τὴν χαρὰν χαίρω) therefore I rejoice, αὐτὰ ταῦτα ἤκω for this very reason have I come P. Pr. 310 e.
- 994. Time and Succession (cp. 980). τὸ νῦν now, τὸ πάλαι of old, πρότερον before, τὸ πρότερον the former time, πρῶτον first, τὸ πρῶτον in the first place, τὸ τελευταῖον in the last place, τὸ λοιπόν for the future.

TWO ACCUSATIVES WITH ONE VERB

995. A compound expression, consisting of the accusative of a substantive and ποιοῦμαι, τίθεμαι, ἔχω, etc., is often treated as a simple verb, and,

when transitive, takes an accusative: $\dot{r}\dot{\eta}\nu \chi\dot{\omega}\rho\bar{\alpha}\nu \lambda\epsilon\dot{\alpha}\bar{\nu}$ $\dot{\epsilon}\pi o\iota\epsilon\hat{\iota}\tau o$ (= $\dot{\epsilon}\lambda\dot{\eta}\zeta\epsilon\tau o$) he ravaged the country T. 8. 41.

996. Internal Object and Predicate Accusative. — The direct object of verbs that signify action producing a change of condition may take a predicate showing the result of the action (cp. 979).

τοῦτον τρέφειν τε καὶ αὖξειν μέγαν (cp. 721) to nurse and exalt him into greatness P. R. 565 c, ἐποικοδομήσαντες αὐτὸ ὑψηλότερον building it higher T. 7.4. So with αἴρω raise, διδάσκω teach, παιδεύω train, etc. Passive: μέγας ἐκ μῖκροῦ Φίλιππος ηὕξηται Philip has grown from a mean to be a mighty person D. 9. 21.

997. External Object and Predicate Accusative. — Verbs meaning to appoint, call, choose, consider, make, name, show, and the like, may take a second accusative as a predicate to the direct object.

στρατηγὸν αὐτὸν ἀπέδειξε he appointed him general X. A. 1. 1. 2, πατέρα ἐμὲ ἐκαλεῖτε you were wont to call me father 7. 6. 38, αἰρεῖσθαι αὐτὸν τὸν Ἰνδῶν βασιλέᾶ δικαστήν to choose the king of the Indians himself to be arbitrator X. C. 2. 4. 8, οὐ γὰρ δίκαιον οὖτε τοὺς κακοὺς μάτην χρηστοὺς νομίζειν οὖτε τοὺς χρηστοὺς κακούς for it is not just to consider at random bad men good, or good men bad S. O. T. 609, ἑαυτὸν δεσπότην πεποίηκεν he has made himself master X. C. 1. 3. 18, εἰς τοὺς Ἦλληνας σαυτὸν σοφιστὴν παρέχων showing yourself a sophist before the Greeks P. Pr. 312 a. Passive: both the object and the predicate accusative of the active construction become nominative (1070) in the passive: αὐτὸς στρατηγὸς ἡρέθη he himself was chosen general L. 12. 65.

a. Absence of the article generally distinguishes a predicate substantive or adjective from the object: ἐπηγγέλλετο τοὺς κόλακας τοὺς αὐτοῦ πλουσιωτάτους τῶν πολῖτῶν ποιήσειν he promised that he would make his flatterers the richest of the citizens L.28.4.

b. After verbs signifying to name, to call, a predicate substantive or adjective may be connected with the external object by a redundant εἶναι: σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι they call the man a sophist P. Pr. 311 e.

998. Internal and External Object with One Verb. — When a verb takes both an internal and an external object, generally the external object denotes a person, the internal object (cognate accusative, 971 ff.) denotes a thing.

τοσοῦτον ἔχθος ἐχθαίρω σε I hate thee with such an hate S. El. 1034, Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην Meletus brought this accusation against me P. A. 19 b, Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νῖκήσᾶς Miltiades who won the battle at Morathon over the barbarians Aes. 3. 181, καλοῦσί με τοῦτο τὸ ὄνομα they give me this appellation X. O. 7. 3. Passive (1072): ἡ κρί-

σις, ην ἐκρίθη the verdict that was pronounced upon him L. 13. 50, τὰς μάχᾶς, ὅσᾶς Πέρσαι ἡττήθησαν ἐῶ I omit the battles in which the Persians were defeated I. 4. 145, ὄνομα ἐν κεκλημένοι Σικελιῶται called by the one name, Sicilians T. 4. 64.

- 999. So with verbs signifying to do anything to or say anything of a person (985): πολλὰ ἀγαθὰ ὑμᾶς ἐποίησεν he did you much good L. 5. 3, τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε he said many bad things about the Corinthians Hdt. 8. 61. Passive: ὅσα ἄλλα ἡ πόλις ἡδικεῖτο all the other wrongs that the State has suffered D. 18. 70.
- 1000. Verbs of dividing (νέμω, κατανέμω, διαιρῶ, τέμνω) may take two accusatives: Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη Cyrus divided the army into twelve divisions X.C.7.5.13. Passive: διήρηται ἡ ἀγορὰ τέτταρα μέρη the Agora is divided into four parts X.C.1.2.4.
- 1001. Double Object with Verbs signifying to ask, demand, etc. Verbs signifying to ask, demand, clothe or unclothe, conceal, deprive, persuade, remind, teach, take two objects in the accusative, generally one of a person, the other of a thing.

Κύρον αἰτεῖν πλοῖα to ask Cyrus for boats X. A.1. 3.14, χιτῶνα τὸν ἑαντοῦ ἐκεῖνον ἡμφίεσε he put his own tunic on him X. C.1. 3.17, τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός he concealed from his daughter her husband's death L. 32.7, ὡς ἐγώ ποτέ τινα ἡ ἐπραξάμην μισθὸν ἡ ἤτησα that I ever demanded or asked pay of any one P. A. 31 c, τούτων τὴν τῖμὴν ἀποστερεῖ με he deprives me of the value of these things D.28.13 (cp. 901), ὑμᾶς τοῦτο οὐ πείθω I cannot persuade you of this P. A. 37 a, ἀναμνήσω ὑμᾶς καὶ τοὺς κινδύνους I will remind you of the dangers also X. A. 3. 2. 11, πολλὰ διδάσκει μ' ὁ πολὺς βίστος long life teaches me much E. Hipp. 252. Passive (1072): ὑπὸ βασιλέως πεπρᾶγμένος τοὺς φόρους having had the tribute demanded of him by the king T. 8. 5, ὅσοι ἵππους ἀπεστέρηνται all who have been deprived of their horses X. C. 6. 1. 12, οὐκ ἐπείθοντο τὰ ἐσαγγελθέντα they would not credit the news Hdt. 8. 81.

1002. Verbs of cleansing imitate verbs of depriving; $\chi \rho \dot{\omega} = \kappa \dot{\chi} \dot{\chi} \dot{\omega}$ he was washing the brine from his skin $\dot{\chi}$ 224.

TWO VERBS WITH A COMMON OBJECT

- 1003. The case of an object common to two verbs is generally that demanded by the nearer verb: οὐ δεῖ τοῖς παιδοτρίβαις ἐγκαλεῖν οὐδ᾽ ἐκβάλλειν ἐκ τῶν πόλεων we must not accuse trainers or banish them from the cities P. G. 460 d. But the farther verb may contain the main idea: ἐπιτῖμῷ καὶ ἀποδοκιμάζει τῶν ἀρχόντων τισί censures some officials and rejects them L. 6. 33.
- a. When a finite verb and a participle, taking different constructions, have a common object, the participle generally rules the construction (1) if the object stands nearer the participle, as τούτω δοὺς ἡγεμόνας πορεύεσθαι

čκέλευσεν having given him guides he ordered him to proceed X.C.5.3.53; (2) if the object stands between verb and participle, as προσπεσόντες τοῖς πρώτοις τρέπουσι falling on the foremost they put them to flight T.7.53. Otherwise the finite verb rules the construction.

PREPOSITIONS

- 1004. Prepositions have two uses: to form compound verbs, and to define the relation of a substantive, or substantival expression, to some other part of the sentence, usually the verbal predicate.
- 1005. Prepositions were originally free adverbs ("preposition-adverbs"). A preposition-adverb limited the meaning of the verb, but was not directly connected with it: $\kappa a \tau$ ἄρ ἔξετο down then he sate him A 101. A preposition-adverb was also often used where an oblique case depended directly on a verb; as $\beta \lambda \epsilon \phi \acute{a} \rho \rho \omega$ (ablatival genitive) ἄπο δάκρυα πίπτει lit. from her eyelids, away, tears fall ξ 129. Gradually the preposition-adverb was brought into closer connection (1) with the verb, making a compound, as ἀποπίπτω, or (2) with the substantive, serving to define more closely the relation of the substantive to the verb. In this use, the preposition-adverb had freed itself from its purely adverbial relation to the verb, and the substantive was felt to depend on the preposition.
- 1006. As links connecting sentences, Attic prose has $\pi \rho \delta \hat{s}$ $\delta \hat{\epsilon}$ $\kappa \alpha \hat{i}$ and $\kappa \alpha \hat{i}$ $\pi \rho \hat{o} \hat{s}$ and besides; Hdt. $\mu \epsilon \tau \hat{a}$ $\delta \hat{\epsilon}$ and next, $\hat{\epsilon} v$ $\delta \hat{\epsilon}$ and among the number.
- **1007.** In prose the preposition prefixed to the verb is generally repeated with the dependent word: $\epsilon \kappa \beta \hat{\eta} \nu a \iota \hat{\epsilon} \kappa \tau \hat{\eta} \hat{s} \nu \epsilon \hat{\omega} \hat{s}$ to go out of the ship T. 1. 137. But $\epsilon \kappa \beta \hat{\eta} \nu a \iota \tau \hat{\eta} \hat{s} \nu \epsilon \hat{\omega} \hat{s}$ and $\beta \hat{\eta} \nu a \iota \hat{\epsilon} \kappa \tau \hat{\eta} \hat{s} \nu \epsilon \hat{\omega} \hat{s}$ also occur. In poetry $\beta \hat{\eta} \nu a \iota \tau \hat{\eta} \hat{s} \nu \epsilon \hat{\omega} \hat{s}$ has the same meaning, the genitive denoting separation.
- 1008. Thesis $(\tau\mu\hat{\eta}\sigma\iota s\ cutting)$ denotes the separation of a preposition from its verb. The term is properly used only of such separation in the post-epic language, in which preposition and verb normally formed an indissoluble compound, but is also employed to denote the free adverbial use of 1005. In Attic poetry tmesis is used for emphasis or ornament, and consists chiefly in separating the preposition from its verb by particles or enclitics.
- 1009. The meaning of a case with a preposition coincides with one of the meanings of the case without a preposition. Thus with the accusative motion toward or extension over; with the true dative (rare) inclination towards, with the locative dative place where or time when; with the instrumental dative means or accompaniment; with the genitive proper a preposition normally implies connection of some sort, with the ablatival genitive separation from.
- 1010. In general, when depending on prepositions expressing relations of place, the accusative denotes the place (or person) toward which or the

place over which, along which motion takes place, the dative denotes rest in or at, the genitive (ablative) passing from. Thus $\eta \kappa \omega$ mapà $\sigma \epsilon$ I have come to you T. 1.137, oi map' $\epsilon \omega \tau \hat{\omega}$ $\beta \hat{\omega} \rho \beta \hat{\omega} \hat{\omega}$ the barbarians in his own service X. A. 1.1.5, mapà $\beta \hat{\omega} \hat{\omega} \hat{\omega} \hat{\omega}$ moddoì $\pi \hat{\omega} \hat{\omega} \hat{\omega}$ $\hat{\omega} \hat{\omega} \hat{\omega} \hat{\omega}$ many came over from the king to Cyrus 1.9.29.

- 1011. A verb of motion is often used with a preposition with the dative to anticipate the rest following the action of the verb: ἐν τῷ ποταμῷ ἔπεσον they fell (into and were) in the river X. Ages. 1. 32. A verb of rest is often used with a preposition with the accusative to denote motion previous to or following upon the action of the verb: $\pi a \rho \hat{\eta} \sigma a \nu$ εἰς Σάρδεις (they came to Sardis and were in the city) they arrived at Sardis X. A. 1. 2. 2, ἡρέθη πρεσβευτὴς εἰς Λακεδαίμονα he was chosen (to go as) envoy to Lacedaemon X. H. 2. 2. 17.
- 1012. Stress is thus often laid on (a) the starting-point of an action: καταδήσας ἀπὸ δένδρων τοὺς ἴππους tying his horses to (from) trees X. H. 4.4.10, οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον the market-people (οἱ ἐν τῆ ἀγορᾶ) left their wares and fled X. A. 1.2.18, ὅθεν ἀπελίπομεν, ἐπανέλθωμεν let us return to the point whence (= where, ὅπου) we left off P. Ph. 78 b; (b) the goal, with verbs of collecting and enrolling: εἰς πεδίον ἀθροίζονται they are mustered in(to) the plain X. A. 1.1.2, εἰς ἄνδρας ἐγγράψαι to enroll in(to) the list of men D. 19.230.
- 1014. Position.—A preposition usually precedes the word it governs. It may be separated from it
- a. By particles ($\mu\acute{e}\nu$, $\delta\acute{e}$, $\gamma\acute{e}$, $\gamma\acute{e}$, $\gamma\acute{e}\rho$, $o\mathring{v}\nu$) and by $o\mathring{l}\mu a\iota$ I think: $e\mathring{v}$ $o\mathring{v}\nu$ $\tau \mathring{\eta}$ $\pi\acute{o}\lambda \epsilon\iota$ P. R. 456 d, $e\mathring{\iota}s$ $\delta\acute{e}$ γe $o\mathring{l}\mu a\iota$ $\tau \mathring{a}s$ $\mathring{a}\lambda\lambda \mathring{a}s$ $\pi\acute{o}\lambda \epsilon\iota s$ to the other cities I think 568 c. Note that the regular order, e.g. $\tau \mathring{\eta}\nu$ $\mu\grave{e}\nu$ $\chi\acute{\omega}\rho \vec{a}\nu$ (789), usually becomes $\pi\rho \grave{o}s$ $\mu\grave{e}\nu$ $\tau \mathring{\eta}\nu$ $\chi\acute{\omega}\rho \vec{a}\nu$ or $\pi\rho \grave{o}s$ $\tau \mathring{\eta}\nu$ $\chi\acute{\omega}\rho \vec{a}\nu$ $\mu\acute{e}\nu$. Demonstrative \acute{o} $\mu\acute{e}\nu$ and \acute{o} $\acute{o}\acute{e}$ usually place the particle after the preposition on which they depend: $e\mathring{e}\nu$ $\mu\grave{e}\nu$ $e\mathring{a}\rho a$ $\tau o\^{i}s$ $\sigma\nu\mu\phi\omega\nu\circ\mathring{\nu}\mu\epsilon\nu$, $e\mathring{e}\nu$ $\acute{o}\grave{e}$ $\tau o\^{i}s$ $o\mathring{v}$ in some things then we agree, but not in others P. Phae. 253 b.
- b. By attributives: εἰς Καύστρου πεδίον to the plain of the Cayster X. A.
 1.2.11.
- c. By the accusative in oaths and entreaties (with πρός): πρός σε τῆσδε μητρός by my mother here I implore thee E. Phoen. 1665.
- \dot{N} . $\dot{\omega}_S$ ($\ddot{o}\tau\iota$) strengthening a superlative dependent on a preposition usually stands before the preposition: $\dot{\omega}_S$ $\dot{\epsilon}\pi\dot{\iota}$ $\pi\lambda\epsilon\hat{\iota}\sigma\tau\nu$ over the very greatest part T.2.34.
- **1015.** $\pi \epsilon \rho i$ is the only true preposition that may be placed after its case in Attic prose: $\sigma o \phi i a s$ $\pi \epsilon \rho i$ about wisdom P. Phil. 49 a. On the accent, see 148 a.

1020]

1016. Use of the Prepositions in Attic Prose. -

With the genitive only: $dv\tau i$, $d\pi \delta$, $\xi \xi$, $\pi \rho \delta$.

With the dative only: ἐν, σύν. With the accusative only: ἀνά, εἰς.

With the genitive and accusative: ἀμφί, διά, κατά, μετά, ὑπέρ. With genitive, dative, and accusative: ἐπί, παρά, περί, πρός, ὑπό.

With the dative are also used in poetry: ἀμφί (also in Hdt.), ἀνά, μετά.

1017. The agent is expressed by different prepositions with the genitive: ὑπό: of persons, and things personified: the normal usage in Attic prose to denote the agent as acting directly.

παρά: here the agent is viewed as the source. The action is regarded as

starting near a person (from beside).

διά through: the intermediate agent.

ἀπό: indirect influence of the agent and remote source, to mark the point of departure of the action. Chiefly in Thucydides.

ἐξ: chiefly in poetry and Herodotus. In Attic prose used of emanation from a source.

 $\pi\rho\acute{os}$: to mark the action as due to the presence of (before) a person; chiefly in poetry and Herodotus.

1018. Means is expressed by διά with the genitive (the normal usage in Attic prose), $\mathring{a}\pi\acute{o}$, $\mathring{\epsilon}\nu$, $\mathring{\epsilon}\acute{\xi}$, $\sigma\acute{\nu}\nu$. Motive is expressed by $\mathring{\nu}\pi\acute{o}$ (gen.), διά (acc.), $\mathring{\epsilon}\nu\kappa a$.

LIST OF PREPOSITIONS, WITH THEIR COMMON USES

1019. $\mathring{a}\mu\phi i$ (cp. $\mathring{a}\mu\phi\omega$, Lat. ambi-): originally on both sides (hence about). In Attic prose chiefly with the accusative.

1. Genitive. — Place: οἱ ἀμφὶ ταύτης οἰκέοντες τῆς πόλιος the dwellers round about this city Hdt. 8. 104 (only here in prose). Cause: ἀμφὶ ὧν εἶχον διαφερόμενοι quarreling about what they had X. A. 4. 5. 17.

2. Dative. — Place: ἀμφ' ὤμοισιν ἔχει σάκος he has a shield about his shoulders Λ 527. Cause: φοβηθείς ἀμφὶ τῆ γυναικί afraid about his wife Hdt. 6. 62.

Means: ἀμφὶ σοφία 'with the environment of poetic art' Pind. P. 1. 12.

3. Accusative. — Place: ἀμφὶ Μίλητον about Miletus X. A. 1.2.3. Time: ἀμφὶ δείλην towards evening X A. 2.2.14. With Numbers: ἀμφὶ τοὺς δισχιλίους about two thousand X. A. 1.2.9. Occupation: ἀμφὶ δείπνον εἶχεν he was busy about dinner X. C. 5.5.44. With Persons: οἱ ἀμφὶ Χειρίσοφον Chirisophus and his men X. A. 4.3.21.

4. Composition. — Around, about, on both sides, in two ways, for the sake of.

1020. ἀνά (cp. ἄνω): originally up to, up (opposed to κατά).

1. Dative. — Place: ἀνὰ σκήπτρφ upon a staff A 15.

2. Accusative. — Up along; over, through, among, of horizontal motion. Generally avoided by Attic prose writers except Xenophon.

- a. Place: ἀνὰ τὸν ποταμόν up stream Hdt. 1. 194. Extension: ἀνὰ πᾶσαν τὴν γῆν over the whole earth X. Ages. 11. 16, βασιλῆας ἀνὰ στόμ' ἔχων having kings in thy mouth B 250.
 - b. Extension in Time: ἀνὰ νύκτα through the night \ \ 80.
- c. Distributively: ἀνὰ ἐκατὸν ἄνδρας by hundreds X. A. 3. 4. 21. Manner: ἀνὰ κράτος with all their might (up to their strength) X. A. 1. 10. 15 (cp. κατὰ κράτος).
- 3. Composition. Up (ἀναβαίνω go up), back (ἀναχωρῶ go back, ἀναμμνήσκω remind), again (ἀναπνέω breathe again).
- 1021. $dv\pi i$ instead of, for: originally in the face of, opposite to (cp. $\pi\rho\dot{o}$), Lat. ante. With the genitive only.
- 1. Genitive. ἀντὶ πολέμου εἰρήνη peace instead of war T. 4. 20, τὴν τελευτὴν ἀντὶ τῆς τῶν ζώντων σωτηρίᾶς ἤλλάξαντο they gave their death in exchange for the safety of the living P. Menex. 237 a, ἀνθ' ὅτου wherefore S. El. 585, ἀνθ' ὧν ἐστηκότες standing opposite to (from the point of view of the speaker, i.e. behind) which X. A. 4. 7. 6.
 - 2. Composition. Instead of, in return for, against, in opposition to.
- 1022. $d\pi o$ from, off, away from: originally of separation and departure (ep. $\dot{e}\xi$). Cp. Lat. ab, Eng. off, of. With the genitive only.
- 1. Genitive.—a. Place: καταπηδήσᾶς ἀπὸ τοῦ ἵππου leaping down from his horse X. A. 1. 8. 28, ἀπὸ θαλάσσης at a distance from the sea T. 1. 7. Figuratively: ἀπὸ θεῶν ἀρχόμενοι beginning with the gods X. A. 6. 3. 18.

b. Time: ἀφ' ἐσπέρᾶς after evening began (after sundown) X. A. 6. 3. 23, ἀπὸ τοῦ αὐτοῦ σημείου at the same signal 2. 5. 32, ἀφ' οῦ since T. 1. 18.

- c. Origin, Source (1017): τοὺς μὲν ἀπὸ θεῶν, τοὺς δ' ἐξ αὐτῶν τῶν θεῶν γεγονότας some descended (remotely) from gods, others begotten (directly) of the gods themselves I.12.81. Author: ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον nothing was done on their part T.1.17 (and chiefly in Thuc.). Cause (remote): ἀπὸ τούτου τοῦ τολμήματος ἐπηνέθη he was praised in consequence of this bold deed T.2.25. Means, Instrument: στράτευμα συνέλεξεν ἀπὸ χρημάτων he raised an army by means of money X. A.1.1.9. Manner: ἀπὸ τοῦ προφανοῦς openly T.1.66. Conformity: ἀπὸ τοῦ ἴσου on a basis of equality T.3.10.
- 2. Composition. From, away, off, in return, back (ἀποδίδωμι give back what is due, ἀπαιτῶ demand what is one's right). Separation often involves completion (hence ἀπαναλίσκω utterly consume), or privation and negation (ἀπαγορεύω forbid). Often almost equivalent to an intensive (ἀπόφημι speak out, ἀποδείκνῦμι point out).
 - 1023. Siá through: originally through and out of, and apart.
- 1. Genitive.—a. Place: δi $\delta \mu ov \epsilon \gamma \chi os \dot{\eta} \lambda \theta \epsilon v$ the spear went clear through his shoulder $\Delta 481$. Through, but not out of: $\delta i \dot{a} \pi o \lambda \epsilon \mu i \dot{a} s$ ($\gamma \dot{\eta} s$) $\pi o \rho \epsilon \dot{v} \epsilon \sigma \theta a t o$

march through the enemy's country X. Hi. 2.8. Figuratively: διὰ χειρὸς ἔχειν to control T. 2.13.

- b. Time (uninterrupted): διὰ νυκτός through the night X. A. 4. 6. 22.
- c. Intervals of Space or Time: διὰ χρόνου after an interval L. 1.12, διὰ πολλοῦ at long di tance T. 3.94.
- d. Means, Mediation (1018) (of the intermediate agent employed to do something): διὰ τούτου γράμματα πέμψᾶς sending a letter by this man Aes. 3.162. State or feeling: διὰ φόβου εἰσί they are afraid T. 6.34, διὰ φιλίᾶς lέναι to enter into friendship X. A. 3.2.8. Manner: διὰ ταχέων quickly T. 4.8.

2. Accusative. — a. Place (poetic): διὰ δώματα through the halls A 600;

διὰ νύκτα Θ 510 is quasi-temporal.

- b. Cause: διὰ ταῦτα for this reason. Indirect agency (merit, or fault, of a person, thing, or situation beyond one's control): διὰ τοὺς θεοὺς ἐσφζόμην I was saved thanks to the gods D. 18.249, τὰ διὰ τούτους ἀπολωλότα what had been lost thanks to these men 6.34, διὰ τοὺς νόμους βελτίους γιγνόμενοι becoming better in consequence of the laws X. C. 8.1.22.
- 3. Composition. Through, across, over, apart, asunder, severally (διαδί-δωμι distribute); intensity, continuance, or fulfilment (διαμένω remain to the end, διαφθείρω destroy completely); reciprocity (διαλέγομαι converse); rivalry (οἱ διαπολῖτευόμενοι rival statesmen).

1024. ϵ is, $\dot{\epsilon}$ s into, to, opposed to $\dot{\epsilon}$ ξ . With the accusative only.

- 1. a. Place: Σικελοὶ ἐξ Ἰταλίᾶς διέβησαν ἐς Σικελίᾶν the Sicels crossed over out of Italy into Sicily T. 6. 2, πόλεμος τοῖς Κορινθίοις ἐς τοὺς ᾿Αθηναίους war between the Corinthians and the Athenians 1.55; with verbs of rest (1011), often to emphasize the idea of motion, where English uses in or at: τελευτῶ εἴς τι end in T. 2.51. Extension: Πελοποννησίους διαβαλεῖν ἐς τοὺς Ἦλληνας to raise among the Greeks a prejudice against the Peloponnesians T. 3.109. In the presence of: ἐς τὸ κοινὸν λέγειν to speak before the assembly T. 4.58.
- b. Time, expressing the limit: ἐς ἐμέ up to my time Hdt. 1.52, ἤκετε εἰς τριᾶκοστὴν ἡμέρᾶν come on the thirtieth day X. C. 5.3.6, εἰς τοιοῦτον καιρὸν ἀφῖγμένοι arriving at such a time L.16.5. Extension over future time: εἰς τὸν λοιπὸν χρόνον in all future time L.16.2.
- c. Measure and Limit: εἰς χιλίους to the number of (up to) a thousand X. A. 1. 8. 5, ἐς δραχμήν to the amount of a drachma T. 8. 29.
- d. Goal, Purpose, Intention: ἡ σὴ πατρὶς εἰς σὲ ἀποβλέπει your country looks for help to you X. H. 6. 1. 8, χρῆσθαι εἰς τὰς σφενδόνας to use for the slings X. A. 3. 4. 17, παιδεύειν εἰς ἀρετήν to train with a view to virtue P. G. 519 e. Relation to: καλὸν εἰς στρατιάν excellent for the army X. C. 3. 3. 6. Manner: εἰς καιρόν in season X. C. 3. 1. 8.
 - 2. Composition. Into, in, to.
- **1025.** $\vec{\epsilon}\nu$ in (poetic $\vec{\epsilon}\nu\ell$, $\epsilon\hat{\iota}\nu$, $\epsilon\hat{\iota}\nu\ell$) contrasted with $\epsilon\hat{\iota}s$ into, and opposed to $\hat{\epsilon}\xi$ out of. With the dative only.

- 1. a. Place: ἐν Σπάρτη in Sparta T. 1.128, ἡ ἐν Κορίνθῳ μάχη the battle at Corinth X. Ages. 7.5, πόλις οἰκουμένη ἐν τῷ Εὐξείνῳ πόντῳ a city built on the Euxine X. A. 4. 8. 22, ἐν πᾶσι τοῖς Ἦλλησιν among all the Greeks P. L. 631 b. Circumstance, Occupation, etc.: οἱ ἐν τοῖς πράγμασιν the men at the head of affairs D. 9. 56, ἐν αἰτίᾳ ἔχω blame; in the power of: ἐν τῷ θεῷ τὸ τέλος ἡν the issue rested with God D. 18. 193, ἐν ἑαυτῷ ἐγένετο he came to himself X. A. 1. 5. 17.
 - b. Time: ἐν πέντε ἔτεσιν in five years, ἐν σπονδαῖς during a truce. See 964.
- c. Cause: ἐν τούτοις λῦπούμενοι grieving at this P. R. 603 c. Instrument, Means (948), Manner: ἐν πυρὶ καίειν burn with fire Ω 38, ἐν τῷ προφάσει ταύτη on this pretext L. 13. 12, ἐν τῷ φανερῷ openly X. A. 1. 3. 21. Conformity: ἐν τοῖς ὁμοίοις νόμοις according to equal laws T. 1. 77.
 - 2. Composition. In, at, on, among.
- 1026. $\dot{\epsilon}\xi$, $\dot{\epsilon}\kappa$ out, out of, from, from within, opposed to $\dot{\epsilon}\nu$, $\dot{\epsilon}\dot{\epsilon}s$; cp. Lat. ex, e. As contrasted with $\dot{\alpha}\pi\dot{\delta}$ away from, $\dot{\epsilon}\xi$ denotes from within. With the (ablatival) genitive only.
- a. Place: ἐκ Φοινίκης ἐλαύνων marching out of Phoenicia X. A.
 1.7.12.
 - b. Time: ἐκ τοῦ ἀρίστου after breakfast X. A. 4. 6. 21.
- c. Immediate Succession or Transition: ἐκ πολέμου εἰρήνη peace after war D. 19. 133. Origin (cp. 1022 c): ἀγαθοὶ καὶ ἐξ ἀγαθῶν noble and of noble breed P. Phae. 246 a. Agent, regarded as the source (1017) (chiefly poetic and in Hdt.): τὰ λεχθέντα ἐξ ἀλοξάνδρου what had been said by Alexander Hdt. 7. 175. Consequence: ἐξ αὐτοῦ τοῦ ἔργου in consequence of the fact itself T. 1. 75. Cause or ground of judgment (the dat. of inanimate objects is more common): ἐξ οῦ διέβαλλεν αὐτόν for which reason he accused him X. A. 6. 6. 11. Material: τὸ ἄγκιστρον ἐξ ἀδάμαντος the hook of adamant P. R. 616 c. Instrument and Means: ἐκ τῶν πόνων κτᾶσθαι to acquire by labor T. 1. 123. Conformity: ἐκ τῶν νόμων in accordance with the laws D. 24. 28. Partitive (cp. 872): ἐκ τῶν δυναμένων εἰσί they belong to the class that has power P. G. 525 e.
- 2. Composition. Out, from, off, away; often with an implication of fulfilment, completion, thoroughness (ἐκδιδάσκω teach thoroughly), resolution.
- 1027. $\dot{\epsilon}\pi\dot{\iota}$ upon, on, on the surface of; contrasted with $\dot{\upsilon}\pi\dot{o}$ under, and with $\dot{\upsilon}\pi\dot{e}\rho$ when $\dot{\upsilon}\pi\dot{e}\rho$ means above the surface of.
- Genitive. a. Place: οὖτ' ἐπὶ γῆς οὖθ' ὑπὸ γῆς neither upon the earth nor under the earth P. Menex. 246 d, ἐπὶ τῶν ἴππων ὀχεῖσθαι to ride on horseback X. C. 4. 5. 58, ἐπὶ Σάρδεων ἔφευγε he fled toward Sardis 7. 2. 1, ἐπὶ μαρτύρων before witnesses Ant. 2. γ. 8.
 - b. Time: ἐπὶ τῶν προγόνων in the time of our ancestors Aes. 3. 178.
- c. Other relations: μενεῖν ἐπὶ τῆς ἀνοίᾶς τῆς αὐτῆς to persist in the same folly D. 8. 14, ἃ ἐπὶ τῶν ἄλλων ὁρᾶτε what you see in the case of others I. 8. 114,

έφ' ἐαυτῶν ἐχώρουν they proceeded by themselves X. A. 2. 4. 10, ἐπὶ τεττάρων four deep 1. 2. 15, οἱ ἐπὶ τῶν πρᾶγμάτων men in power D. 18. 247.

2. Dative.—a. Place : οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ they dwell on the isthmus

T.1.56, τὸ ἐπὶ θαλάσση τεῖχος the wall by the sea 7.4.

- b. Time (rare in prose): $\tilde{\eta}\nu \tilde{\eta}\lambda \log \epsilon \tilde{\pi} \tilde{\iota}$ $\delta \nu \sigma \mu a \hat{\iota} s$ the sun was near setting X. A.7.3.34.
- c. Succession, Addition: ἀνέστη ἐπ' αὐτῷ he rose up after him X. C. 2. 3. 7, ἐπὶ τῷ σίτῳ ὄψον relish with bread X. M. 3. 14. 2. Supervision: ἄρχων ἐπὶ τούτοις a commander over them X. C. 5. 3. 56. Dependence: καθ' ὅσον ἐστὶν ἐπ' ἐμοί as far as is in my power I. 6. 8. Condition: ἐφ' οἷς τὴν εἰρήνην ἐποιησάμεθα on what terms we made the peace D. 8. 5. Reason, Motive, End: ἐπὶ τῷ κάλλει because of their beauty X. O. 4. 21, οὐκ ἐπὶ τέχνη ἔμαθες you did not learn this to make it a profession P. Pr. 312 b. Price: ἐπὶ πόσῳ; for how much? P. A. 41 a.
- 3. Accusative.— a. Place: ἐξελαύνει ἐπὶ τὸν ποταμόν he marches to the river X. A. 1. 4. 11, ἀνέβαινεν ἐπὶ τὸν ἵππον he mounted his horse X. C. 7. 1. 1, ἐπὶ πᾶσαν ᾿Ασίᾶν ἐλλόγιμοι famous over all Asia P. Criti. 112 e.

b. Time (extensio): ἐπὶ πολλας ἡμέρας for many days D. 21.41.

- c. Quantity, Measure: πλάτος ἔχων πλείον ἢ ἐπὶ δύο στάδια wider tha ι (extending over) two stades X. C. 7. 5. 8.
- d. Purpose, Object in view: τριήρη ἀπέστειλαν ἐπὶ χρήματα they sent a trireme for money T.6.74. Hostility: ἔπλεον ἐπὶ τοὺς ᾿Αθηναίους they sailed against the Athenians T.2.90. Reference: τὸ ἐπ᾽ ἐμέ as far as I am concerned (more commonly τὸ ἐπ᾽ ἐμοί) L.13.58.
- 4. Composition. Upon, over, at, of cause (ἐπιχαίρω rejoice over or at), to, toward, in addition, against, after; causative (ἐπαληθεύω verify); intensity (ἐπιβουλεύομαι further deliberate = reflect).

1028. κατά down (cp. κάτω), opposed to ἀνά.

- 1. Genitive. a. Place (motion down from above): ἀλάμενοι κατὰ τῆς πέτρας having leapt down from the rock X. A. 4. 2. 17, ψῦχὴ κατὰ χθονὸς ἄχετο his soul was gone down under the earth Ψ 100.
 - b. Time (rare): κατὰ παντὸς τοῦ αἰῶνος for all eternity Lyc. 7.
- c. Other relations: κατ' έμαυτοῦ ἐρεῖν to speak against myself P. A. 37 b, οἱ κατὰ Δημοσθένους ἔπαινοι the eulogies on Demosthenes Aes. 3. 50, ὀμνύντων τὸν ὅρκον κατὰ ἱερῶν τελείων let them swear the oath by (lit. down over) full-grown victims T.5.47.
- 2. Accusative.—a. Place (horizontal motion): ἔπλεον κατὰ ποταμόν they sailed down-stream Hdt. 4. 44, διώκοντες τοὺς καθ' αὐτούς pursuing those opposite themselves X. A. 1. 10. 4.
- b. Time: κατὰ πλοῦν during the voyage T. 3.32, οἱ καθ' ἐαυτόν his contemporaries D. 20.73.
- c. Purpose: κατὰ θέαν for the purpose of seeing T.6.31. Conformity: κατὰ τούτους ἡήτωρ an orator after their style P. A.17 b. Ground of action: κατὰ φιλίαν owing to friendship T.1.60. In comparisons: μείζω ἡ κατὰ

- δάκρυα πεπουθότες having endured sufferings too great for (than according to) tears T.7.75. Manner: καθ' ἡσυχίαν quietly T.6.64. Distribution: κατ' ἔθνη nation by nation T.1.122. Approximate number: κατὰ πεντήκοντα about fifty Hdt. 6.79.
- 3. Composition. Down from above (καταπίπτω fall down), back (καταλείπω leave behind), against, adversely (καταγιγνώσκω decide against), completely (κατεσθίω eat up), often with an intensive force hard to translate.
- 1029. μετά (original meaning amid, among) denotes participation, community of action, and is, in general, the prose preposition for the poetic $\sigma \acute{\nu} \nu$, but it does not mean inclusive of.
- 1. Genitive. Place: καθήμενος μετὰ τῶν ἄλλων sitting among the rest P. R. 359 e, θῦσαι μετ' ἐκείνων to sacrifice in company with them X. C. 8. 3. 1, μετὰ τῶν ἠδικημένων πολεμεῖν to wage war on the side of the wronged D. 9. 24. Accompanying circumstances: μετὰ κινδύνων κτησάμενοι (τὴν τάξιν) having acquired their position amid dangers D. 3. 36. Conformity: μετὰ τῶν νόμων in accordance with the laws L. 3. 82.
- 2. Dative. μετὰ μνηστῆρσιν ἔειπεν he spake amid the suitors ρ 467, μετὰ φρεσί in their hearts Δ 245.
- 3. Accusative. Place: νεκροὺς ἔρυσαν μετὰ λαὸν 'Αχαιῶν they dragged the dead into the midst of the host of the Achaeans E 573; with an idea of purpose: ἰέναι μετὰ Νέστορα to go after (in quest of) Nestor K 73. Extension: μετὰ πληθύν throughout the multitude B 143. After (of time or rank): μετὰ τὰ Τρωϊκά after the Trojan war T.2.68, μετὰ θεοὺς ψῦχὴ θειότατον after the gods the soul is most divine P. L. 726. Phrase: μετὰ χείρας ἔχειν to have in hand T.1.138.
- 4. Composition. Among (μεταδίδωμι give a share), after, in quest of (μεταπέμπομαι send for); change and reversal (μεταγράφω rewrite, μεταμέλω repent i.e. care for something else).
- 1030. $\pi \alpha \rho \acute{\alpha}$ alongside, by, near. Except with the accusative, $\pi \alpha \rho \acute{\alpha}$ is commonly used with persons and personified things.
- 1. Genitive. Place: οἱ αὖτομολοῦντες παρὰ βασιλέως the deserters from the king X. A. 2. 1. 6. Author, Source (cp. 909): παρὰ σοῦ ἐμάθομεν we learned from you X. C. 2. 2. 6, ἡ παρὰ τῶν θεῶν εὕνοια the good-will on the part of the gods D. 2. 1, τὰ παρὰ τῆς τύχης δωρηθέντα the gifts of Fortune I. 4. 26 (1017).
- 2. Dative.—a. Place: οὐ παρὰ μητρὶ σῖτοῦνται οἱ παίδες the boys do not eat with their mothers X.C.1.2.8; of things (rare): τὰ παρὰ θαλάττη χωρία the places along the sea X.A.7.2.25.
- b. Other relations: τὸ μὲν χρῦσίον παρὰ τούτῳ, οἱ δὲ κίνδῦνοι παρ' ὑμιν this man has the gold, you the dangers Aes. 3. 240, ἀναίτιος παρὰ τοῖς στρατιώταις blameless in the opinion of the troops X. C. 1. 6. 10.
- 3. Accusative. a. Place: of motion to, in prose only of persons: $\hat{\eta} \kappa \epsilon \pi a \rho'$ $\hat{\epsilon} \mu \hat{\epsilon}$ come to me X. C. 4. 5. 25; motion along, by, past (a place): $\pi a \rho \hat{\alpha} \gamma \hat{\eta} \nu$

πλεῖν sail along shore T.6.13; extension (along, alongside, beside) with verbs of motion and of rest, and often when no verb is used: ἤνπερ ἔλαβον ναῦν, ἀνέθεσαν παρὰ τὸ τροπαῖον the ship they captured they set up alongside of the trophy T.2.92, μένειν παρ᾽ ἐαυτόν to remain close by him X.C.1.4.18, τὸ πεδίον τὸ παρὰ τὸν ποταμόν the plain extending along the river X.A.4.3.1. Other relations: παρὰ τοὺς νόμους contrary to the laws D.23.20, ἔχω παρὰ ταῦτα ἄλλο τι λέγειν besides this I have something else to say P. Ph. 107 a. Phrase: παρ᾽ ὀλίγον ποιοῦμαι treat as of no account (cp. 'next to nothing') X.A.6.6.11.

- b. Time: (duration) παρὰ πάντα τὸν χρόνον throughout the whole time D. 5. 2, (momentary) παρὰ τὰ δεινά in the hour of danger Aes. 3. 170, παρὰ αὐτὰ τάδικήματα at the time of (i.e. immediately after) the offenses themselves D. 18. 13.
- c. Cause: $\pi \alpha \rho \grave{\alpha}$ τὴν ἡμετέρ $\bar{\alpha}$ ν ἀμέλειαν in consequence of our negligence D. 4. 11. Dependence: $\pi \alpha \rho \grave{\alpha}$ τοῦτο γέγονε τὰ τῶν Ἑλλήνων the fortunes of the Greeks depend on this D. 18. 232. Measure: $\pi \alpha \rho \grave{\alpha}$ μῖκρὸν ἡλθομεν ἐξανδραποδισθήναι we had a narrow escape (came by a little) from being enslaved I.7.6. Comparison: ἐξέτασον $\pi \alpha \rho$ ἄλληλα contrast with each other D. 18. 265.
- 4. Composition. Alongside, by, beside, beyond, past, over $(\pi \alpha \rho o \rho \hat{\omega} \ overlook)$, aside, amiss $(\pi \alpha \rho \alpha \kappa o \nu \omega \ misunderstand)$.
- 1031. $\pi \epsilon \rho i$ around (on all sides), about; wider in range than $\dot{a}\mu\phi i$.
- 1. Genitive.—a. Place (poetic): περὶ τρόπιος βεβαώς riding on (astride) the keel ε 130.
- b. Other relations: περὶ πατρίδος μαχούμενοι about to fight for their country (cp. ὑπέρ) Τ. 6. 69, λέγειν περὶ τῆς εἰρήνης to speuk about peace 5. 55, περὶ παντὸς ποιούμενοι regarding as (more than everything) all-important 2. 11.
- 2. Dative. a. Place: about, of arms, dress, etc., in prose: στρεπτοὶ περὶ τοῖς τραγήλοις collars about their necks X. A. 1. 5. 8.
- b. Other relations (usually poetic): External cause: δείσαντες περὶ ταῖς ναυσίν afraid for their ships T. 7. 53. Inner impulse: περὶ τάρβει from fear A. Pers. 694.
- 3. Accusative. a. Place: ἀπέστειλαν ναῦς περὶ Πελοπόννησον they dispatched ships round about Peloponnese T. 2.23, οἱ περὶ Ἡράκλειτον Heraclitus and his followers P. Crat. 440 c.
- b. Approximate time and number: περὶ ὅρθρον about dawn Τ. 6. 101, περὶ ἐβδομήκοντα about seventy 1. 54.
- c. Other relations: of $\pi\epsilon\rho$ i the monotonial value of the engaged in liberal pursuits I.9.4, $\pi\epsilon\rho$ i $\theta\epsilon$ oùs doe β éotatol most impious in regard to the gods X. H. 2. 3. 53.
- 4. Composition. Around, about, beyond, over (περίειμι excel; περιορῶ overlook), (remaining) over (περιγίγνομαι remain over, result, and excel), exceedingly (περιχαρής very glad).

1032. πρό before. With the genitive only.

1. a. Place: πρὸ τῶν ἀμαξῶν in front of the wagons X. C. 6. 2. 36.

b. Time: πρὸ τῆς μάχης before the battle X. A.1.7.13.

c. Other relations: διακινδῦνεύειν πρὸ βασιλέως to incur danger in defense of (prop. in front of) the king X.C.8.8.4, οἱ ἐπαινοῦντες πρὸ δικαιοσύνης ἀδικίαν those who laud injustice in preference to justice P.R.361e, πρὸ πολλοῦ ποιεῦσθαι to esteem highly (in preference to much) I.5.138.

2. Composition. — Before, forward, forth, for, in behalf of, in defense of, in public (προαγορεύω give public notice), beforehand, in preference (προαιροῦ-

μαι choose in preference).

1033. $\pi p \acute{o}s$ (Hom. also $\pi p \acute{o}\tau \acute{\iota}$), at, by (fronting), near.

1. Genitive.—a. Place (rare in prose): τὰ ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ having the pack-animals on the side toward the river X. A. 2. 2.4.

b. Descent: πρὸς πατρός on the father's side Aes. 3.169. Characteristic: οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου for it was not characteristic of the way of Cyrus X. A. 1.2.11. Point of view of a person: πρὸς ἀνθρώπων αἰσχρός base in the eyes of men X. A. 2.5.20. Agent as the source (1017): ὁμολογεῖται πρὸς πάντων it is agreed by all X. A. 1.9.20. To the advantage of: σπονδὰς ποιησάμενος πρὸς Θηβαίων making a truce to the advantage of the Thebans X. H. 7. 1.17. In oaths and entreaties: πρὸς θεῶν by the gods X. H. 2.4.21.

2. Dative. — Place: of proximity (generally, in prose, of towns or buildings, not of persons): $\pi\rho\delta s \tau \hat{\eta} \pi\delta\lambda\epsilon\iota \tau \hat{\eta}\nu \mu \dot{\alpha}\chi\eta\nu \pi o\iota\epsilon\hat{\iota}\sigma\theta a\iota$ to fight near the city T. 6. 49. Occupation: $\delta\lambda os \pi\rho\delta s \tau \hat{\psi} \lambda \dot{\eta}\mu\mu\alpha\iota wholly intent upon his gain D. 19. 127. In addition to: <math>\pi\rho\delta s a\dot{\upsilon}\tau\delta\hat{\iota}s$ besides these T. 7. 57. In the presence of: $\pi\rho\delta s \tau\hat{\psi} \delta\iota \iota\iota\eta\tau\hat{\eta} \lambda \dot{\epsilon}\gamma\epsilon\iota\nu$ to speak before the arbitrator D. 39. 22.

3. Accusative.—a. Place (strictly fronting, facing): ὑμᾶς ἄξομεν πρὸς αὐτούς we will lead you to them X. A. 7. 6. 6, πρὸς νότον south T. 3. 6, ἰέναι πρὸς

τούς πολεμίους to go against the enemy X. A. 2. 6. 10.

b. Time (rare): πρὸς ἡμέρᾶν toward daybreak X. H. 2. 4. 6.

c. Friendly or hostile relation: φιλία πρὸς ὑμᾶς friendship with you I.5.32. Reciprocal relation: ἡ ἀπέχθεια πρὸς τοὺς Θηβαίους means our enmity to the Thebans and the enmity of the Thebans to us D.18.36. Relation in general: πρὸς τοὺς θεοὺς εὐσεβῶς ἔχειν to be pious toward the gods Lyc.15. Purpose: πρὸς χάριν λέγειν to speak in order to court favor D.4.51. With a view to: πρὸς ταῦτα βουλεύεσθε εὖ wherefore be well advised T.4.87. Conformity: πρὸς τὴν ἀξίᾶν according to merit X.C.8.4.29. Standard of judgment: οὐδὲ πρὸς ἀργύριον τὴν εὐδαιμονίᾶν ἔκρῖνον nor did they estimate happiness by the money-standard I.4.76. Comparison: οἱ φαυλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετωτέρους the simpler class of men in comparison with the more astute T.3.37. Exchange: ἡδονὰς πρὸς ἡδονὰς καταλλάττεσθαι to exchange pleasures for pleasures P. Ph. 69 a.

4. Composition. — To, toward, in addition, against. Often in the general sense of additionally, qualifying the whole sentence rather than the verb.

- 1034. σύν (Older Attie ξ ύν) with; cp. μ ετά. With the (instrumental) dative only.
- 1. a. In standard prose σύν has been almost driven out of use by μετά. It is used (1) in old formulas: σὺν (τοῖς) θεοῖς with the help of the gods, σὺν (τοῖς) ὅπλοις in arms, etc., σὺν νῷ intelligently; (2) of sum totals (along with, including): σὺν τοῖς ἔργοις πλέον ἢ δέκα τάλαντα ἔχει he has more than ten talents interest included D. 28.13. σύν is usually poetic (rare in comedy) and Xenophontic. Its older and poetic meaning is along with, with the help of; as σὺν τῷ γυναικὶ δειπνεῖν to sup with your wife X. C. 6.1.49, σὺν ἐκείνῳ μάχεσθαι to fight with his help 5.3.5.

b. Means and Instrument: σὺν τῆ βία, by forcible means X. C. 8.7.13. Manner: σὺν γέλωτι ἦλθον they went laughing X. A. 1.2.18. In conformity to (opp. to παρά): σὺν τοῖς νόμοις in conformity to the laws X. M. 4.4.2.

2. Composition. — Together with, completely $(\sigma v \mu \pi \lambda \eta \rho \hat{\omega})$ fill up), contraction in size $(\sigma v \nu \tau \epsilon \mu \nu \omega)$, union or connection. Standard prose uses $\sigma v \nu$ -freely.

1035. ὑπέρ (Hom. also ὑπείρ) over, Lat. super. Contrast ἐπί.

- 1. Genitive. a. Place: ὑπὲρ τῶν ἄκρων κατέβαινον they came down from over the heights T.4.25, ὑπὲρ τῆξ κώμης γήλοφος ἢν above the village was a hill X.A.1.10.12.
- b. Other relations: Purpose: $\mathring{v}π\grave{e}ρ το\mathring{v} τα \mathring{v}τα λαβεῖν$ in order to get this D. 8. 44. In defense of: $μαχόμενος \mathring{v}π\grave{e}ρ \mathring{v}μ\^{ω}ν$ fighting for you (standing over to protect) P. L. 642 c. In the name of, in place of (with the idea of in the interest of, and therefore not $= \mathring{a}ντί$): $λέξω \mathring{v}π\grave{e}ρ σοῦ I$ will speak in your name X. C. 3. 3. 14. Concerning, about: $φόβος \mathring{v}π\grave{e}ρ τοῦ μέλλοντος$ fear for the future T. 7. 71.
- 2. Accusative. a. Place: ὑπὲρ οὐδὸν ἐβήσετο he passed over the threshold ν 63, οἱ ὑπὲρ Ἑλλήσποντον οἰκοῦντες those who dwell beyond the Hellespont X. A. 1. 1. 9.
 - **b.** Time $(=\pi\rho\delta)$ rare: ὑπὲρ τὰ Μηδικά before the Persian wars T. 1. 41.
 - c. Measure: ὑπὲρ ημισυ more than half X. C. 3. 3. 47.
- 3. Composition. Over, above, in behalf of, for, exceedingly: ὑπερφρονω be over-proud.

1036. $\dot{v}\pi\dot{o}$ (Hom. also $\dot{v}\pi a\dot{i}$), under, by, Lat. sub.

- 1. Genitive.—a. Place (rare in Attic prose): out from under: λαβων βοῦν ὁπὸ ἀμάξης taking an ox from a wagon X. A. 6. 4. 25; under (of rest): τὰ ὑπὸ γῆς ἄπαντα all things under the earth P. A. 18 b.
- b. Direct agent (1017): σωθέντες ὑπὸ σοῦ saved by you X. A. 2. 5. 14, εὖ ἀκούειν ὑπὸ ἀνθρώπων to be well spoken of by men X. A. 7. 7. 23, ἡ ὑπὸ Μελήτου γραφή the indictment brought by Meletus X. M. 4. 4. 4. Instrument as personified agent: ἀλίσκεται ὑπὸ τριήρους he is captured by a trireme D. 53. 6. External cause: ἀπώλετο ὑπὸ λῖμοῦ perished of hunger X. A. 1. 5. 5. Inter-

nal cause; ὑπὸ τῶν μεγίστων νῖκηθέντες constrained by the strongest motives T. 1.76. External accompaniment: means of pressure: ἐτόξευον ὑπὸ μαστίyou they shot under the lash X. A. 3. 4. 25; sound: ὑπὸ αὐλητῶν to the accompaniment of flute-players T. 5.70; light: ὑπὸ φανοῦ πορεύεσθαι to go with a torch X. R. L. 5.7. Manner: ὑπὸ σπουδης hastily T. 3. 33.

N. 1. — $i\pi \delta$ with the genitive of a thing personifies the thing. Things so personified are (1) words implying a person, as λόγοι, (2) external circumstances, as κίνδῦνος, (3) natural phenomena, as γειμών, (4) emotions, as

φθόνος.

2. Dative. — a. Place: ἐστάναι ὑπὸ δένδρω to stand under a tree P. Phil. 38 c.

b. Agent (poetic, except with verbs signifying to educate): ὑπὸ παιδοτρίβη ἀγαθῶ πεπαιδευμένος educated under (the guidance of) a good master P. Lach. 184 e. Accompanying circumstance (poet.): βη ὑπ' ἀμύμονι πομπη he went under a blameless convoy Z 171. Subjection: οἱ ὑπὸ βασιλεῖ ὄντες the subjects of the king X.C. 8.1.6.

- 3. Accusative. a. Place: Motion under: ὑπ' αὐτὸν (i.e. τὸν λόφον) στήσᾶς τὸ στράτευμα halting the army under the hill X. A. 1. 10. 14. Motion down under (poet.): είμ' ὑπὸ γαίαν I shall go down under the earth \$\infty\$ 333. Extension or position: ai v\u00fa\u00fa t\u00fa of opos \u00eda\u00fa\u00fa u the villages at the foot of the mountain X. A.7.4.5, ὑποκειμένη ἡ Εὔβοια ὑπὸ τὴν ᾿Αττικήν Euboea lying close by Attica I.4. 108.
- b. Time: ὑπὸ νύκτα at the approach of night T. 2. 92, during the night Hdt. 9. 58, ὑπὸ τὴν εἰρήνην at the time of the peace I. 4. 177.
 - c. Subjection: ὑπὸ σφᾶς ποιεῖσθαι to bring under their own sway T.4.60.
- 4. Composition. Under, behind (ὑπολείπω leave behind), secretly (ὑποπέμπω send as a spy), gradually (ὑποκαταβοίνω descend by degrees), slightly (ὑποφαίνω shine a little); accompaniment (ὑπάδω accompany with the voice).

IMPROPER PREPOSITIONS

- 1037. Improper prepositions are adverbs used like prepositions, but incapable of forming compounds.
- 1038. With the Genitive. avev without, except, besides, away from, rarely after its case. axp. until, as far as. eyyús near (with dat. poetical). etow (ἔσω) within. ἐκτός without. ἔμπροσθεν before. ἐναντίον in the presence of; against (with dat. poetical). Ενεκα, Ενεκεν (Ion. είνεκα, είνεκεν) on account of, for the sake of, with regard to, usually placed after its case. Evrós within. έξω out of, beyond (of time), except. εὐθύ straight to. μεταξύ between. μέχρι until, as far as. ὅπισθεν behind. πλήν except: πλην ἀνδραπόδων except slaves X. A. 2. 4. 27; as adverb or conjunction: παντί δήλον πλην έμοί clear to everybody except me P. R. 529 a. Thyolov near (also with dat.). xwpls without, separate from. Cp. 914, 915.
- 1039. With the Dative. aua properly going with; together with, at the same time with. ouov together with, close to.

1040. With the Accusative. - is to, of persons only, used after verbs expressing or implying motion.

VERBS

- 1041. Transitive and Intransitive Verbs. Any verb, active or middle, is called transitive if its action passes over to an object in the accusative: ἔβαλέ με he struck me, ἤσθετο τὰ γιγνόμενα he perceived what was taking place. If the action of a verb does not so pass over, it is called intransitive: ζω I live, κείμαι I lie.
- 1042. But the distinction between transitive and intransitive is not founded on an essential difference in nature, and is often neglected; for
- a. Many verbs may be used either transitively or intransitively; as γιγνώσκω know, ἐσθίω eat, φεύγω flee. So in English change, move, turn. In poetry some verbs usually intransitive are often used transitively; as πλέω sail, δίσσω dart, agitate, χορεύω θεόν celebrate a god by dancing.

b. Some verbs may take a direct object in the accusative or an indirect object in the genitive or dative, often with a difference of meaning. Cp.

892 c, d, 985, 985 a.

c. A verb may have two different senses, one transitive, the other intransitive: μένω await, remain, ἀσεβω sin against, sin, ἀρέσκω appease, satisfy (927). πράττω do and έχω have, get, with adverbs or adjectives may mean be, keep: εὖ πράττειν fare well, καλῶς ἔχω am well, ἔχε ἤσυχος keep quiet.

d. Some verbs ordinarily transitive may be used intransitively by the omission of a definite external object (which in some cases may be added): as ἄγω (τὸ στράτευμα) march, αἴρω (τὰς ναῦς) get under sail, start, διάγω (τὸν βίον) live, ἐλαύνω (τὸν ἴππον) ride, (τὸ ἄρμα) drive, (τὸν στρατόν) march, (νῆα Hom.) row, καταλύω (τους ιππους, τὰ ὑποζύγια) halt, κατέχω (τὴν ναῦν) put in shore, προσέχω (τον νουν) pay attention, τελευτω (τον βίον) die. The original sense has often been so completely forgotten that it becomes possible to say, e.g. ἐλαύνων ἱδροῦντι τῷ ἴππῳ riding with his horse in a sweat X. A. 1. 8. 1.
e. Transitive verbs may be used intransitively in order to characterize

the subject: νῖκῶ am victor, ἀδικῶ am guilty.

- f. A simple transitive verb, on prefixing a preposition, may become intransitive, or retain a transitive sense; as λείπω leave, ἐκλείπω fail; φέρω bear, διαφέρω differ from, excel. In like manner an intransitive verb may become transitive; as βαίνω go, διαβαίνω pass over; πολεμω wage war, καταπολεμῶ subdue completely; ἔρχομαι go, μετέρχομαι pursue.
- 1043. In some verbs showing first and second agrist, first and second perfect, the first tenses are generally transitive, the second tenses generally intransitive. The future active of these

verbs is transitive. In some transitive verbs the perfect (generally the second perfect) is intransitive.

κατ(άγνυμ) break: 2 perf. -έαγα am broken.

βαίνω go: 1 aor. ἔβησα caused to go (Ion., poet.), 2 aor. ἔβην went.

δύω enter: 1 aor. (ἐν) ἐδῦσα put on another, 2 aor. ἔδῦν entered (also trans. put on one's self).

ἴστημ set: 1 aor. ἔστησα set, 2 aor. ἔστην stood, 1 perf. ἔστηκα stand, 2 perf. ἔστατον stand.

μαίνω madden: 1 aor. (ἐξ) έμηνα maddened, 2 perf. μέμηνα am mad.

όλλυμι destroy: 1 perf. ολώλεκα

have destroyed, 2 perf. ὅλωλα am ruined.

 $\pi\epsilon i\theta\omega$ persuade: 1 perf. $\pi\epsilon \pi\epsilon i\kappa a$ have persuaded, 2 perf. $\pi\epsilon \pi oi\theta a$ trust.

σβέννυμι put out, extinguish: 1 aor. ἔσβεσα put out, 2 aor. ἔσβην went out.

φαίνω show: 1 perf. πέφαγκα have shown, 2 perf. πέφηνα have appeared.

φύω produce: 1 aor. ἔφῦσα produced, 2 aor. ἔφῦν grew, 1 perf. πέφῦκα am bu nature.

THE VOICES

- 1044. Some verbs in the present have only the active voice: βαίνω go, ἔρπω creep; some only the middle: ἄλλομαι leap, βούλομαι wish; some both active and middle: λύω, λύομαι loose.
- 1045. Some verbs are active in some tenses, middle in others. Especially common in such verbs is the future middle, as $\beta a l \nu \omega$ go, $\beta \dot{\eta} \sigma o \mu a \iota shall go$ (1057). Some verbs, exclusively or chiefly middle in the present, show active forms in other tenses, especially in the perfect; as $\gamma l \gamma \nu o \mu a \iota become$, $\gamma l \gamma \nu o \mu a \iota rage$, $\mu l \mu l \nu a$.
- 1046. Passive. The passive voice was developed by the use, in a passive sense, of middle forms and intransitive active forms. In the present and perfect systems the middle sufficed for the passive (as λύομαι loose for myself, am loosed); in the future the middle retained its old passive force in certain verbs in Attic, as ἀδικήσομαι shall be wronged (1058); as did the acrist middle in Homeric and Attic ἐσχόμην was held, Homeric ἔβλητο was hit. The passive acrist in -ην was originally active and intransitive, and later acquired a passive meaning; thus, ἐτράφην was brought up, lit. grew (cp. ἔθρεψα made to grow), and ἐρρύην flowed, are formed like ἔστην stood and do not differ in meaning from the acrists of intransitive verbs (ἐμάνην raged, from μαίνομαι). The acrist in -θην was also originally intransitive, as Hom. ἐφάνθην appeared, and later acquired a passive force (Attic ἐφάνθην was shown); many such acrists are active or middle in sense, as ἥσθην took pleasure in (ἦδομαι), ὀργίσθην hecame angry (ὀργίζω). From the acrists in -ην and -θην were developed the passive futures in -ήσομαι and -θήσομαι.

a. In Hom. all middle futures may be used passively; ἔμελλε μιγήσεσθαι was about to mingle K 365, δαήσεαι shall learn γ 187, are the only cases of futures from the (passive) acrist stem in -η.

ACTIVE VOICE

- 1047. The active voice represents the subject as performing an action or as being in a state: $\lambda o \omega I wash$, $\zeta \omega I live$.
- 1048. The Causative Active denotes that the subject has something done by another: Κῦρος τὰ βασίλεια κατέκαυσεν Cyrus burnt down the palace (i.e. had it burnt down) X. A.1.4.10. Cp. 1055.

MIDDLE VOICE

- 1049. The middle voice shows that the subject acts with special reference to himself: $\lambda o \hat{\nu} \mu a \iota I wash myself$.
- a. The middle represents the subject as doing something in which he is interested. He may do something to himself, for himself, or he may act with something belonging to himself.
- 1050. The Direct Reflexive Middle represents the subject as acting directly on himself.

ἀμφιέννυμαι clothe myself, γυμνάζομαι exercise myself, παρασκευάζομαι prepare myself, ἀπόλλυμαι destroy myself, perish, \dagger εμαι send myself, hurry, παύομαι check myself, cease, φαίνομαι show myself, appear.

1051. The Indirect Reflexive Middle represents the subject as acting for himself or with something belonging to himself.

ἄγομαι γυναῖκα take to wife, αἰροῦμαι choose (act. take), ἀμύνομαι ward off from myself (act. ward off), πορίζομαι provide for myself (act. provide), φυλάττομαι am on my guard against (act. watch), παρέχομαι furnish from my own resources (act. furnish), τιθέμενοι τὰ ὅπλα grounding their arms, τροπαῖον στησάμενοι having set up their trophy (cp. 1061), ὁπλίτᾶς μεταπέμπομαι send for (one's) hoplites, βουλεύομαι form one's own plan (act. take counsel), συμβουλεύομαι ask for advice (act. give advice).

1052. Under the indirect middle belong certain periphrases of ποιοῦμαι with a dependent substantive, used instead of the simple verb corresponding to the substantive: $\lambda \dot{\phi} \gamma \nu \pi o\iota o \bar{\nu} \mu a\iota$ (= $\lambda \dot{\epsilon} \gamma \omega$) deliver a speech, $\lambda \dot{\phi} \gamma \nu \pi o\iota \bar{\omega}$ compose a speech; $\pi \dot{\phi} \lambda \dot{\epsilon} \mu o\nu \pi o\iota o \bar{\nu} \mu a\iota$ wage war, $\pi \dot{\phi} \lambda \dot{\epsilon} \mu o\nu \pi o\iota \bar{\omega}$ bring about a war; $\sigma \pi o\nu \delta \dot{\alpha} s \pi o\iota o \bar{\nu} \mu a\iota$ conclude a treaty, or truce, $\sigma \pi o\nu \delta \dot{\alpha} s \pi o\iota \bar{\omega}$ bring about a treaty, or truce; $\epsilon \dot{\iota} \dot{\rho} \dot{\gamma} \nu \gamma \nu \pi o\iota o \bar{\nu} \mu a\iota$ make peace (used of one nation at war with another), $\epsilon \dot{\iota} \dot{\rho} \dot{\gamma} \nu \gamma \nu \pi o\iota \bar{\omega}$ bring about a peace (between opponents, nations at war: of an individual). The passive of $\pi o\iota o \bar{\nu} \mu a\iota$ so used is $\gamma \dot{\gamma} \nu o\mu a\iota$.

1053. Active and Reflexive. — Instead of the direct reflexive middle the active voice with the reflexive pronoun is usually employed; often of difficult and unnatural actions (especially with αὐτὸς ἑαυτόν, etc.).

ἢτίμωκεν ἐαυτόν he has dishonored himself D. 21. 103, καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν he has himself put an end to his own sovereignty Aes. 3. 233. But regularly ἀπάγχομαι hang myself (1050).

- 1054. Middle and Reflexive. The reflexive pronoun may be used with the middle in contrasts: οἱ μέν φᾶσι βασιλέᾶ κελεῦσαί τινα ἐπισφάξαι αὐτὸν Κτρφ, οἱ δ᾽ ἑαυτὸν ἐπισφάξασθαι some say that the king issued orders for some one to slay him (Artapates) over (the body of) Cyrus, while others say that he slew himself with his own hand X. A. 1. 8. 29.
- 1055. The Causative Middle denotes that the subject has something done by another for himself: $\dot{\epsilon}\gamma\dot{\omega}$ $\gamma\acute{a}\rho$ $\sigma\epsilon$ $\tau a\hat{v}\tau a$ $\dot{\epsilon}\delta\iota\delta a\xi\acute{a}\mu\eta\nu$ for I had you taught this X. C. 1. 6. 2. Cp. 1048.
- 1056. Reciprocal Middle. With a dual or plural subject the middle may indicate a reciprocal relation.
- οἱ ἀθληταὶ ἦγωνίζοντο the athletes contended T.1.6, ἀνὴρ ἀνδρὶ διελέγοντο they conversed man with man 8.93, ἐπιμείγνυσθαι ἀλλήλοις to have friendly intercourse with one another X.C.7.4.5, ταῦτα διανεμοῦνται they will divide this up among themselves L.21.14.
- 1057. Many verbs with active presents, which denote bodily or mental action or physical condition, have no active future, but use instead the future middle in an active sense; as ἀκούω hear, ἀκούσομαι. In some cases the future active is not in common use, or has a special meaning; as βαίνω go (βήσω shall cause to go).

E.g. ἄδω sing, ἀκούω hear, ἁμαρτάνω miss, ἀπαντῶ meet, ἀπολαύω enjoy, βαδίζω (βαδιοῦμαι) walk, βλέπω see, βοῶ shout, γελῶ laugh, γιγνώσκω know, διδράσκω run, εἰμί am, θαυμάζω wonder, (ἀπο) θνήσκω die, κάμνω am weary, κλαίω weep, λαγχάνω obtain, λαμβάνω take, μανθάνω learn, ὄμνῦμι swear, ὁρῶ see, πάσχω suffer, πίπτω fall, πλέω sail, πνέω breathe, σῖγῶ and σιωπῶ am silent, τρέχω run, τυγχάνω hit, happen, φεύγω flee, φθάνω anticipate.

- a. Some have active and middle futures with the same meaning; as δικαιῶ punish, ἐπαινῶ praise, ποθῶ desire, ὑβρίζω insult.
- 1058. Some verbs commonly use the future middle in a passive sense.

- E.g. ἀδικῶ wrong, ἐχθαίρω hate, ἐῶ permit, θεραπεύω tend, οἰκῶ inhabit, ὁμολογῶ agree, ταράττω disturb, τρέφω nourish, φιλῶ love, φυλάττω guard. The future of some of these verbs has also a middle meaning.
- a. Some verbs at times use in a passive sense both the future middle and the future passive; as $\tilde{a}\gamma\omega$ lead, $\tilde{a}\pi\alpha\tau\hat{\omega}$ deceive, $\beta\lambda\hat{a}\pi\tau\omega$ hurt, $\kappa\rho\hat{t}\nu\omega$ judge, $\pio\lambda\iota\rho\rho\kappa\hat{\omega}$ besiege, $\sigma\tau\epsilon\rho\hat{\omega}$ deprive, $\tilde{\omega}\phi\epsilon\lambda\hat{\omega}$ aid. Cp. 1067.
- 1059. Differences between Active and Middle. As contrasted with the active, the middle lays stress on the conscious activity, bodily or mental participation, of the subject. Boulevoma deliberate (Boulevom plan), $\sigma \tau a \theta \mu \hat{\omega} \mu a calculate$ ($\sigma \tau a \theta \mu \hat{\omega} measure$), Exomal cling to (Exw hold), vanoual cease (make myself stop), $\pi o \lambda \bar{\iota} \tau \epsilon \nu o \mu a perform my civic duties (<math>\pi o \lambda \bar{\iota} \tau \epsilon \nu \omega a m a citizen$). The force of middle often cannot be reproduced in translation (as akovoma hear, $\tau \bar{\iota} \mu \hat{\omega} \mu a \iota honor$), and in some cases it may not have been felt (as $\delta \rho \hat{\omega} \mu a \iota see$).
- 1060. Deponent Verbs (319 c) often denote bodily or mental action, or a physical condition.

Middle deponents: αἰσθάνομαι perceive, αἰτιῶμαι accuse, ἄλλομαι leap, γίγνομαι become, ἡγοῦμαι lead, believe, μάχομαι fight, μέμφομαι blame, οἴχομαι am gone, πυνθάνομαι inquire, φείδομαι spare, φθέγγομαι speak. Passive deponents: ἄχθομαι am vexed, βούλομαι wish, δύναμαι am able, ἥδομαι take pleasure in, μαίνομαι rage.

- 1061. The active is often used instead of the middle when it is not of practical importance to mark the interest of the subject in the action: μεταπέμπειν send for Τ. 7. 15, δηλώσαντες την γνώμην having set forth their opinion 3. 37, τροπαΐον στήσαντες having set up a trophy 7. 5 (cp. 1051).
- 1062. The agrist passive of some active verbs may have reflexive force: $\hat{\epsilon}$ κῦνήθην set myself in motion, $\hat{\eta}$ σχύνθην became ashamed before some one, $\hat{\epsilon}$ φο-βήθην became afraid of.
- 1063. List of some verbs showing important differences of meaning between active and middle. The active is often transitive, the middle intransitive.
 - αἰρῶ take; αἰροῦμαι choose.
- 2. ἀμύνω τί τινι ward off something from some one, ἀμύνω τινί help some one; ἀμύνομαί τι defend myself against something, ἀμύνομαί τινα requite some one.
 - 3. ἀποδίδωμι give back; ἀποδίδομαι sell (give away for one's profit).
 - 4. ἄπτω attach; ἄπτομαί τινος touch.
- 5. ἄρχω begin, contrasts the beginner of an action with some one else, as ἄρχω πολέμου take the aggressire, ἄρχω λόγου am the first to speak; ἄρχομαι means make my own beginning, as contrasted with the later stages, as ἄρχομαι πολέμου begin warlike operations, ἄρχομαι τοῦ λόγου begin my speech.
 - 6. γαμῶ marry (of the man, duco), γαμοῦμαι marry (of the woman, nubo).

- 7. γράφω νόμον propose a law (said of the maker of a law, whether or not he is himself subject to it); γράφομαι γραφήν draw up an indictment, γράφομαί τινα bring suit against some one (have him written down in the magistrates' records).
- 8. δανείζω (make something a δάνος, loan) put out at interest, lend; δανείζομαι (have a δάνος made to myself) have lent to me, borrow at interest.
- 9. δικάζω give judgment; δικάζομαι (δίκην τινί) go to law with a person, conduct a case (properly get some one to give judgment).
 - 10. ἐπιψηφίζω put to vote; ἐπιψηφίζομαι vote, decree (of the people).
 - 11. ἔχω hold; ἔχομαί τινος hold on to, am close to.
 - 12. θτω sacrifice; θτομαι take auspices (of a general, etc.).
 - 13. μισθω let for hire; μισθούμαι hire.
- 14. παύω make to cease, stop (trans.); παύομαι cease (intr.). But παθε λέγων stop talking.
 - 15. πείθω persuade; πείθομαι obey (persuade myself); πέποιθα trust.
- 16. τίθημι νόμον frame or propose a law for others (said of the lawgiver); τίθεμαι νόμον make a law for my own interest (said of the State legislating).
- 17. τῖμωρῶ τινι avenge some one, τῖμωρῶ τινά τινι punish A for B's satisfaction; τῖμωροῦμαί τινα avenge myself on (punish) some one.
 - 18. τίνω δίκην pay a penalty; τίνομαι δίκην exact a penalty.
- 19. φυλάττω τινά watch some one; φυλάττομαί τινα am on my guard against some one.
 - 20. χρω give an oracle, and lend; χρωμαι consult an oracle, and use.

PASSIVE VOICE

- 1064. The passive voice represents the subject as acted on: ἐώθουν, ἐωθοῦντο, ἔπαιον, ἐπαίοντο they pushed, were pushed, they struck, were struck X.C.7.1.38.
- a. The passive may have a permissive sense: ἐξάγοντές τε καὶ ἐξαγόμενοι carrying and allowing ourselves to be carried across the border P.Cr. 48 d.
- 1065. The agrist passive of middle deponents (319 c), when it occurs, has a passive force. Most passive deponents express some sort of mental action and have their futures of the middle form; as β ούλομαι wish, $\dot{\epsilon}\beta$ ουλήσομαι.
- 1066. Some deponents may have a passive, in addition to an active or middle meaning, especially in the perfect and pluperfect; as $\mathring{a}\pi οκρίνομαι$ answer ($\mathring{a}\pi οκ ϵκριμαι$ have answered or have been answered), $\mathring{\epsilon}v\theta \bar{\nu}μο \hat{\nu}μαι$ consider, $μηχαν \hat{\nu}μαι$ devise. This double meaning is rare in the present and imperfect; as $β\iota \acute{a}ζομαι$ force or am forced.
- 1067. The future middle is developed from the present stem and generally expresses durative action; the (later) futures passive are developed from the agrists in $-\eta\nu$ and $-\theta\eta\nu$ and express simple performance or attainment of

- 1068. The perfect passive third sing, with the dative of the agent (938) is often preferred to the perfect active of the first person. Thus $\pi \epsilon \pi \rho \bar{\alpha} \kappa \tau \alpha i$ $\mu \omega i t has been done by me$ is commoner than $\pi \epsilon \pi \rho \bar{\alpha} \gamma \alpha$ or $\pi \epsilon \pi \rho \bar{\alpha} \chi \alpha I$ have done.
- **1069.** The passive may be passive of the middle as well as passive of the active: $ai\rho\epsilon i\tau ai$ is taken or is chosen, $\dot{\eta}\rho\dot{\epsilon}\theta\eta$ was taken or was chosen. But cp. 1075.
- 1070. Active turned to Passive. The direct object of an active verb becomes the subject of the passive: $\dot{\eta}$ ἐπιστολὴ ὑπὸ τοῦ διδασκάλου γράφεται the letter is written by the teacher (active ὁ διδάσκαλος γράφει τὴν ἐπιστολήν).
- 1071. Some active or middle verbs governing the genitive or dative may form a personal passive, the genitive or dative (especially if it is a word denoting a person) becoming the subject of the passive.

ἐκεῖνος κατεψηφίσθη he was condemned X. H. 5. 2.36 (pass. of κατεψηφίσαντο ἐκείνου), πῶς ἃν ἐπεβούλευσά τι αὐτῷ, ὅ τι μὴ καὶ ἐπεβουλεύθην ὑπ' αὐτοῦ; how could I have plotted aught against him, unless I had also in some measure been plotted against by him? Ant. 4. β . 5.

- a. But the principle does not hold when an external acc. intervenes between the verb and the dative. Thus in $\delta i\delta \omega \mu \iota \tau \eta \nu \delta^{\prime} \epsilon \gamma \omega \gamma \nu \nu a i \kappa a \sigma \sigma \iota$ (Ar. Fr. 1.508 (453)), $\sigma o i$ cannot become σi , subject of the passive.
- 1072. An active verb followed by two accusatives, one of a person, the other of a thing, retains, when transferred to the passive, the accusative of the thing, while the accusative of the person becomes the nominative subject of the passive.

οὐ καὶ σὰ τύπτει τὰς ἴσᾶς πληγὰς ἐμοί; were you not flogged as well as I? Aτ. Ran. 636, cp. τὸν ἄνδρα τύπτειν τὰς πληγάς to strike the man the blows Ant. 4. γ. 1 (cp. 998); ὅσα ἄλλα ἡ πόλις ἡδικεῖτο all the other wrongs that the State has been suffering D. 18. 70 (pass. of ὅσα ἄλλα τὴν πόλιν ἡδίκει); οὐδεὶς ἐδίδαξε με ταύτην τὴν τέχνην no one taught me this art X. O. 19. 16, cp. μουσικὴν παιδευθείς having been trained in music P. Menex. 236 a (cp. 1001).

- 1073. An active verb followed by an accusative of the thing and a genitive or dative of a person, generally retains, when transferred to the passive, the accusative of the thing, while the word denoting the person becomes the nominative subject of the passive.
- a. With verbs of enjoining, entrusting: οἱ Βοιωτοὶ ταῦτα ἐπεσταλμένοι ἀνεχώρουν the Boeotians having received these instructions withdrew T. 5. 37 (pass. of ἐπιστέλλειν ταῦτα τοῆς Βοιωτοῆς); ἄλλο τι μεῖζον ἐπιταχθήσεσθε you will have some greater command laid upon you 1.140 (pass. of ἐπιτάττειν ἄλλο τι μεῖζον ὑμῖν). The nominative of the thing and the dative of the person sometimes occur: Ἦωνες, τοῖσι ἐπετέτραπτο ἡ ψυλακή the Ionians to whom the guard had been entrusted Hdt. 7. 10. The dative is common when an inf. is used with the pass. verb: ἐπετέτακτο τοῆς σκευοφόροις ἰέναι the baggage-carriers had been commanded to go X. C. 6. 3. 3.
- b. With other verbs: ἀποτμηθέντες τὰς κεφαλάς having had their heads cut off X. A. 2. 6. 1 (pass. of ἀποτέμνειν τὰς κεφαλάς τισι οτ τινων).
- 1074. A verb ordinarily intransitive, but allowing a cognate accusative in the active, may become passive, the cognate accusative becoming subject nominative: ἱκανὰ τοῖς πολεμίοις ηὐτύχηται the enemy has had enough good fortune T.7.77 (εὐτυχῶ ἱκανά 977). So τὰ σοὶ κάμοὶ βεβιωμένα the life led by you and by me D.18.265.
- 1075. An intransitive active (or middle) verb, or a verb with an object, may serve as the passive of a transitive active verb.

ἀκούω am called, am well (εἶ, καλῶς) or ill (κακῶς) spoken of = pass. of λέγω (εἶ, καλῶς, κακῶς); ἀλίσκομαι am caught = pass. of αἰρῶ; ἀποθνήσκω (die) am killed = pass. of ἀποκτείνω; γίγνομαι am born = pass. of τίκτω beget; δίκην δίδωμι am punished = pass. of ζημιῶ; ἡττῶμαι am defeated = pass. of νῖκῶ conquer; κεῖμαι (lie) am placed = pass. of the perf. of τίθημι; πάσχω (suffer) am treated well (εἶ) or ill (κακῶς) = pass. of ποιῶ (εἶ, κακῶς); ἐκπίπτω (fall out) am expelled = pass. of ἐκβάλλω; φεύγω (flee) am prosecuted = pass. of διώκω; am indicted = γράφομαι pass.; am exiled = pass. of ἐκβάλλω; am acquitted = pass. of ἀπολύω.

THE TENSES

1076. By the tenses ('tense' from tempus) are denoted:

- 1. The time of an action: present, past, future.
- 2. The stage of an action: action continued or repeated (in process of development), action simply brought to pass (simple occurrence), action completed with a permanent result.

- 1077. The time of an action is either absolute or relative. Time absolutely present, past, or future, is reckoned from the time of speaking or writing. Time relatively present, past, or future is reckoned from some other time, namely, that of the main verb. In this book the expression "time" means absolute time, unless relative time is specially mentioned. Only in independent clauses do the tenses of the indicative denote absolute time; in dependent clauses they denote relative time. In dependent clauses Greek has no special forms to show whether one action happened before, at the same time as, or after another action. Thus whether γράφειν, γράψαι to write, γεγραφέναι to finish writing, is used of the present, the past, or the future, is determined from the governing verb, e.g. δύναται, ἢδύνατο, δυνήσεται. On the tenses of the optative, infinitive, and participle in indirect discourse see 1151, 1156, 1160. The future infinitive may be used outside of indirect discourse (1154).
- a. Even in the indicative the actual time may be different from that which would seem to be denoted by the tense employed. Cp. 1086, 1138.
- b. In the subjunctive, optative (except in indirect discourse), and imperative the time is implied only by the mood-forms, not by the tenses. The relative time of one action in reference to the time of another generally has to be inferred in all the moods.
- 1078. Kind of Time. Only in the indicative do the tenses show time absolutely present, past, or future.
- a. Present time is denoted by: the present $\gamma\rho\dot{a}\phi\omega$ I write, am writing; the perfect $\gamma\acute{e}\gamma\rho\dot{a}\phi a$ I have written.
- b. Past: the imperfect $\tilde{\epsilon}\gamma\rho a\phi o\nu$ I wrote, was writing; the arrist $\tilde{\epsilon}\gamma\rho a\psi a$ I wrote; the pluperfect $\tilde{\epsilon}\gamma\epsilon\gamma\rho a\phi \eta$ I had written.
- c. Future: the future $\gamma\rho\dot{a}\psi\omega$ I shall write; the future perfect $\gamma\epsilon\gamma\rho\dot{a}\psi\epsilon\tau a\iota$ it will have been written, $\tau\epsilon\theta\nu\dot{\eta}\xi\omega$ I shall be dead (shall have died).
- 1079. Stage of Action. Every form of the verb denotes stage of action.
- a. Continued action is denoted by the present stem, and in part also by the future stem:
- 1. Present: $\gamma \rho \acute{a} \phi \omega \ I \ am \ writing$, $\pi \epsilon \acute{l} \theta \omega \ I \ am \ persuading (trying to persuade)$, $\grave{a} \nu \theta \epsilon \acute{i} \ is \ in \ bloom$.
- 2. Imperfect: $\epsilon \gamma \rho a \phi o \nu I$ was writing, $\epsilon \pi \epsilon \iota \theta o \nu I$ was persuading (trying to persuade), $\epsilon \nu d \epsilon \iota \nu d \epsilon \nu$
- 3. Future: γράψω I shall write (shall be writing), βασιλεύσει he will reign, έξω I shall have (hold).

- b. Completed action with permanent result is denoted by the perfect stem:
- 1. Perfect · γέγραφα ἐπιστολήν I have written a letter (and it is now finished), ἤνθηκε has bloomed (and now is in flower).
- 2. Pluperfect: ἐγεγράφη ἐπιστολήν I had written a letter (and it was then finished), ἠνθήκει had bloomed (and was then in flower).
- 3. Future Perfect: γεγράψεται ἐπιστολή a letter will have been written, τεθνήξω I shall be dead.
- c. Action simply brought to pass (simple attainment) is denoted by the
- Aorist: ἔγραψα I wrote, ἔπεισα I persuaded (succeeded in persuading), ἐβασίλευσε he became king or he was king, ἤνθησε burst into flower or was in flower.
- 2. Future (see a): γράψω I shall write, βασιλεύσει he will become king, σχήσω I shall get.
- 1080. Primary and Secondary Tenses. The gnomic agrist (1122 b) counts as a primary tense (322), as does the agrist when used for the perfect (1129), and the imperfect referring to present time (1181 a); the historical present (1086) counts as a secondary tense. Since the independent subjunctive, optative, and imperative point to the future, all their tenses count as primary. The optative counts as a secondary tense only when, in dependent clauses, it refers to time relatively past.

TENSES OF THE INDICATIVE

PRESENT INDICATIVE

- 1081. The present represents a present state, or an action going on at the present time: $\mathring{a}\lambda\eta\theta\hat{\eta}$ $\lambda\acute{e}\gamma\omega$ I am telling the truth.
- 1082. Present of Customary Action. The present is used to express a customary or repeated action: $o\tilde{v}$ τ $o\tilde{v}$ $o\tilde{v$
- 1083. Present of General Truth. The present is used to make a statement that holds true for all time: ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος time brings the truth to light Men. Sent. 11.

- 1084. Conative Present. The present may express an action begun, attempted, or intended: δίδωμί σοι αὐτὴν ταύτην γυναῖκα I offer you this woman herself as a wife X.C. 8.5.19, προδίδοτον τὴν Ἑλλάδα they are trying to betray Greece Ar. P. 408.
- a. The idea of attempt or intention is an inference from the context and lies in the present only so far as the present does not denote completion.
- 1085. Present for the Future (Present of Anticipation). The present may be used instead of the future in statements of what is immediate, likely, certain, or threatening.

καὶ εἰ βούλει, παραχωρῶ σοι τοῦ βήματος and if you wish, I yield the floor to you Aes. 3.165, ἀπόλλυμαι I am on the verge of ruin Ant. 5.35, εἰ αὖτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία if this city is taken, the whole of Sicily as well is in their power T. 6.91.

- a. In prophecies a future event may be regarded as present: χρόνφ ἀγρεῖ Πριάμου πόλιν ἄδε κέλευθος in time this expedition captures Priam's city A. Ag. 126.
 - b. On presents with future meaning, see 370, 513.
- 1086. Historical Present. In lively or dramatic narration the present may be used to represent a past action as taking place at the moment of speaking or writing. This use does not occur in Homer.
- δ δὲ Θεμιστοκλῆς φεύγει ἐς Κέρκῦραν Themistocles fled (flees) to Corcyra T. 1. 136, αἱ δὲ νῆες τῶν Ἀθηναίων καταλαμβάνουσι τὴν Ποτείδαιαν the ships of the Athenians occupied Potidaea 1. 59, ἄμα δὲ τῆ ἡμέρα τῆ πόλει προσέκειτο καὶ αἰρεῖ at daybreak he assaulted the town and took it 7.29, οὖτω δὴ ἀπογράφονται πάντες ἀνέλαβόν τε τὰ ὅπλα accordingly they all enrolled themselves and took the arms X.C.2.1.19.
- a. The historical present may represent either the descriptive imperfect or the narrative agrist (1120 b).
- 1087. Annalistic Present. The annalistic present registers historical facts or notes incidents.

 Δ αρείου καὶ Παρυσάτιδος γίγνονται παίδες δύο of Darius and Parysatis were (are) born two sons X. A. 1. 1. 1, καὶ ὁ ἐνωυτὸς ἔληγεν, ἐν ῷ Καρχηδόνιοι αἰροῦσι δύο πόλεις Ἑλληνίδας and the year came to an end in which the Carthaginians captured two Greek cities X. H. 1. 1. 37.

1088. Present of Past and Present Combined. — The present, accompanied by a definite or indefinite expression of past time,

is used to express an action begun in the past and continuing in the present. The 'progressive perfect' is often used in translation. $\pi \acute{a}\lambda a\iota \; \theta a\nu \mu \acute{a}\zeta \omega \; I \; have \; been \; long \; (and \; am \; still)$ wondering P. Cr. 43 b. This use appears also outside of the indicative.

- a. Verbs of hearing, saying, learning, whose action commenced in the past, but whose effect continues into the present, are similarly used, often without an adverb of past time: $\dot{\epsilon} \dot{\xi} \tilde{\omega} \nu \, \dot{\alpha} \kappa o i \omega \, from \, what \, I \, hear \, (have \, heard)$ X. A. 1. 9. 28, $\ddot{\delta} \pi \epsilon \rho \, \lambda \dot{\epsilon} \gamma \omega \, as \, I \, say \, (have \, said)$ P. A. 21 a. So with $a \dot{\epsilon} \sigma \theta \dot{\alpha} \nu o \mu a \iota$, $\gamma \iota \gamma \nu \dot{\omega} \sigma \kappa \omega$, $\mu a \nu \theta \dot{\alpha} \nu \omega$, $\pi \nu \nu \theta \dot{\alpha} \nu o \mu a \iota$. $\ddot{\alpha} \rho \tau \iota \, just$ is sometimes found with these verbs.
- b. The perfect is used instead of the present if the action is regarded as completed.
- 1089. Present for Perfect. $\eta \kappa \omega$ I am come, I have arrived, of $\chi o \mu a \iota$ I am gone, have a perfect sense.

Θεμιστοκλής ήκω παρὰ σέ I Themistocles have come to you T. 1.137, οἶδα ὅπη οἴχονται I know where they have gone X. A. 1. 4. 8.

1090. The present of certain verbs often expresses an enduring result, and may be translated by a perfect: ἀδικῶ I am guilty (ἄδικός εἰμι), I have done wrong, νῖκῶ, κρατῶ I am victorious, I have conquered.

IMPERFECT

- 1091. The imperfect (also called past descriptive) represents an action as going on, or a state as existing, in the past: Κῦρος οὔπω ἦκεν, ἀλλ' ἔτι προσήλαννε Cyrus had not yet arrived (1104) but was still marching on X.A.1.5.12, ἐβασίλενεν ἀντίοχος Antiochus was reigning T.2.80.
- 1092. Imperfect of Continuance. The imperfect represents an action as continuing in the past: διέφθειραν 'Αθηναίων πέντε καὶ εἴκοσι, οῖ ξυνεπολιορκοῦντο they put to death twenty-five of the Athenians who had been besieged with them (i.e. from the beginning to the end of the siege) T. 3. 68.
- 1093. Verbs of sending, going, saying, exhorting, etc., which imply continuous action, are often used in the imperfect where we might expect the aorist of action simply brought to pass. Thus, in $\epsilon \pi \epsilon \mu \pi o \nu I$ sent, the action is regarded as unfinished, since the goal is not reached; in $\epsilon \kappa \epsilon \lambda \epsilon \nu o \nu I$ gave orders, the command is regarded as not yet executed. In $\epsilon \lambda \epsilon \gamma \epsilon \nu$ autooff to spoke to them as follows, the speech is thought of as developed point by point.

- 1094. The imperfect, accompanied by an expression of past time, is used of actions which had been in progress for some time and were still in progress (cp. 1088); τὸ ዮήγιον ἐπὶ πολὺν χρόνον ἐστασίαζε Rhegium had been for a long time in a state of faction T. 4.1. If the action is regarded as completed, the pluperfect is used.
- 1095. Imperfect of Customary Action. The imperfect is used to express frequently repeated or customary past actions.

ἐπεὶ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν when they caught sight of him, the very men who before this were wont to prostrate themselves before him, prostrated themselves on this occasion also X.A.1.6.10. See also 1421. ἄν may be used with this imperfect (1183).

1096. Imperfect of Description. — The imperfect describes manners and customs; the situation, circumstances, and details, of events; and the development of actions represented as continuing in past time.

ἐκεῖνός τε τοὺς ὑφ᾽ ἑαντῷ ὥσπερ ἑαντοῦ παίδας ἐτίμᾶ, οἴ τε ἀρχόμενοι Κῦρον ὡς πατέρα ἐσέβοντο he (Cyrus) treated his subjects with honor as if they were his own children, and his subjects reverenced Cyrus like a father X.C.8.8.2, εὐθὺς ἀνεβόησάν τε πάντες καὶ προσπεσόντες ἐμάχοντο, ἐωθοῦντο, ἔπαιον, ἐπαίοντο immediately all raised a shout and fulling upon each other fought, pushed and were pushed, struck and were struck 7.1.38.

- a. The imperfect often has a dramatic or panoramic force: it enables the reader to follow the course of events as they occurred, as if he were a spectator of the scene depicted.
- 1097. The imperfect is thus often used to explain, illustrate, offer reasons for an action, and to set forth accompanying and subordinate circumstances that explain or show the result of the main action.

ἐνταῦθα ἔμεινεν ἡμέρᾶς πέντε · καὶ τοῖς στρατιώταις ὡφείλετο μισθὸς πλέον ἡ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρᾶς ἀπήτουν · ὁ δὲ ἐλπίδας λέγων διῆγε καὶ δῆλος ἢν ἀνιώμενος there he remained five days; and the soldiers whose pay for more than three months was in arrears kept going to headquarters and demanding their dues; but he kept expressing his expectation (of making payment) and was plainly annoyed X. A. 1. 2. 11.

1098. Conative Imperfect. — The imperfect may express an action attempted, or intended, in the past.

ἔπειθον αὐτούς, καὶ οὖς ἔπεισα, τούτους ἔχων ἐπορευόμην I tried to persuade them, and I marched away with those whom I succeeded in persuading X.C. 5.5.22, ἢπείγοντο ἐς τὴν Κέρκῦραν they were for pushing on to Corcyra T.4.3.

a. Here may be placed the imperfect equivalent in sense to $\tilde{\epsilon}$ μελλον with the infinitive: $\dot{\phi}$ ονεὸς οὖν αὐτῶν έγιγνόμην . . . ἔτι δὲ τριᾶκοσίους Αθηναίων

 $\tilde{a}\pi\tilde{\omega}\lambda\lambda\nu$ ov I was on the point of becoming their murderer (interfecturus eram), and besides I threatened three hundred Athenians with death And. 1.58.

- 1099. Inchoative Imperfect. The imperfect may denote the beginning of an action or of a series of actions: $\dot{\epsilon}\pi\epsilon\iota\delta\dot{\eta}$ $\delta\dot{\epsilon}$ $\kappa\iota\iota\rho\dot{\delta}s$ $\dot{\eta}\nu$, $\pi\rho\sigma\sigma\dot{\epsilon}\beta\lambda\lambda\sigma\nu$ but when the proper time arrived, they began an (proceeded to) attack T. 7. 51.
- 1100. Imperfect of Resistance or Refusal. With a negative, the imperfect often denotes resistance, refusal (would not or could not), or failure of expectation. The agriculture denotes unrestricted denial of a fact.

την πρόκλησιν οὐκ ἐδέχεσθε you would not accept the proposal T.3.64 (την ικετείαν οὐκ ἐδέξαντο they did not receive the supplication 1.24), ὁ μὲν οὐκ ἐγάμει, ὁ δὲ ἔγημεν the one would not marry, the other did D.44.17. So οὐκ εἴα he would not allow (he was not for allowing). Cp. 1155.

1101. Imperfect for Present. — In descriptions of places and scenery the imperfect is often used, instead of the present, by assimilation to the time of the narrative.

ἀφίκοντο ἐπὶ τὸν ποταμὸν ὁς ὥριζε τὴν τῶν Μακρώνων χώρᾶν καὶ τὴν τῶν Σκυθηνῶν they came to the river which divided the country of the Macrones from that of the Scytheni X. A. 4. 8. 1, ἐξελαύνει ἐπὶ ποταμὸν πλήρη ἰχθύων, οὖς οἱ Σύροι θεοὺς ἐνόμιζον he marched to a river full of fish, which the Syrians regarded as gods 1.4.9.

- 1102. Imperfect of a Truth Just Recognized. The imperfect (especially of $\epsilon i \mu i$), generally accompanied by $\tilde{a} \rho a$, is often used to denote that a present fact or truth has just been recognized: $\tau o \hat{v} \tau' \tilde{a} \rho' \tilde{\eta} \nu \tilde{a} \lambda \eta \theta \epsilon' \tilde{s}$ this is true after all E.I.T.351. $\tilde{a} \rho a$ sure enough appears with other tenses also.
- 1103. The imperfect may refer to a topic or point previously discussed or assumed: $\mathring{\eta}v$ $\mathring{\eta}$ μουσικ $\mathring{\eta}$ ἀντίστροφος τ $\mathring{\eta}s$ γυμναστικ $\mathring{\eta}s$, εἰ μέμνησαι music is, if you remember, the counterpart of gymnastics P. R. 522 a.
- 1104. Imperfect for Pluperfect. The imperfect has the force of a pluperfect in the case of verbs whose present is used in the sense of a perfect (1089–1090): $\mathring{\eta}$ κον I had come (rarely I came), $\mathring{\varphi}\chi\acute{\phi}\mu\eta\nu$ I had departed, $\mathring{\epsilon}\nu\acute{t}\kappa\omega\nu$ I was victorious, $\mathring{\eta}\delta\acute{t}\kappa\omega\nu$ I was guilty.
- 1105. Imperfect and Aorist. The imperfect and aorist often occur in the same passage; and the choice of tense often depends upon the manner in

which the writer views the action. The imperfect may be represented by a line, along which an action progresses; for the aorist see 1117 a. The imperfect puts the reader in the midst of the events as they were taking place, the aorist simply reports that an event took place: ἔπειτα ψῖλοὶ δώδεκα ἀνέβαινον, ὧν ἡγεῖτο ᾿Αμμέᾶs, καὶ πρῶτος ἀνέβη then twelve light-armed men proceeded to climb up under the leadership of Ammeas, who was the first to mount T. 3. 22. The imperfect implies nothing as to the absolute length of the action; cp. πάλιν κατὰ τάχος ἐκόμιζε τὴν στρατιάν he withdrew the army in haste T. 1. 114 with κατὰ τάχος ἀνεχώρησε he retreated in haste 1. 73. Cp. 1120 a, b.

For $\tilde{\epsilon}\delta\epsilon\iota$, $\tilde{\epsilon}\chi\rho\hat{\eta}\nu$, etc. with the infinitive, see 1174–1175.

FUTURE INDICATIVE

- 1106. The future denotes an action that will take place at some future time: βασιλεὺς ἀγορὰν παρέξει the king will provide a market X. A. 3. 2. 20.
- 1107. When a verb has two futures, the one showing a stem like that of the present is properly continuative, the one showing a stem like that of the aorist marks simple attainment: ἔξω I shall have (cp. ἔχω, for ἔχω, 108 e), σχήσω I shall get (cp. ἔσχον); as καλῶς ἔξω I shall be in a good state, καλῶς σχήσω I shall come to a good condition; καὶ ταῦτ ἐικότως οὖτως ὑπελάμβανον ἔξειν and I supposed with reason that this would continue so D. 19. 153, Θηβαῖοι ἔχουσι μὲν ἀπεχθῶς, ἔτι δ' ἐχθροτέρως σχήσουσιν the Thebans are at enmity and will become still more hostile 5.18. (But ἔξω usually does duty for σχήσω.) So βαλλήσω shall pelt, βαλῶ shall hit. Cp. ἀχθέσομαι shall be angry, ἀχθεσθήσομαι shall get angry, and 1067.
- 1108. Verbs of wishing, asking, and some other verbs of will may appear in the future where English prefers the present: τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι I (shall) therefore wish to obtain only so much at thy hands E. Med. 259.
- 1109. Gnomic Future. The future may express a general truth.

ἀνὴρ ἐπιεικὴς νίὸν ἀπολέσᾶς ῥῷστα οἴσει τῶν ἄλλων a reasonable man, if he loses a son, will (i.e. is expected to) bear it more easily than other men P. R. 603 e. See 1122.

1110. Future for Present.— The future may be used instead of the present to denote that which is possible at the moment of speaking.

εύρήσομεν τους φιλοτίμους των ἀνδρων ἀντὶ του ζην ἀποθνήσκειν εὐκλεως αἰρονμένους we shall find that ambitious men choose a glorious death in preference to life I.9.3.

- a. The future may denote present intention: alρε πληκτρον, εὶ μαχεῖ raise your spur if you mean to fight Ar. Av. 759 (in this use μελλω is more common, 1145). Cp. 1396. So in the tragic τί λέξεις; what do you mean? E. Med. 1310.
- 1111. Deliberative Future. The future is sometimes used in deliberative questions.

τί ἐροῦμεν ἢ τί φήσομεν; what shall we say or what shall we propose? D. 8. 37, εἴπωμεν ἢ σῖγῶμεν (1192); ἢ τί δράσομεν; shall we speak or keep silent? or what shall we do? E. Ion 758.

1112. Jussive Future. — The future may express a command, like the imperative; and, in the second person, may denote concession or permission (negative $o\dot{v}$). The tone of the jussive future is generally familiar.

&s ποιήσετε you will do thus P. Pr. 338 a, αὐτὸς γνώσει you will judge for yourself P. Phil. 12 a, σπουδή ἔσται τῆς ὁδοῦ you will have to hurry on the march T.7.77.

- 1113. The future with où may be used in questions in an imperative sense to express urgency, warning, or irony: où κ ξέιμεν . . . οὐ κ ἐπὶ τὴν ἐκείνου πλευσόμεθα; shall we not go forth . . . shall we not set sail against his country? D. 4.44, οὐ φυλάξεσθε; will you not be on your guard? 6.25.
- 1114. οὐ μή with the 2 sing. of the future in the drama expresses a strong prohibition: οὐ μὴ διατρίψεις don't dawdle (you shall not dawdle) Ar. Ran. 462. οὐ μή with any person of the future indicative may express an emphatic future denial: τοὺς πονηροὺς οὐ μή ποτε βελτίους ποιήσετε you will never make the bad better Aes. 3. 177. Cp. 1638, 1639.
- 1115. ỗπως and ỗπως μή may be used with the future in urgent exhortations and prohibitions: ỗπως οὖν ἔσεσθε ἄξιοι τῆς ἐλευθερίᾶς prove yourselves then worthy of freedom X. A. 1. 7. 3, ỗπως τοίνυν περὶ τοῦ πολέμου μηδὲν ἐρεῖς say nothing therefore about the war D. 19. 92. Cp. 1353.
- 1116. $\~\sigma\pi\omega_S$ $\mu\acute{\eta}$ (negative $\~\sigma\pi\omega_S$ $\mu\grave{\eta}$ oὖ) with the future may express the desire to avert something: $\~\sigma\pi\omega_S$ $\mu\grave{\eta}$ $a\~l\sigma\chi\rhoo\grave{\iota}$ $\phi a\nu vo\acute{\iota}\mu\epsilon\theta a$ mind we don't appear base X. C. 4. 2. 39, $\aa\lambda\lambda$ $\~\sigma\pi\omega_S$ $\mu\grave{\eta}$ oὖ χ oၢ õ ι $\check{\iota}$ $\check{$

AORIST INDICATIVE

1117. The agrist expresses the mere occurrence of an action in the past. The action is regarded as an event or single fact without reference to the length of time it occupied.

ἐνίκησαν οἱ Κερκυραῖοι καὶ ναῦς πέντε καὶ δέκα διέφθειραν the Corcyraeans were victorious and destroyed fifteen ships T.1.29, μετὰ τὴν ἐσβολὴν τῶν Πελοποννησίων Λέσβος ἀπέστη after the inroad of the Peloponnesians Lesbos revolted (dated past action) 3.2.

- a. The agrist may mark: 1. The starting point (ingressive agrist);2. The end point (resultative agrist);3. The whole action (complexive agrist). These uses appear also outside of the indicative.
- 1118. Ingressive Aorist. The aorist of verbs whose present denotes a state or a continued action generally expresses the entrance into that state or the beginning of that action. Most of these verbs are denominatives, and the aorist is generally the first aorist:

ἄρχω rule, ἢρξα became ruler; βασιλεύω am king, rule, ἐβασίλευσα became king, ascended the throne; δακρύω weep, ἐδάκρῦσα burst into tears; θαρρῶ am courageous, ἐθάρρησα plucked up courage; νοσῶ am ill, ἐνόσησα fell ill; πλουτῶ am rich, ἐπλούτησα became rich; πολεμῶ make war, ἐπολέμησα began the war.

a. A few second acrists are so used: ἔσχον took possession of, got, ἢσθόμην became aware, ἔστην took my stand (perfect ἔστηκα am standing).

- b. The acrist of the verbs of 1118 may denote also a simple occurrence of the action with no idea of entrance into a state: ἐβασίλευσα was king, ruled, ἐνόσησα was ill.
- 1119. Resultative Aorist. In contrast to the imperfect (and present) the aorist denotes the result, end, or effect of an action.

ἤγαγον I brought, ἐβούλευσα I decided (ἐβούλευον I was deliberating), ἔπεσον I struck in falling, dropped (ἔπίπτον I was in the act of falling), ἔπεισα I succeeded in persuading (cp. 1098).

1120. Complexive Aorist. — The complexive agrist surveys at a glance the course of a past action from beginning to end.

τούτω τῷ τρόπω τὴν πόλιν ἐτείχισαν it was in this manner that they fortified the city T.1.93, τέσσαρα καὶ δίκα ἔτη ἐνέμειναν αἱ σπονδαί the peace lasted fourteen years 2.2, ὀλίγον χρόνον ξυνέμεινεν ἡ δμαιχμία the league lasted a short time 1.18, ἡλθον, εἶδον, ἐνίκησα veni, vidi, vici, Plutarch, Caesar 50.

a. With definite numbers the complexive aorist is commonly used; but the imperfect is often employed when a following aorist shows that the action of the imperfect has been interrupted or has passed into another stage: ἐνταῦθα ἔμεινε Κῦρος ἡμέρᾶς τριάκοντα Cyrus remained thirty days there X. A. 1.2.9, τέτταρας μῆνας ὅλους ἐσψζοντο οἱ Φωκεῖς τοὺς ὕστερον, ἡ

- δὲ τούτου ψευδολογία μετὰ ταθθ' ὕστερον αὐτοὺς ἀπώλεσεν for the four whole ensuing months the Phocians remained safe, but the fulsehood of this man afterwards effected their ruin D. 19.78.
- b. The complexive arfist enumerates and reports past events. It may be employed in rapid continuous narration (X. A.1.9.6). As a narrative tense it is often used to state the chief events and facts and to sum up the result of a preceding narrative, while the other past tenses set forth subordinate actions and attendant circumstances.
- 1121. Empiric Aorist. With adverbs signifying often, always, sometimes, already, not yet, never, etc., the aorist may expressly denote a fact of experience $(\hat{\epsilon}\mu\pi\epsilon\iota\rho(\hat{a}))$.

πολλοὶ πολλάκις μειζόνων ἐπιθυμοῦντες τὰ παρόντ' ἀπώλεσαν many men often lose what they have from a desire for greater possessions D. 23. 113, ἀθυμοῦντες ἄνδρες οὕπω τροπαῖον ἔστησαν men of faint heart never yet raised a trophy P. Criti. 108 c.

- a. The empiric agrist is commonly to be translated by the present or perfect. The statement in the agrist is often based upon a concrete fact of experience set forth in the context, and the reader is left to infer that it holds good for all time. From this use proceeds that of 1122.
- 1122. Gnomic Aorist ($\gamma\nu\omega\mu\eta$ maxim, proverb). The gnomic aorist expresses a general truth. The aorist simply states a past occurrence, and leaves the reader to draw the inference from a concrete case that what has occurred once is typical of what often occurs.

παθών δέ τε νήπιος ἔγνω a fool learns by experience Hesiod, Works and Days 218, κάλλος μὲν γὰρ ἢ χρόνος ἀνήλωσεν ἢ νόσος ἐμάρῶνε for beauty is either wasted by time or withered by disease I. 1. 6.

- a. The gnomic agrist often alternates with the present of general truth (1083): où yàp ή πληγή παρέστησε τὴν ὀργήν, ἀλλὶ ἡ ἀτῖμίᾶ· οὐδὲ τὸ τύπτεσθαι τοῖς ἐλευθέροις ἐστὶ δεινόν, ἀλλὰ τὸ ἐφ՝ ὕβρει for it is not the blow that causes anger, but the disgrace; nor is it being struck that is terrible to freemen, but being struck in wantonness D. 21.72.
- b. The gnomic agrist is regarded as a primary tense (1080): οἱ τύραννοι πλούσιον δν αν βούλωνται παραχρῆμ' ἐποίησαν tyrants make rich in a moment whomever they wish D. 20 15.
- 1123. Akin to the gnomic agrist is the agrist employed in descriptions of manners, customs, and imaginary scenes: φᾶρος δὲ αὐτημερὸν ἐξυφήναντες οἱ ἰρέες κατ' ὧν ἔδησαν ἐνὸς αὐτῶν μίτρη τοὺς ὀφθαλμούς after having woven a mantle on the same day the priests bind the eyes of one of their number with a snood Hdt. 2.122, ἐπειδὰν ἀφίκωνται οἱ τετελευτηκότες εἰς τὸν τόπον, οἷ

- δ δαίμων εκαστον κομίζει, πρώτον μεν διεδικάσαντο οι τε καλώς και δσίως βιώσαντες και οι μή when the dead reach the place whither each is conducted by his genius, first of all they have judgment pronounced upon them as they have lived well and devoutly or not P. Ph. 113 d.
- **1124.** Aorist in Similes. The aorist is often used in similes in poetry, and generally contains the point of comparison. It may alternate with the present. Thus ήριπε δ' ώς ὅτε τις δρῦς ήριπεν he fell as falls an oak Π 482, οἶος δ' ἐκ νεφέων ἀναφαίνεται οὔλιος ἀστήρ | παμφαίνων, τότε δ' αὖτις ἔδῦ νέφεα σκιόεντα, | ὡς Ἦπτωρ κτλ. and as from out the clouds all radiant appears a baneful star, and then again sinks within the shadowy clouds, so Hector, etc. Λ 62.
- 1125. A orist in Impatient Questions. The agrist is used in questions with τi ov ov and τi ov to express impatience or surprise that something has not been done. The question is here equivalent to a command or a proposal: τi ov ov vixì kai ov $\delta \pi \epsilon \mu \nu \eta \sigma \delta s$ $\mu \epsilon$; why then don't you recall it to my mind? X. Hi. 1.3. The less lively present, and the future, may also be used.
- 1126. Dramatic Aorist. The 1 person sing. of the aorist is used in the dialogue parts of the drama to denote a state of mind (or an act expressing a state of mind) in which the speaker found himself in the moment just passed: $\mathring{\eta}\sigma\theta\eta\nu$, $\mathring{\epsilon}\gamma\acute{\epsilon}\lambda\alpha\sigma\alpha$ I am delighted, I can't help laughing Ar. Eq. 696, $\mathring{\epsilon}\delta\acute{\epsilon}\acute{\epsilon}\acute{\mu}\eta\nu$ τὸ $\mathring{\epsilon}\eta\theta\acute{\epsilon}\nu$ I welcome the omen S. El. 668 (in prose $\delta\acute{\epsilon}\chi o\mu\alpha\iota$ τὸν οἰωνόν). So $\mathring{\epsilon}\pi\acute{\eta}\nu\epsilon\sigma\alpha$ I approve, $\mathring{\xi}\nu\nu\mathring{\eta}\kappa\alpha$ I understand.
- 1127. Aorist of Customary Action. With \tilde{a}_{ν} the aorist may denote repetition (1183): $\epsilon \tilde{t} \pi \epsilon_{\nu} \tilde{a}_{\nu}$ he used to say X. C. 7. 1. 14. Distinguish 1397.
- 1128. As for Future. The assist may be substituted for the future to represent vividly a future event as having actually occurred: $\mathring{a}\pi\omega\lambda\acute{o}\mu\eta\nu$ $\mathring{a}\rho$, $\mathring{\epsilon}\widetilde{\iota}$ $\mu\epsilon$ $\delta\mathring{\eta}$ $\lambda\acute{\epsilon}\acute{\iota}\psi\epsilon\iota\varsigma$ I am undone if thou dost leave me E. Alc. 386.
- 1129. Aorist for Perfect. The aorist is often used where we use the perfect: $\pi a \rho \epsilon \kappa \acute{a} \lambda \epsilon \sigma a \ \mathring{v} \mu \mathring{a}s$, $\mathring{a}v \eth \rho \epsilon s \ \acute{o} (\lambda o \ I \ (have) summoned you, my friends X. A. 1. 6. 6. Sometimes the aorist is chosen because of its affinity to the negative (1100): <math>\tau \mathring{a}v \ o \mathring{i}\kappa \epsilon \tau \mathring{a}v \ o \mathring{i}\delta \acute{e}v a \kappa a \tau \acute{e}\lambda \iota \pi \epsilon v \ \mathring{a}\lambda \lambda \ \mathring{a}\pi a v \tau a s \pi \acute{e}\pi \rho \bar{a}\kappa \epsilon \ he \ (has)$ left not one of his servants, but has sold them all Aes. 1. 99.
- a. If an active transitive perfect is not formed from a particular verb, or is rarely used, the acrist takes its place: Φεραίων μὲν ἀφήρηται τὴν πόλιν καὶ φρουρὰν ἐν τἢ ἀκροπόλει κατέστησεν he has deprived the Pheraeans of their city and established a garrison in the acropolis D. 7.32 (καθέστἄκε transitive is not classic). So ἤγαγον is used for ἦχα.
- 1130. If the perfect has the force of a present (1134, 1135), the aorist may be translated by the perfect: ἐκτησάμην Ι have acquired (κέτκημαι Ι possess), ἐθαύμασα Ι have wondered (τεθαύμακα Ι admire). Thus ἔκτησο (405 b. D.) αὐτὸς τά περ αὐτὸς ἐκτήσαο keep thyself what thyself hast gained Hdt. 7.29.

- 1131. Epistolary Tenses. The writer of a letter or book, the dedicator of an offering, may use the acrist to put himself in the position of the reader or beholder who views the action as past: $\mu\epsilon\tau$ ' $A\rho\tau\alpha\beta\dot{\alpha}\zeta$ ov, $\delta\nu$ σου $\tilde{\epsilon}\pi\epsilon\mu\psi\alpha$, $\pi\rho\hat{\alpha}\sigma\sigma\epsilon$ negotiate with Artabazus whom I send (sent) to you T.1.129.
- a. The perfect is also used: $\mathring{a}\pi \acute{e}\sigma \tau \alpha \lambda \kappa \acute{a} \sigma \omega \ \tau \acute{o}\nu \delta \acute{e} \tau \acute{o}\nu \ \lambda \acute{o}\gamma o\nu \ I$ send (have sent) you this discourse I.1.2. The imperfect is rare.
- 1132. Aorist for Pluperfect. The aorist with many temporal and causal conjunctions, and in relative clauses, often has the force of the Eng. pluperfect: $\epsilon \pi \epsilon i \epsilon \delta \sigma \lambda \pi i \gamma \xi \epsilon$, $\epsilon \pi \hat{\eta} \sigma a \nu$ after the trumpeter had given the signal, they advanced X. A. 1.2.17, $\epsilon \kappa \epsilon \lambda \epsilon \nu \sigma \epsilon$ $\mu \epsilon \tau \hat{\eta} \nu \epsilon \pi i \sigma \tau \delta \lambda \hat{\eta} \nu \tilde{\eta} \nu \epsilon \nu \delta \nu \delta \nu \delta \epsilon$ in other moods than the indicative.

PERFECT INDICATIVE

1133. The perfect (also called present perfect) denotes a completed action the effect of which still continues in the present.

τὰ οἰκήματα ψκοδόμηται the rooms have been constructed X. O. 9. 2, τὰς πόλεις αὐτῶν παρήρηται he has taken away (and still holds) their cities D. 9. 26, ὑπείληφα I have formed (hold) the opinion 18. 123, βεβούλευμαι I have made up my mind (am resolved) S. El. 947.

1134. Perfect with Present Meaning. — When the perfect marks the enduring result rather than the completed act, it may often be translated by the present.

κέκλημαι (have received a name) am called, κέκτημαι (have acquired) possess, μέμνημαι (have recalled) remember, τέθνηκα (have passed away) am dead, εἰθισμαι (have accustomed myself) am accustomed, ἡμφίεσμαι (have clothed myself in) have on, πέποιθα (have put confidence in) trust, ἔστηκα (have set myself) stand, βέβηκα (have stepped) stand and am gone, ἔγνωκα (have learned, recognized) know, πέφῦκα (have come into being) am born, am by nature, σίδα (have found out, seen) know.

1135. Intensive Perfect. — The intensive perfect apparently denotes an action rather than a state resulting from an action, and is translated like a present.

Verbs of the senses (δέδορκα gaze, πέφρῖκα shudder), of sustained sound (κέκρᾶγα bawl, λέληκα shout), of emotion (γέγηθα am glad, μέμηλε cares for), of gesture (κέχηνα keep the mouth agape), and many others (σεσίγηκα am still).

a. But most if not all such verbs may be regarded as true perfects, i.e. they denote a mental or physical state resulting from the accomplishment of the action; as $\pi \epsilon \phi \rho \bar{\nu} \kappa a$ I have shuddered and am now in a state of shuddering.

- 1136. Empiric Perfect. The perfect may set forth a general truth expressly based on a fact of experience: ἡ ἀταξίᾶ πολλοὺς ἡδη ἀπολώλεκεν lack of discipline ere now has been the ruin of many X. A. 3. 1. 38. Cp. 1121.
- 1137. Perfect of Dated Past Action. The perfect is sometimes used of a past action whose time is specifically stated: $\tilde{\nu}\beta\rho\iota\sigma\mu\alpha\iota$ $\tau\acute{o}\tau\epsilon$ l was insulted on that occasion D. 21.7. This use approaches that of the acrist (cp. 1117).
- 1138. Perfect for Future Perfect. The perfect may be used vividly for the future perfect, to anticipate an action not yet accomplished: $κ \ddot{a}ν το \tilde{ν}το ν \bar{ι}κ \ddot{ω}μεν$, $π \dot{α}ν θ' \dot{η}μ \tilde{ι}ν πεποίηται$ and if we conquer in that quarter, everything has been (will have been) accomplished by us X. A. 1. 8. 12.

PLUPERFECT

- 1139. The pluperfect (also called past perfect) is the past of the perfect, and denotes a past fixed state resulting from a completed action: $\epsilon \beta \epsilon \beta o \nu \lambda \epsilon \nu \mu \eta \nu$ I had made up my mind (was resolved).
- a. When the perfect is translated by a present, the pluperfect is rendered by an imperfect: $\dot{\epsilon}\kappa\epsilon\kappa\tau\dot{\eta}\mu\eta\nu$ was in possession of, $\dot{\epsilon}\tau\epsilon\theta\nu\dot{\eta}\kappa\epsilon\iota$ he was dead, $\mathring{\eta}\delta\eta$ knew, $\dot{\epsilon}\mu\epsilon\mu\nu\dot{\eta}\mu\eta\nu$ remembered. Cp. 1134.
- 1140. Pluperfect of Immediate Occurrence. The pluperfect may denote that a past action occurred so immediately or suddenly that it was accomplished almost at the same moment as another action: $\dot{\omega}_{S}$ $\delta \dot{\epsilon}$ $\dot{\epsilon} \lambda \dot{\eta} \phi \theta \eta \sigma a \nu$, $\dot{\epsilon} \lambda \dot{\epsilon} \lambda \nu \nu \tau \sigma$ as $\sigma \pi \sigma \nu \delta a \dot{\epsilon}$ and when they were captured the truce was (already) at an end T.4.47.

FUTURE PERFECT

- 1141. The future perfect is the perfect transferred to the future, and denotes a future state resulting from a completed action: δεδήσεται he shall be kept in prison; ή θύρα κεκλήσεται the door will be kept shut Ar. Lys. 1071.
- 1142. When stress is laid upon complete fulfilment, the future perfect may imply rapidity, immediate consequence, or certainty: φράζε, καὶ πεπράξεται speak, and it shall be done (instanter) Ar. Plut. 1027, εὐθὺς ᾿Αριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεῖς λελείψεται Ariaeus will at once be in revolt, so that not a friend shall be left to us X. A. 2. 4. 5.
- 1143. The future perfect may have an imperative force (cp. 1112): εἰρήσεται γὰρ τάληθές for the truth shall (let it) be spoken I.7.76.
- **1144.** If the perfect has the force of a present, the future perfect is used like a simple future (1134): κεκλήσομαι shall bear the name, μεμνήσομαι shall

remember, κεκτήσομαι shall possess. So in the two active forms (548): $\tau\epsilon$ -θνήξω shall be dead, ἐστήξω shall stand.

PERIPHRASTIC TENSES

On the periphrastic forms of perfect, pluperfect, and future perfect, see 573-575.

- 1145. With μέλλω. A periphrastic future is formed by μέλλω I am about to, intend to, am (destined) to, am likely to with the present or future (rarely the aorist) infinitive: \mathring{a} μέλλω λέγειν σοὶ πάλαι δοκεῖ what I am going to say has long been your opinion X.C.3.3.13 (cp. 1088), Κλέανδρος μέλλει ήξειν Cleander is on the point of coming X.A.6.4.18, ξμελλον ὅλβιος εἶναι I was destined to be happy σ 138. Between present and future there is no practical difference. The aorist may be used to mark a particular point: μήτοι με κρύψης τοῦθ' ὅπερ μέλλω παθεῖν hide not from me this (very thing) that I am doomed to suffer A.Pr.625.
- a. ἔμελλον is used of past intention: ἔμελλε καταλύειν he was about to stop for the night X. A. 1. 8. 1, τοὺς ἔσπλους κλήσειν ἔμελλον they intended to close the entrances T. 4. 8. ἔμελλον with the infinitive denoting an unfulfilled past intention is a periphrasis for an acrist indicative with ἄν; as οὖ συστρατεύειν ἔμελλον they would not have joined forces D. 19. 159 (= οὖκ των συνεστράτευσαν).
- 1146. With ειμί. The present and perfect participle may be used with the forms of εἰμί to form a periphrasis, especially when the participle has an adjectival character: ἡγεῖ διαφθειρομένους τινὰς εἶναι; do you think that some are being ruined? P. R. 492 a, αἱ τέχναι διεφθαρμέναι ἔσονται the arts will be ruined X. C. 7. 2. 13. With ἔσομαι the acrist participle equals the future perfect: οὖ σιωπήσᾶς ἔση; be silent, won't you, once and for all? S. O. T. 1146.
- 1147. With $\xi \chi \omega$. The periphrasis with $\xi \chi \omega$ and the aorist participle is analogous to the perfect in meaning, and emphasizes the permanence of the result attained (chiefly in Hdt. and the drama): $\kappa \eta \rho \tilde{v} \dot{\xi} \tilde{a} s \ \tilde{\epsilon} \chi \omega \ I \ have proclaimed S. Ant. 192.$
- a. In Attic prose ἔχω usually has a separate force: Φερὰς πρώην ἔχει καταλαβών he lately seized and now occupies Pherae D.9.12.
- **1148.** With γίγνομαι. As μη σαυτὸν κτείνᾶς γένη lest thou destroy thyself S. Ph. 773; in prose this periphrasis has the tone of tragedy.

THE TENSES IN OTHER MOODS THAN THE INDICATIVE

1149. Subjunctive. — The subjunctive refers to the future. The tenses do not express differences of time, but denote only stage of action.

Present (continuance): τὰ αὐτῶν ἄμα ἐκποριζώμεθα let us at the same time keep developing our resources T.1.82. Aorist (simple occurrence): πορισώμεθα πρῶτον τὴν δαπάνην let us procure the money first T.1.83. Perfect (completion with permanent result): ἵνα, ἢν μὴ ὑπακούωσι, τεθνήκωσιν in order that, in case they do not submit, they may be put to death (lit. may be dead at once) T.8.74. The perfect is rarely used.

1150. Optative (not in indirect discourse). — The optative in independent sentences refers to the future. The tenses do not express differences of time, but denote only stage of action.

Present (continuance): πλούσιον δὲ νομίζοιμι τὸν σοφόν may I (always) count the wise man wealthy P. Phae. 279 b; Aorist (simple occurrence): εἰ γὰρ γένοιτο would that it might come to pass X. C. 6.1.38; Perfect (completion with permanent result): τεθναίης die (lit. may you lie dead) Z 164.

1151. Optative (in indirect discourse). — When the optative in indirect discourse represents the indicative after a past tense of a verb of saying or thinking, each tense denotes stage of action, and time relatively to that of the leading verb.

The present optative represents the imperfect as well as the present indicative.—The future optative occurs only in actual or implied indirect discourse. When the optative in indirect discourse represents the subjunctive (1589), its tenses denote only stage of action.

- a. Present opt. = pres. indic.: ἀνηρώτ \bar{a} τί βούλοιντο he asked what they wanted (= τί βούλεσ θ ε;) X. A. 2. 3. 4.
- b. Present opt. = imperf.: διηγοῦντο ὅτι ἐπὶ τοὺς πολεμίους πλέοιεν they explained that they kept sailing against the enemy (= ἐπλέομεν) X. H. 1. 7. 5.
- c. Future opt. = fut. indic.: δ τι ποιήσοι οὐδὲ τούτοις εἶπε he did not tell even these what he would do $(=\tau i \pi o i \eta \sigma \omega)$; X. A. 2. 2. 2.
- d. Aorist opt. = aor. indic. : $\mathring{\eta}\rho\acute{\omega}\tau\ddot{a}$ $\tau\acute{\iota}$ $\pi\acute{a}\theta$ o $\iota\epsilon\nu$ he asked what had happened to them (= $\tau\acute{\iota}$ $\mathring{\epsilon}\pi\acute{a}\theta\epsilon\tau\epsilon$;) X. C. 2. 3. 19.
- e. Perfect opt. = perf. indic.: ἔλεγον ὅτι οἱ μετὰ Δημοσθένους παραδεδώκοιεν σφᾶς αὐτούς they said that the troops of Demosthenes had surrendered (= παραδεδώκασι) T.7.83.
- 1152. Imperative. The imperative always implies future time. The tenses do not express differences of time, but denote only stage of action.

 horses to us X. C. 4. 5. 47. Perfect (completion with permanent result): $\tau \epsilon \tau \acute{\alpha} \chi \theta \omega$ let him take his place (and stay there) P. R. 562 a.

1153. Infinitive (not in indirect discourse). The tenses of the infinitive (without $\tilde{a}\nu$) not in indirect discourse have no time of themselves and express only stage of action; their relative time depends on the context and is the same as that of the leading verb. For the infinitive with $\tilde{a}\nu$, see 1220.

Present (continuance): οὐδὲ βουλεύεσθαι ἔτι ὥρᾶ, ἀλλὰ βεβουλεῦσθαι it is time no longer to be making up one's mind, but to have it made up P. Cr. 46 a. Aorist (simple occurrence): τοῦ πιεῖν ἐπιθῦμία the desire to drink T. 7. 84, ἤρξατο γενέσθαι began to arise 1.103. Perfect (completion with permanent result): see under Present.

- 1154. Verbs of will or desire (1233) regularly take the present or a orist infinitive not in indirect discourse; but in some cases we find the future infinitive of indirect discourse by imitation of verbs of promising, etc. (1157). So βούλομαι, ἐθέλω wish, λέγω meaning command, δέομαι ask, ἐφίεμαι desire, and some others (even δύναμαι am able) that have a future action as their object. Thus ἐφῖέμενοι ἄρξειν being desirous that they shall gain control T. 6. 6, ἀδύνατοι ἐπιμελεῖς ἔσεσθαι unable to be careful X. O. 12. 12. In such cases the future is employed to emphasize the future character of the action.
- a. The infinitive with verbs signifying to advise or to command and the infinitive expressing purpose refer to future time.
- 1155. When affirmative and negative are contrasted, the agrist infinitive (as the agrist indicative, cp. 1097) is preferred with the negative: τὰ ὑπάρ-χοντά τε σώζειν καὶ ἐπιγνῶναι μηδέν to preserve what you have and to form no new plans T.1.70. But where the verb itself contains or implies a negative idea, the present infinitive is more common: παρείναι καὶ μὴ ἀποδημεῖν to be present and not to be abroad Aes. 2.59.
- 1156. Infinitive (in indirect discourse).—The tenses of the infinitive (without $\tilde{a}\nu$) in indirect discourse denote stage of action, and the same time relatively to that of the leading verb (present, past, or future) as was denoted absolutely by the tenses of the indicative in direct discourse which they represent. Cp. 1252. For infinitive with $\tilde{a}\nu$, see 1583.

The present infinitive represents also the imperfect, the perfect infinitive represents also the pluperfect.—The future infinitive is found chiefly in indirect discourse and in analogous constructions; with $\mu\epsilon\lambda\lambda\omega$, see 1145.

a. Present = pres. indic.: $\phi\eta\mu$ ì $\tau\alpha$ $\hat{\nu}\tau\alpha$ μ èv ϕ λ ν $\hat{a}\rho$ í \hat{a} s ϵ \hat{i} vai I say this is non-sense (= $\hat{\epsilon}\sigma\tau$ i) \hat{X} . A. 1. 3. 18.

b. Present = imperf.: Κτησίᾶς ἐᾶσθαι αὐτὸς τὸ τραῦμά φησι Ktesias asserts that he himself cured the wound (= ἐώμην) Χ. Α. 1. 8. 26.

c. Future = fut. indic.: ἔφη ἢ ἄξειν Λακεδαιμονίους ἢ αὐτοῦ ἀποκτενεῖν he said that he would either bring the Lacedaemonians or kill them on the spot (= ἄξω, ἀποκτενεῖω) T. 4.28.

d. Aorist = aor. indic.: ἐνταῦθα λέγεται ἀπόλλων ἐκδεῖραι Μαρσύαν there Apollo is said to have flayed Marsyas (= ἐξέδειρε) X. A. 1.2.8.

e. Perfect = perf. indic.: $\phi \eta \sigma \tilde{\iota}$ ἐγκώμιον γεγραφέναι he says that he has written an encomium (= γέγραφα) Ι. 10. 14, ἔφασαν τεθνάναι τὸν ἄνδρα they said the man was dead (= τέθνηκε) Aut. 5. 29.

f. Perfect = plupf. : λέγεται ἄνδρα τινὰ ἐκπεπλῆχθαι it is said that a certain man had been fascinated (= ἐξεπέπληκτο) Χ. С. 1. 4. 27.

1157. Verbs of hoping, etc. — Verbs and verbal expressions signifying to hope, expect, promise, threaten, swear, when they refer to a future event, take either the future infinitive (in indirect discourse); or the aorist, less often the present, infinitive (not in indirect discourse) by analogy to verbs of will or desire (1233), which also accounts for neg. $\mu\dot{\eta}$ instead of ov (1618). The present or aorist infinitive with $\check{a}\nu$, representing the potential optative with $\check{a}\nu$, also occurs.

ἐν ἐλπίδι ὂν τὰ τείχη τῶν ᾿Αθηναίων αἰρήσειν hoping that he would capture the walls of the Athenians T.7.46, ἐλπὶς ἐκτραφῆναι hope of heing brought up L. 19.8, ἐλπίζει δυνατὸς εἶναι ἄρχειν he expects to be able to rule P. R. 573 c, ἔχεις τινὰ ἐλπίδα μὴ ἃν τὴν ναῦν ἀπολέσαι; have you any expectation that you would not shipwreck the vessel? X. M. 2. 6. 38. So τάχιστα οὐδένα εἰκὸς σὺν αὐτῷ βουλήσεσθαι εἶναι it is probable that very soon no one will wish to be with him X. C. 5. 3. 30, ἡμᾶς εἰκὸς ἐπικρατῆσαι we are likely to succeed T. 1. 121, οὐκ εἰκὸς αὐτοὺς περιουσίᾶν νεῶν ἔχειν they are not likely to continue to have ships to spare 3.13; ὑπέσχετο ταῦτα ποιήσειν he promised that he would do this L. 12. 14, ὑπέσχετό μοι βουλεύσασθαι (most Mss.) he promised me to deliberate X. A. 2. 3. 20.

- a. With ὅμνῦμι the inf. may refer to the present, past, or future: ἀμνύντες βλέπειν ἀχιλλέα πάλιν swearing that they see Achilles again S. Ph. 357, ὀμνύουσι μὴ κπιεῖν they swear they did not drink Pherecrates 143, ἄμνυε μηδὲν εἰρηκέναι he swore that he had said nothing (direct = οὐδὲν εἴρηκα) D. 21. 119, δικάσειν ὀμωμόκατε you have sworn that you will give judgment 39. 40.
- 1158. A few cases stand in our texts of an aorist infinitive referring to the future after a verb of saying or thinking, e.g. $\epsilon\nu\delta\mu\nu\sigma\alpha\nu$ $\delta\rho\delta\delta\omega\kappa$ $\kappa\rho\alpha\tau\eta\sigma\alpha\iota$ they thought they would easily master them T. 2. 3. Many editors change such aorists to the future or insert $\delta\nu$.
- 1159. Participle (not in indirect discourse). The participle, as a verbal adjective, does not show time absolutely present, past, or future. Whether the action expressed by the participle

precedes, coincides with, or follows that of the leading verb must be determined from the context. The future participle has a temporal force only because its voluntative force points to the future. Cp. 1220.

a. Present (continuative). The action is generally coincident with that of the leading verb: $\dot{\epsilon}\rho\gamma\alpha\zeta\acute{o}\mu\epsilon\nu\alpha\iota$ $\mu\grave{\epsilon}\nu$ $\dot{\eta}\rho\acute{i}\sigma\tau\omega\nu$, $\dot{\epsilon}\rho\gamma\alpha\sigma\acute{a}\mu\epsilon\nu\alpha\iota$ $\delta\grave{\epsilon}$ $\dot{\epsilon}\delta\epsilon\acute{i}\pi\nu\upsilon\nu$ the women took their noonday meal while they continued their work, but took their chief meal when they had stopped work X. M. 2. 7. 12.

1. Antecedent action (= imperf.): οἱ Κύρειοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκᾶσιν the forces of Cyrus that were formerly marshalled with us have now deserted X. A. 3. 2. 17. In this use the participle, called the participle of

the imperfect, is often accompanied by πρότερον, πρόσθεν, τότε, ποτέ.

2. Subsequent action (especially when the leading verb denotes motion): ἔπεμψαν πρέσβεις ἀγγέλλοντας τὴν τοῦ Πλημυρίου λῆψιν they dispatched messengers to announce the capture of Plemyrium T. 7. 25. An attributive present participle with νῦν may refer to the absolute present, though the main verb is past: τὴν νῦν Βοιωτίᾶν καλουμένην ικησαν they settled in the country now called Boeotia T. 1. 12.

b. Future (chiefly voluntative): où συνήλθομεν ως βασιλεῖ πολεμήσοντες we have not come together for the purpose of waging war with the king X. A. 2.3.21.

c. Aorist (simple occurrence). The action set forth by the aorist participle is generally antecedent to that of the main verb; but it is sometimes coincident with it, or nearly so, especially when the main verb refers to the future or the past, and the subordinate action is only a modification of the main action.

1. Antecedent: νῦν μὲν δειπνεῖτε · δειπνήσαντες δὲ ἀπελαύνετε take your

supper now, and when you have done so, depart X. C. 3. 1. 37.

2. Coincident: μή τι ἐξαμάρτητε ἐμοῦ καταψηφισάμενοι do not commit the error of condemning me P. A. 30 d, εὖ γ' ἐποίησας ἀναμνήσᾶς με you did well in reminding me P. Ph. 60 c (= ἀνέμνησάς με εὖ ποιῶν).

3. Subsequent (rarely): Σάτυρος καὶ Χρέμων, οἱ τῶν τριάκοντα γενόμενοι, Κλεοφῶντος κατηγόρουν Satyrus and Chremon, who (afterwards) became mem-

bers of the Thirty, accused Cleophon L. 30. 12.

d. Perfect (completion with permanent result): καταλαμβάνουσι Βρασίδαν ἐπεληλυθότα they found (historical present) that Brasidas had arrived T. 3. 69, ὁ πρόσθε κεκτημένος he who possessed it before S. Ph. 778 (cp. 1159 a. 1).

e. On the construction with λανθάνω, φθάνω, τυγχάνω, see 1295.

1160. Participle (in indirect discourse). The tenses of the participle in indirect discourse after verbs of intellectual perception denote the same time relatively to that of the leading verb (present, past, or future), as was denoted absolutely by

the tenses of the indicative in direct discourse which they represent. See 1303, 1307, 1584.

- a. Present = pres. or imperf. indic.: coincident: ἐπειδὰν γνῶσιν ἀπιστούμενοι when they find out they are distrusted (= ἀπιστούμεθα) Χ. С. 7. 2. 17; rarely antecedent (when the present = the imperf.): οἶδά σε λέγοντα ἀεί I know that you always used to say (= ἔλεγες) 1. 6. 6.
- b. Future = fut. indic.: ἀγνοεῖ τὸν πόλεμον δεῦρ' ἤξοντα he is ignorant that the war will come here (= ὁ πόλεμος ἤξει) D. 1. 15.
- c. Aorist = aor. indic.: τὸν Μηθόνν ἴσμεν ἐπὶ τὴν Πελοπόννησον ἐλθόντα we know that the Medes came against the Peloponnese (= ὁ Μηθός ἢλθε) Τ. 1. 69.
- d. Perfect = perf. or plupf. indic.: οὐ γὰρ ἤδεσαν αὐτὸν τεθνηκότα for they did not know that he was dead (= $\tau \epsilon \theta \nu \eta \kappa \epsilon$) X. A. 1. 10. 16.

THE MOODS

- 1161. Mood designates by the form of the verb the manner (modus) in which the verbal action or state is conceived. All forms of the finite moods (320) are predicative.
- 1162. The Adverb "AN. The meaning of the moods is limited by the adverb $\mathring{a}\nu$ (Hom. also $\kappa\acute{e}\nu$, $\kappa\acute{e}$). The word has two distinct uses:
- a. In independent clauses: with the past tenses of the indicative and with the optative (in Homer also with the future indicative and with the subjunctive); and also with the infinitive and participle representing the independent indicative or optative.
 - b. In dependent clauses: chiefly with the subjunctive.
- 1163. $\check{a}v$ is not used with the present and perfect indicative. The future optative, infinitive, and participle, with $\check{a}v$ are rare and suspected.
- 1165. Åv may be repeated in the same sentence: $\delta o \kappa o \hat{v} \mu \epsilon \nu \delta'$ åv $\mu o \tau a \acute{v} \tau \eta$ $\pi \rho o \sigma \pi o i o \acute{\mu} \epsilon \nu o$ $\pi \rho o \sigma \beta a \lambda \epsilon \hat{v} \iota \delta \rho \eta \mu o \tau \epsilon \rho \phi$ åv $\tau \hat{\phi}$ őpei $\chi \rho \hat{\eta} \sigma \theta a but$ if we should make a feint attack here, it seems to me that we should find the mountain to have fewer defenders X. A. 4. 6. 13.

- 1166. ἄν sometimes stands without a verb, which is to be supplied from the context: πολλοὺς μὲν ἡγεμόνας ἄν δοίη, πολλοὺς δ' ἄν (δοίη) δμήρους he would give many guides and many hostages X. A. 3. 2. 24. So τάχ' ἄν perhaps.
- a. καν if only may stand for καὶ $\tilde{a}v$ (= $\epsilon \tilde{a}v$) with the subjunctive understood: ἀλλά μοι πάρες καν σμικρὸν εἰπεῦν yet permit me to speak, if only a word (= καὶ ἐἀν παρῆς) S. El. 1482. καν also stands for καὶ + the adverb αν.
- 1167. ἄν is sometimes omitted when it may be supplied from the context: τ ί ἐποίησεν ἄν; ἢ δῆλον ὅτι ἄμοσε (ἄν) what would he have done? It is clear that he would have taken an oath D. 31.9.
- 1168. Conditional, relative, and temporal clauses requiring the subjunctive regularly have $\tilde{a}\nu$, the force of which cannot generally be expressed in English. $\tilde{a}\nu$ thus used is closely attached to the subordinating conjunction.
- a. Hence the combinations $\hat{\epsilon}\acute{a}\nu$ ($\mathring{\eta}\nu$, $\mathring{a}\nu$, cp. 1388 a), $\mathring{\delta}\tau a\nu$, $\mathring{\delta}\pi\acute{o}\tau a\nu$, $\hat{\epsilon}\pi\acute{\eta}\nu$ ($\hat{\epsilon}\pi\acute{a}\nu$), $\hat{\epsilon}\pi\epsilon\iota\acute{a}\acute{a}\nu$, from $\epsilon \grave{\iota}$, $\mathring{\delta}\tau\epsilon$, $\mathring{\delta}\pi\acute{o}\tau\epsilon$, $\mathring{\epsilon}\pi\epsilon\iota\acute{b}\acute{\eta}+\mathring{a}\nu$. For $\mathring{a}\nu$ in final clauses see 1345.
- 1169. In conditional, relative, and temporal clauses Homer generally does not use $\tilde{a}\nu$ ($\kappa\acute{e}\nu$) with the subjunctive in similes, and when the reference is to events occurring repeatedly or at an indefinite time, or to sayings of general application. By retention of Homeric usage the subjunctive is sometimes used without $\tilde{a}\nu$ in later poetry and in Herodotus, where the adverb would regularly be added (1409, 1420 b, 1481 a and 1515 b). Here the difference is scarcely appreciable, except that the absence of $\tilde{a}\nu$ may give an archaic tone.
- 1170. The optative with $\tilde{a}\nu$ in dependent clauses is relatively rare. See the Index.

THE MOODS IN SIMPLE SENTENCES

1171. The use of the moods in simple sentences and principal clauses of complex sentences is treated in 1172–1222. The use of the moods in subordinate clauses was developed from their independent use. For the uses of the indicative see also 1081–1144.

INDEPENDENT INDICATIVE WITHOUT av

- 1172. The indicative makes a declaration of a fact, asks a question anticipating such a declaration, or makes an exclamation: $\mathring{\eta}\lambda\theta\epsilon$ he came, over $\mathring{\eta}\lambda\theta\epsilon$ he did not come, $\pi\acute{o}\tau'\mathring{\eta}\lambda\theta\epsilon$; when did he come? $\mathring{\omega}_{S}$ ka $\lambda\mathring{\omega}_{S}$ e $\mathring{t}\pi\alpha_{S}$ how well you spoke!
- **1173.** The indicative with $\mu\dot{\eta}$ or $\mu\dot{\eta}$ ov may express a doubtful assertion about a present or past action: $\dot{a}\lambda\lambda\dot{\lambda}$ apa $\mu\dot{\eta}$ of $K\tau\dot{\eta}\sigma\iota\pi\pi\sigma$ 05 $\dot{\eta}\nu$ of $\tau a\hat{\nu}\tau'$ $\epsilon\dot{\iota}\pi\dot{\omega}\nu$ but I suspect, i.e. perhaps, after all it was Ctesippus who said this P. Eu. 290 e,

άλλὰ μὴ τοῦτο οὐ καλῶς ὡμολογήσαμεν but perhaps we did not do well in agreeing to this P. Men. 89 c.

1174. Unfulfilled Obligation (Propriety, Possibility). — With the imperfect of impersonal expressions denoting obligation, propriety, necessity, or possibility, the action of a dependent infinitive is usually not realized.

Such expressions are $\tilde{\epsilon}\delta\epsilon\iota$, $\chi\rho\tilde{\eta}\nu$ (or $\tilde{\epsilon}\chi\rho\tilde{\eta}\nu$), $\pi\rho\sigma\sigma\tilde{\eta}\kappa\epsilon$, $\tilde{\alpha}\dot{\epsilon}\iota\sigma\nu$, $\tilde{\eta}\nu$, $\delta\dot{\epsilon}\kappa\iota\sigma\nu$, $\tilde{\eta}\nu$, $\epsilon\dot{\epsilon}\dot{\gamma}\nu$, verbals in $-\tau\dot{\epsilon}\nu$ or $-\tau\dot{\epsilon}\sigma\nu$ with $\tilde{\eta}\nu$, etc. These expressions may also take $\tilde{\alpha}\nu$ in the conclusion of unreal conditions (1402, 1403).

έδει σε ταῦτα ποιεῖν you ought to be doing this (but are not doing it), τούσδε μὴ ζῆν ἔδει these men ought not to be alive S. Ph. 418, ἔδει σε ταῦτα ποιῆσαι (or ποιεῖν) you ought to have done this (but did not do it), ἔδει τὰ ἐνέχυρα τότε λαβεῖν I ought to have taken the pledges then X. A. 7. 6. 23, μένειν ἐξῆν he might have remained D. 3. 17.

- 1175. The expressions in 1174 may also have the ordinary force of past indicatives: $\xi \delta \epsilon \iota \ \mu \dot{\epsilon} \nu \epsilon \iota \nu \ he \ had \ to \ remain (and did remain) D. 19. 124, <math>\delta \pi \epsilon \rho$ $\xi \delta \epsilon \iota \ q \iota uod \ erat \ demonstrandum \ Euclid 1.5.$
- 1176. Unattainable Wish. A wish, referring to the present or past, which cannot be realized, is expressed by a past tense of the indicative with $\epsilon i \theta \epsilon$ or $\epsilon i \gamma \alpha \rho$ (negative $\mu \dot{\gamma}$). The imperfect refers to continuance in present time, the acrist to attainment in past time (cp. 1398).

 $\epsilon i\theta'$ $\epsilon i\chi \epsilon_S$ $\beta \epsilon \lambda \tau i o v \phi \rho \epsilon v a v would that thou hadst (now) a better heart E. El. 1061, <math>\epsilon i$ $\gamma a \rho \tau \sigma \sigma a i \tau \eta \nu$ $\delta i \nu a \mu \nu \nu$ $\epsilon i \chi \sigma \nu$ would that I had so great power E. Alc. 1072, $\epsilon i \theta \epsilon \sigma \epsilon \mu \eta \pi \sigma \tau'$ $\epsilon i \delta i \rho u \nu$ would that I had never seen thee S. O. T. 1218.

- a. & is here interjectional, not the conditional particle.
- 1177. An unattainable wish may also be expressed by τφελον ought, aorist of δφείλω owe, with the present infinitive of present time or of a continued past action, or with the aorist infinitive of past time (neg. $\mu\dot{\eta}$): τφελε Κύρος ζῆν would that Cyrus were (now) alive (lit. Cyrus ought to be alive) X. A. 2. 1. 4, $\mu\dot{\eta}$ ποτ' τφελον λιπεῖν τὴν Σκῦρον would that I had never left Scyros S. Ph. 969. εἴθε οr εἰ γάρ (poet. αἴθε, ώς) may precede τφελον: εἰ γὰρ τφελον οἶοί τε εἶναι οἱ πολλοὶ κακὰ ἐργάζεσθαι would that the multitude were able to do evil P. Cr. 44 d. An unattainable past wish is expressed in Homer only by τφελον or τφελλον; as αἴθ' τφελες ἄγαμος ἀπολέσθαι O that thou hadst died unwed! Γ 40.
- 1178. ἐβουλόμην with the infinitive may express an unattainable wish: ἐβουλόμην μὲν οὖκ (1628) ἐρίζειν ἐνθάδε I would that I were not contending here (as I am) Ar. Ran. 866. On ἐβουλόμην ἄν, see 1182.
 - 1179. On the indicative in dependent clauses, see the Index.

INDEPENDENT INDICATIVE WITH av

1180. Past Potential. — The agrist, less often the imperfect, indicative with $\mathring{a}\nu$ ($\kappa\acute{e}\nu$) may denote past potentiality, probability, cautious statement, or necessity.

τίς γὰρ ἄν ῷήθη ταῦτα γενέσθαι; for who would have expected these things to happen? D.9.68, ἔγνω ἄν τις one might (could, would) have known X.C. 7.1.38, ἐπέγνως ἄν you might have observed, 8.1.33, οὖκ ᾶν ῷοντο they could not have expected T.7.55, ὁπό κεν ταλασίφρονά περ δέος εἶλεν fear might have seized even a man of stout heart Δ 421. Cp. 1208 a.

1181. Unreal Indicative. — The past tenses of the indicative with $\mathring{a}\nu$ ($\kappa\acute{e}\nu$) may imply unreality.

τότε δ' αὐτὸ τὸ πρᾶγμ' ἄν ἐκρίνετο ἐφ' αὐτοῦ but the case itself would then have been decided on its own merits D.18.224, τότε ὀψὲ ἢν καὶ τὰς χεῖρας οὐκ ἄν καθεώρων it was then late, and they could not have seen the hands X.H.1.7.7, οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν, | ἀλλὶ "Ηφαιστος ἔρῦτο for neither would even he himself have escaped black death; but Hephaestus guarded him <math>E 22.

a. The imperfect refers to the present or past, the agrist to the past (rarely to the present), the pluperfect to the present (rarely to the past).

- b. A past tense of the indicative with \tilde{a}_{ν} here states nothing more than that an action is or was possible under certain assumed circumstances. If these circumstances are shown, either by the context or by the underlying thought, not to be the actual circumstances, the action of the verb is not fulfilled. The unreal indicative is thus merely a form of the past potential. On the use of the unreal indicative in conditional sentences see 1397. On $\tilde{\epsilon}\delta\epsilon\iota$ \tilde{a}_{ν} , etc., see 1403.
- 1182. ἐβουλόμην ἄν (vellem) I should like or should have liked with an inf. may express an unattainable wish: ἐβουλόμην ἃν Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν I should have liked Simon to be (or I wish Simon were) of the same mind as myself L. 3. 21. On ἐβουλόμην without ἄν, see 1178.
- 1183. Indicative of Customary Action. The imperfect and a rist with $\normalfont{a} \nu$ may express repeated or customary past action (post-Homeric): $\delta\iota\eta\rho\omega\tau\omega\nu$ $\normalfont{a} \nu$ I used to ask P. A. 22 b, $\epsilon i\pi\epsilon\nu$ $\normalfont{a} \nu$ he was wont to say X. C. 7. 1. 10.
- a. This use is connected with the past potential and denoted originally what could or would take place under certain past circumstances. Thus ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἄν αὐτοὺς τί λέγοιεν taking up their poems, I used to (would) ask them (as an opportunity presented itself) what

they meant P. A. 22 b. In actual use, since the action of the verb did take place, this construction has become a statement of fact.

b. Herodotus sometimes uses ἄν with iterative forms (450): κλαίεσκε ἄν she kept weeping 3.119, οἱ δὲ ἃν Πέρσαι λάβεσκον τὰ πρόβατα the Persians were wont to seize the cattle 4.130.

1184. Homer and the early poets use $\mathring{a}v$ ($\kappa\acute{e}v$) with the future indicative with a conditional or limiting force: $\kappa a \ell \kappa \acute{e} \tau \iota s \delta \delta \acute{e} \rho \acute{e} \iota and in such a case some one will (may) say thus <math>\Delta$ 176. Cp. 1481 b.

INDEPENDENT SUBJUNCTIVE WITHOUT av

- 1185. Hortatory Subjunctive. The hortatory subjunctive (present or agrist) is used to suggest or urge an action (negative $\mu\dot{\eta}$).
- a. Generally in the 1 pl.: νῦν ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός let's go now and hear the man P. Pr. 314 b, μήπω ἐκεῖσε ἴωμεν let's not go there yet 311 a. ἄγε, φέρε (δή), in Hom. ἄγε (δή), come, now, well sometimes precedes: ἄγε σκοπῶμεν come, let us consider X.C.5.5.15.
- b. Less often in the 1 sing., which is usually preceded (in affirmative sentences) by $\phi \epsilon \rho \epsilon$ ($\delta \eta$), in Hom. by $\tilde{a}\gamma \epsilon$, $\tilde{a}\gamma \epsilon \tau \epsilon$ ($\delta \eta$): $\phi \epsilon \rho \epsilon \delta \eta$ $\pi \epsilon \rho \epsilon$ $\tau o \hat{v}$ $\psi \eta \phi \epsilon \sigma \mu a \tau o \epsilon \epsilon \pi \omega$ let me now speak about the bill D. 19.234.
- 1186. The 1 sing, in negative exhortations (rare and poetic) may convey a warning or a threat: μή σε, γέρον, κοίλησιν ἐγὼ παρὰ νηνσὶ κιχείω old man, let me not find thee by the hollow ships A 26. This use is often regarded as prohibitive (1187).
- 1187. Prohibitive Subjunctive. The agrist subjunctive (in the second and third persons) is often used to express a prohibition (negative $\mu\dot{\eta}$). Cp. 1216.
- a. Generally in the 2 person: $\mu\eta\delta\epsilon\nu$ å $\theta\bar{\nu}\mu\dot{\eta}\sigma\eta\tau\epsilon$ do not lose heart X. A.5. 4.19. For the aorist subj. the present inv. may be used (1216): $\mu\dot{\eta}$ $\pi\omega$ -

ήσης (or μη ποίει) ταθτα do not do this (not μη ποιης).

- b. Less often in the 3 person, which generally represents the second: $i\pi o\lambda \dot{\alpha}\beta\eta$ de $\mu\eta\delta\epsilon \dot{i}s$ and let no one suppose T. 6.84 (= $\mu\dot{\eta}$ $i\pi o\lambda \dot{\alpha}\beta\eta\tau\epsilon$ do not suppose). The 3 person of the present subj. is very rare: $\mu\dot{\eta}$ $\tau oivvv$ $\tau \iota s$ $oi\eta\tau a\iota$ (= $\mu\dot{\eta}$ $oi\omega\mu\epsilon\theta a$) let not then any one think P. L. 861 E (perhaps to be explained by 1190).
- 1188. où $\mu\dot{\eta}$ with the subj. of the 2 person in the dramatists may express strong prohibition: où $\mu\dot{\eta}$ $\lambda\eta\rho\dot{\eta}\sigma\eta s$ don't talk nonsense Ar. Nub. 367. Cp. 1639.
- 1189. Doubtful Assertion. The present subjunctive with $\mu\dot{\eta}$ may express a doubtful assertion, with $\mu\dot{\eta}$ où a doubtful negation: $\mu\dot{\eta}$ ἀγροικότερον $\dot{\eta}$ τὸ

 $\dot{a}\lambda\eta\theta\dot{e}s$ εἰπεῖν I suspect it's rather bad form (lit. too rude) to tell the truth P. G. 462 e, $\dot{a}\lambda\lambda\dot{a}$ μη οὐχ οὖτως ἔχη but I rather think this may not be so P. Crat. 436 b.

- 1190. In Hom. $\mu\dot{\eta}$ with the independent subjunctive (generally aorist) may be used to indicate fear and warning, or to suggest danger: $\mu\dot{\eta}$ τι χολωσάμενος $\dot{\rho}$ έξη κακὸν νἶας 'Αχαιῶν may he not (as I fear he may) in his anger do aught to injure the sons of the Achaeans B 195. Cp. 1359.
- 1191. ὅπως μή may be used with the acrist subjunctive with an idea of command: ὅπως μη φήση τις may no one say (as I fear he may) X. S. 4. 8. Cp. 1116.
- 1192. Deliberative Subjunctive. The deliberative subjunctive (present or agrist) is used in questions when the speaker asks what he is to do or say (negative $\mu\dot{\eta}$).

Generally in the 1 person: $\pi o \hat{i} \phi \acute{\nu} \gamma \omega \mu \eta \tau \rho \grave{o} s \chi \acute{\epsilon} \rho a s$; whither fly to escape my mother's blows? E. Med. 1271, $\mu \grave{\eta} \phi \mathring{\omega} \mu \epsilon \nu$; shall we not say? P. R. 554 b. The (rare) 2 person is used in repeating a question: A. $\tau \acute{\iota} \sigma o \iota \pi \iota \theta \acute{\omega} \mu \epsilon \theta a$; B $\mathring{o} \tau \iota \pi \acute{\iota} \theta \eta \sigma \theta \epsilon$; A. In what shall we take your advice? B. In what shall you take my advice? Ar. Av. 164. The 3 person is generally used to represent the 1 person: $\pi o \mathring{\iota} \tau \iota s \phi \acute{\nu} \gamma \eta$; whither shall any one (i.e. we) flee? Ar. Plut. 438.

- **1193.** βούλει οτ βούλεσθε (poet. θέλεις, θέλετε) do you wish often precedes this subjunctive: βούλει σοι εἴπω; do you wish me to say to you? P. G. 521 d. This is a fusion of two distinct questions: βούλει do you wish? and εἴπω shall I say?
- 1194. The deliberative subjunctive may be replaced by a periphrasis consisting of $\delta \epsilon \hat{i}$ or $\chi \rho \dot{\eta}$ and the infinitive, or by the verbal adjective in $-\tau \dot{\epsilon} o \nu$ ($\dot{\epsilon} \sigma \tau \dot{\iota}$). Thus $\dot{\eta} \mu \epsilon \hat{i} s$ $\delta \dot{\epsilon} \pi \rho o \sigma \mu \dot{\epsilon} \nu \omega \mu \epsilon \nu$; $\dot{\eta} \tau \dot{\iota} \chi \rho \dot{\eta} \pi o \iota \epsilon \dot{\nu}$; and shall we wait? or what must we do? S. Tr. 390, $\tau \dot{\iota} \pi o \iota \eta \tau \dot{\epsilon} o \nu$; (= $\tau \dot{\iota} \pi o \iota \hat{\omega} \mu \epsilon \nu$;) what are we to do? Ar. P. 922. Cp. 1530.
- 1195. Anticipatory Subjunctive (Homeric Subjunctive). In Homer the subjunctive is often nearly equivalent to the future indicative, and refers by anticipation to a future event (neg. oỷ): oỷ γάρ πω τοίους ἴδον ἀνέρας, οἰδὲ ἴδωμαι for never yet saw I such men, nor shall I see them A 262. ἄν (κέν) usually limits this subjunctive in Homer (1197).
- a. This futural subjunctive is retained in Attic only in subordinate clauses (1407), and in $\tau i \pi \dot{a} \theta \omega$; (lit. what shall I undergo?) what will become of me? what am I to do?
 - 1196. On the subjunctive without av in dependent clauses, see the Index.

INDEPENDENT SUBJUNCTIVE WITH av (κέν)

1197. The independent subjunctive with $\kappa \acute{\epsilon} \nu$ (less often with $\acute{a} \nu$) is used in Homer with a future force, and expresses either will or confident expec-

tation (neg. οὐ): ἐγὼ δέ κ' ἄγω Βρῖσηίδα but in that case I will take Briseis A 184, τάχ' ἄν ποτε θῦμὸν ὀλέσση soon shall he lose his life A 205. Cp. 1195.

INDEPENDENT OPTATIVE WITHOUT av

1198. Optative of Wish. — The independent optative without $\ddot{a}v$ is often used to express a wish referring to the future (negative $\mu\dot{\eta}$).

 $\overset{\circ}{\omega}$ παῖ, γένοιο πατρὸς εὐτυχέστερος O my son, mayest thou prove more fortunate than thy father S. Aj. 550, ἀναιδὴς οὕτ' εἰμὶ μήτε γενοίμην shameless I neither am, nor may I become D. 8. 68.

a. So even in relative clauses: ἐάν ποτε, ὁ μὴ γένοιτο, λάβωσι τὴν πόλιν

if ever they capture the city, which Heaven forbid L. 31. 14.

- b. Unattainable wishes may be expressed by the optative as the mood of fancy: εἰθ ἡβώοιμι O that I were young again H 157, εἶ μοι γένοιτο φθόγγος ἐν βραχίσσι would that I had a voice in my arms E. Hec. 836. Wishes represented as hopeless in the present or the past are usually expressed after Homer by the past tenses of the indicative (1176) or by ἄφελον (1177).
- c. Hom. often uses the optative with a concessive or permissive force: ἔπειτα δὲ καί τι πάθοιμι after that I may (lit. may I) suffer come what will Φ 274.
- d. The optative of wish may be used in questions: $\tau i \delta \delta \delta \rho \kappa \psi \tau \hat{\phi} \delta \epsilon \mu \hat{\eta} \epsilon \mu \mu \epsilon \nu \psi \pi \hat{a} \theta o s$; but if thou dost not abide by this thy oath, what dost thou invoke upon thyself? (lit. mayest thou suffer what?) E. Med. 754.
- 1199. The optative of wish is often introduced by $\epsilon i \gamma \acute{a}\rho$, $\epsilon i \rlap/\theta \epsilon$ (Hom. also ai $\gamma \acute{a}\rho$, $\alpha i \rlap/\theta \epsilon$), or by ϵi , $\acute{a}s$ (both poetical): $\epsilon i \gamma \acute{a}\rho \gamma \acute{e}vo\tau o$ would that it might happen X. C. 6. 1. 38, $\acute{a}s$ $\acute{o}\lambda o \iota \tau o$ may he perish S. El. 126. ($\acute{a}s$ is properly an exclamation: how.) Cp. 1176 a.
- 1201. Potential Optative. The potential optative, which in Attic prose regularly takes ἄν (1204), is occasionally found in Homer and later poetry without ἄν (κέν), as ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι easily might a god, if he so willed, bring a man safe even from afar γ 231. This construction, when found, generally occurs in negative sentences or in questions expecting a negative answer (with οὐ): οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι for I could not (conceivably) suffer anything worse T 321, τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατάσχοι; thy power, O Zeus, what trespass of man can check? S. Ant. 604.
 - 1202. The optative after οὐκ ἔστιν ὅστις (ὅπως, ὅποι) in the dramatists

is probably potential: οὖκ ἔσθ' ὅπως λέξαιμι τὰ ψενδη καλά I could not call false tidings fair A. Ag. 620. ἄν is usual in this construction (1467).

1203. On the optative without \mathring{a}_{ν} ($\kappa \acute{\epsilon}_{\nu}$) in dependent clauses, see the Index.

INDEPENDENT OPTATIVE WITH av

1204. Potential Optative. — The potential optative with $a\nu$ states what the speaker or writer regards as possible, proper, or likely in the future; and may be translated by may, might, can (especially with a negative), must, could, would, should (rarely by will, shall). It may be used in questions.

γνοίης δ' αν ὅτι τοῦθ' οὖτως ἔχει you may know that this is so X. C. 1. 6. 21, ἄπαντες αν ὁμολογήσειαν all would agree I. 11. 5, τίς οὖκ αν ὁμολογήσειαν; who would not agree? (οὖδείς: scil. οὖκ αν ὁμολογήσειεν) X. M. 1. 1. 5, ἡδέως αν ἐροίμην I should like to ask D. 18. 64, οὖκ αν λάβοις thou canst not take S. Ph. 103, λέγοιμ' αν τάδε I will tell this A. Supp. 928. The 2 sing. is often indefinite (one), as γνοίης ἄν = γνοίη τις ἄν one might know.

- a. The potential optative with $\tilde{a}\nu$ serves to express the ideas of possibility or capability, obligation or propriety, natural likelihood, ideal certainty, and volition. It is not limited by any definite condition present to the mind, and it is unnecessary to supply any condition in thought. For cases where a condition is dormant in a word of the sentence, see 1425.
- 1206. βουλοίμην ἄν (velim) with an infinitive is often used as a softened optative of wish: βουλοίμην ἃν τοῦτο οὕτω γενέσθαι I could wish that this might be the result (cp. οὕτω γένοιτο may it result thus) P. A. 19 a. For ἐβουλόμην ἄν see 1182.
- 1207. The present and a orist are used of what will be, or what will prove to be, true (future realization of a present fact): ἀρετὴ ἄρα, ὡς ἔοικεν, ὑγίειά τις ἄν εἴη virtue then, as it seems, will (prove to) be a kind of health P. R. 444 d. The perfect is used of what will prove to be the case as regards a completed action: πῶς ἄν λελήθοι; how can it have escaped my knowledge? X. S. 3. 6.
- 1208. The present and agrist are rarely used of the past: (a) in Hom. of past possibility: καί νύ κεν ἔνθ' ἀπόλοιτο and now he might have perished Ε 311 (Attic ἀπώλετο ἄν, 1180); (b) in Hdt. of a mild assertion: εἴησαν δ' ἀν οὖτοι Κρῆτες and these would prove to have been Cretans 1.2, ταῦτα μὲν καὶ φθόνφ ἀν εἴποιεν they may have said this even out of envy 9.71.

- 1209. The optative with $\tilde{a}\nu$ may be used, in a sense akin to that of the imperative, to express a command, exhortation, or request, and, in general, what is wanted: $\lambda \epsilon \gamma ois \ \tilde{a}\nu \ \tau \tilde{\gamma}\nu \ \delta \epsilon \gamma oiv \ tell \ me$ (you may tell) your request P. Par. 126 a, $\pi \rho o \acute{a} \gamma ois \ \tilde{a}\nu \ move \ on \ P.$ Phae. 229 b.
- 1210. $\pi\hat{\omega}_{S}$ \mathring{a}_{V} , $\tau\acute{c}_{S}$ \mathring{a}_{V} with the optative may be used to express a wish (especially in tragedy): $\pi\hat{\omega}_{S}$ \mathring{a}_{V} \mathring{o}_{A} $\mathring{o$
- 1211. With a negative, the optative with ἄν may have the force of a strong assertion: οὖ γὰρ ἄν ἀπέλθοιμ, ἀλλὰ κόψω τὴν θύρᾶν for I will not go away, but I will knock at the door Ar. Ach. 236. The aorist optative sometimes interchanges with the indicative: $\phi\eta\mu$ ì καὶ οὖκ ἄν ἀρνηθείην I assert and cannot deny D. 21. 191. It is often a more absolute, though more courteous, denial than the future indicative: οὖκ ἄν πέρᾶ φράσαιμι I will speak no more S. O. T. 343.
- 1212. On the potential optative with $\check{a}\nu$ $(\kappa \acute{\epsilon}\nu)$ in dependent clauses, see the Index.

IMPERATIVE

- 1213. The imperative is used in commands and prohibitions (negative $\mu\dot{\eta}$). All its tenses refer to the future.
- 1214. Positive (Commands). Commands and exhortations are expressed by the imperative, which is often preceded by $\check{\alpha}\gamma\epsilon$ ($\check{\alpha}\gamma\epsilon\tau\epsilon$), $\phi\epsilon\hat{\rho}\epsilon$, $\check{t}\theta\iota$ (usually with $\delta\hat{\eta}$, sometimes with $\nu\hat{\nu}\nu$):
- ἄγε δὴ ἀκούσατε come, listen X. Ap. 14, ἄγετε δειπνήσατε yo now, take your supper X. H. 5. 1. 18, ἀλλ' ἴθι εἰπέ but come, say P. G. 489 e.
- 1215. The imperative may be used to make an assumption, a concession, a supposition, or to grant permission: ἐμοῦ γ' ἔνεκ' ἔστω let it be assumed so far as I am concerned D. 20. 14, δειξάτω, κάγὼ στέρξω let him set it forth and (= if he sets it forth) I will be content D. 18. 112.
- 1216. Negative (Prohibitions). Prohibitions are generally expressed by $\mu\dot{\eta}$ with the present or a rist subjunctive in the first plural; by $\mu\dot{\eta}$ with the present imperative or the arrist subjunctive in the second and third singular or plural (cp. 1187). The arrist imperative is rare in prohibitions.
- μη μαινώμεθα μηδ' αἰσχρῶς ἀπολώμεθα let us not act like madmen nor perish disgracefully X. A.7. 1.29, μη θαύμαζε don't be astonished P. G. 482 a, μηδε θαυμάσης τόδε and wonder not at this A. Ag. 879, μη θορυβεῖτε cease your

disturbance P. A. 21 a, μη θορυβήσητε don't raise a disturbance P. A. 20 e, μηδεὶς διδασκέτω let no one tell me T. 1. 86.

- a. $\mu \eta'$ with the third sing. of the pres. subj. is used only when the third person represents the first person pl. (1187 b).
- b. In the third person the agrist imperative in prohibitions is much less common than the present imperative. The perfect imperative is rare in prohibitions ($\mu\dot{\eta}$ $\pi\epsilon\dot{\phi}\delta\beta\eta\sigma\theta\epsilon$ fear not T. 6.17) and is usually poetical. Cp. 547, 560.
- 1217. Note that, e.g., $\mu \dot{\eta} \gamma \rho \dot{\alpha} \phi \epsilon$ commonly means cease writing, but may mean abstain from writing; $\mu \dot{\eta} \gamma \rho \dot{\alpha} \psi \eta s$ don't write is commonly a complete prohibition against something not already begun.
- 1218. The imperative may be used in subordinate clauses: $\kappa\rho\bar{\alpha}\tau\hat{\eta}\rho\acute{\epsilon}$ $\epsilon \emph{low} ... \emph{\&v} \kappa\rho\hat{\alpha}\tau$ $\acute{\epsilon}\rho\epsilon\psi$ ov there are mixing-bowls, the brims of which thou must crown S. O. C. 473. So especially after of $\sigma\theta$ interrogative in dramatic poetry: of \emph{of} \emph{o} \emph
- 1219. For the imperative less abrupt equivalents are often preferred; as (a) ἀξιῶ, δέομαι, δικαιῶ, κελεύω, etc. with the inf.; (b) δεῖ, χρή, φημὶ δεῖν, etc. with the inf.; (c) verbal adjs.; (d) the fut. indic. alone (1112) or with ὅπως (1115); (e) the opt. with ἄν (1209) or without ἄν (1200).

INFINITIVE AND PARTICIPLE WITH av

- 1220. The infinitive and participle with $\tilde{a}\nu$ not in indirect discourse represent a past tense of the indicative with $\tilde{a}\nu$ or the optative with $\tilde{a}\nu$. For the use in indirect discourse see 1582–1584.
- 1221. Infinitive. ὧστε καὶ ἰδιώτην ἃν γνῶναι so that even a common man could have understood (= ἃν ἔγνω, 1180) Χ. Α. 6. 1. 31, ὅχλος, ῷ οὖκ ἂν ἐχρώμεθα διὰ τὸ βλάπτειν ἂν τὸ τῆς ἐπιστήμης a multitude, which we should not have employed because it would have impeded our skill (= ἔβλαπτεν ἄν) Τ. 7. 62, πῶς ἔχεις πρὸς τὸ ἐθέλειν ἂν ἰέναι ἄκλητος; how do you feel about being willing to go uninvited? (= ἐθέλοις ἄν;) P. S. 174 a.
- 1222. Participle. ὅπερ ἔσχε μὴ αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἃν ὅντων ἀλλήλοις ἐπιβοηθεῖν which prevented him from sailing against the Peloponnese and laying it waste when the Peloponnesians would have been unable to come to the rescue of one another (= ἀδύνατοι ἃν ἦσαν) T.1. 73, Ποτείδαιαν ἐλὼν καὶ δυνηθεὶς ᾶν αὐτὸς ἔχειν, εἰ ἐβουλήθη, παρέδωκεν after

he had seized Potidaea and would have been able to keep it himself, had he wished, he gave it up to them $(= \dot{\epsilon} \delta v v \dot{\eta} \theta \eta \ \ \dot{a}v)$ D. 23. 107, $\pi \dot{\delta} \lambda \dot{\lambda} \ \ \dot{a}v \ \dot{\epsilon} \chi \omega v \ \dot{\epsilon} \tau \epsilon \rho'$ eineiv though I might say many other things $(= \dot{\epsilon} \chi o \iota \mu \iota \ \dot{a}v)$ 18, 258, $\sigma o \phi \iota \dot{a} \lambda \dot{\epsilon} \gamma o \iota \nu \dot{a}v$ distance $\dot{a}v$ that might most justly be called wisdom $(= \ddot{\eta} \ \sigma o \phi \iota \dot{a} \ \lambda \dot{\epsilon} \gamma o \iota \tau o \dot{a}v)$ P. Phil. 30 c.

1223. For the infinitive and participle (not in indirect discourse) without $\tilde{a}\nu$, see 1153 ff., 1159 ff.

THE INFINITIVE

1224. The infinitive is in part a verb, in part a substantive.

a. The infinitive was originally a verbal noun in the dative (possibly also in the locative). The use to express purpose (1245) is a survival of the primitive meaning, from which all the other widely diverging uses were developed in a manner no longer always clear to us. But the to or for meaning seen in $\mu a \nu \theta \acute{a} \nu e \nu$ we have come to learn (for learning) can also be discerned in $\delta \acute{\nu} \nu \mu e \nu$ we have power for seeing, then I can see. Cp. 1239, 1243.

b. An active infinitive may often be rendered by the English passive infinitive especially in cases where the old datival meaning is still apparent, e.g. after adjectives (1243); and so when an indefinite subject is omitted

(1245, 1439).

- 1225. The infinitive is negatived by $\mu\acute{\eta}$; but $o\acute{v}$, used with a finite mood in direct discourse, is ordinarily retained when that mood becomes infinitive in indirect discourse. (Special cases of $\mu\acute{\eta}$ for $o\acute{v}$, 1616.)
- 1226. The use of the accusative with the infinitive seems to have originated from the employment of the infinitive to complement the meaning of transitive verbs; as in $\kappa \epsilon \lambda \epsilon \dot{\omega} \omega \sigma \epsilon \, \dot{a} \pi \epsilon \lambda \theta \epsilon \hat{v} \nu \, I \, command \, you to \, depart$. Here the accusative was separated from the transitive verb and felt to be the independent subject of the infinitive (I command that you depart). Gradually the accusative with the infinitive came to be used even after verbs incapable of taking an object-accusative.

PERSONAL AND IMPERSONAL CONSTRUCTION WITH THE INFINITIVE

1227. Instead of a quasi-impersonal passive verb with the accusative and infinitive as subject (666), the personal passive construction is often used, the accusative becoming the nominative, subject of the leading verb.

Thus instead of ἡγγέλθη Κῦρον νῖκῆσαι it was reported that Cyrus had conquered, Κῦρος ἡγγέλθη νῖκῆσαι Cyrus was reported to have conquered, and instead of δίκαιόν ἐστιν ἐμὲ ἀπελθεῖν it is right for me to go away, δίκαιός εἰμι ἀπελθεῖν I am right in going away.

- a. The personal construction is more common than the impersonal in the passive of verbs of saying (regular in the passive of verbs of thinking); with συμβαίνει happens; with ἀναγκαῖος necessary, ἄξιος worthy, δίκαιος just, δυνατός possible, ἐπιτήδειος fit, etc. Thus ὁ ᾿Ασσύριος εἰς τὴν χώρᾶν αὐτοῦ ἐμβαλεῖν ἀγγέλλεται the Assyrian is reported to be about to make an incursion into his country X. C. 5. 3. 30, τὴν αἰτίᾶν οὖτός ἐστι δίκαιος ἔχειν it is right for him to bear the blame D. 18. 4.
- 1228. δοκῶ, ἔοικα (1292 b), δέω, φαίνομαι are regular instead of δοκεῖ, ἔοικε it seems, δεῖ it lacks (much or little), φαίνεται it appears. Thus δοκῶ γάρ μοι ἀδύνατος εἶναι for I seem (to myself) to be unable P. R. 368 b, νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι now at least you seem to be our king X. C. 1. 4. 6, πολλοῦ δέω ἐγὼ ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι I am far from speaking in my own defense P. A. 30 d, εὖ σὺ λέγειν φαίνει you seem to speak well Ar. Nub. 403.
- a. δοκεῖ μοί τινα ἐλθεῖν for δοκεῖ τίς μοι ἐλθεῖν it seems to me that some one came is very rare. On δοκεῖ it seems good, it is decreed, see 1229, 1233; on δοκ \hat{u} I have a mind to, see 1237.

THE INFINITIVE WITHOUT THE ARTICLE

1229. As Subject and Predicate. — The infinitive may be used as subject or predicate nominative or accusative, especially with quasi-impersonal verbs or expressions (666).

γράμματα μαθεῖν δεῖ to learn to read is necessary Men. Sent. 96, πᾶσιν ἀδεῖν χαλεπόν to please everybody is difficult Solon 7, ἔδοξεν αὐτοῖς προϊέναι it seemed best to them to proceed X. A. 2. 1. 2. Cp. 737 b. Predicate: τὸ γὰρ γνῶναι ἐπιστήμην λαβεῖν ἐστιν for to learn is to get knowledge P. Th. 209 e.

1230. As an Appositive. — The infinitive may stand in apposition to a preceding substantive or pronoun.

είς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης one omen is best, to fight for our country M 243, εἶπον τοῦτο μόνον ὁρᾶν πάντας, τῷ πρόσθεν ἔπεσθαι I told all to pay heed to this only, viz., to follow their leader X.C.2.2.8.

THE INFINITIVE NOT IN INDIRECT DISCOURSE

- 1231. The infinitive as object not in indirect discourse is used after almost any verb that requires another verb to complete its meaning. Cp. 1153, 1221.
- 1232. The infinitive may be the only expressed object, or it may be one of two or more expressed objects, of the leading verb.

παίδευσις καλὴ διδάσκει χρῆσθαι νόμοις a good education teaches obedience to law X. Ven. 12. 14, διαγιγνώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν he taught you to distinguish good from bad men X. M. 3. 1. 9 (cp. 1001).

A. Infinitive after Verbs of Will or Desire

1233. Verbs of will or desire are often followed by an infinitive (negative $\mu\dot{\eta}$).

ἤθελον αὐτοῦ ἀκούειν they were willing to listen to him X. A. 2. 6. 11, τὴν Κέρκῦραν ἐβούλοντο μὴ προέσθαι they did not wish to give up Corcyra T. 1. 44 (1605 a), βασιλεὺς ἀξιοῖ σὲ ἀποπλεῖν the king asks that you sail away X. H. 3. 4. 25, ἑκέτενε μὴ ἀποκτεῖναι he entreated that they should not put him(self) to death L. 1. 25, ἔδοξε πλεῖν τὸν ᾿Αλκιβιάδην it was decided that Alcibiades should sail T. 6. 29.

- 1234. Verbs of will or desire include verbs expressing an activity to the end that something shall or shall not be done; as διαμάχομαι struggle against, ποιῶ, διαπράττομαι, κατεργάζομαι manage, effect: thus διαπεπράγμένος παρὰ βασιλέως δοθῆναι αὐτῷ σψζειν τοὺς Έλληνας having secured from the king the boon that it be permitted him to save the Greeks X. A. 2. 3. 25. Here may be classed verbs expressing the will or desire not to do anything: as φοβοῦμαι fear, φεύγω avoid, αἰσχύνομαι and αἰδοῦμαι feel shame to, φυλάττομαι beware of, ἀπέχομαι abstain from, κωλύω hinder; as αἰσχύνομαι ὑμῖν εἰπεῖν τάληθῆ I am ashamed to tell you the truth P. A. 226.
- 1235. The infinitive may be accompanied by (a) a genitive or dative depending on the leading verb and denoting the person to whom the expression of desire is addressed: δέομαι \dot{v} μῶν τὰ δίκαια ψηφίσασθαι I ask you to render a just verdict I. 19. 51, τοῖς ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι he ordered all the rest to arm themselves X. A. 1. 8. 3; (b) an accusative denoting the person whose action is desired: παρήγγειλε τὰ ὅπλα τίθεσθαι τοὺς Ἑλληνας he issued orders that the Greeks should get under arms X. A. 2. 2. 21.
- 1236. Several verbs of saying may also be used as verbs of will, implying a command: πάντες ἔλεγον τοὺς τούτων ἄρξαντας δοῦναι δίκην all said that the ringleaders should suffer punishment X. A. 5. 7. 34, ἔλεγον αὐτοῖς μὴ ἀδικεῖν they told them not to do wrong T. 2. 5.
- 1237. The present and a orist infinitive (both timeless) are the usual tenses after verbs of will or desire (see 1154). $\delta o \kappa \hat{\omega}$ and $\delta o \kappa \hat{\omega}$ wou I have mind to, I am determined to take the present or a orist like $\delta o \kappa \epsilon \hat{\iota}$. The future is used when it is clearly denoted that the action resolved on is to follow without delay: $\hat{a}\lambda\lambda\hat{a}$ mot $\delta o \kappa\hat{\omega}$ or $\pi \epsilon i \sigma \epsilon \sigma \theta a \iota a v \tau \hat{\phi}$ but I am determined that I will not accept his opinion P. Th. 183 d.
- 1238. On verbs signifying to hope, expect, promise, threaten, and swear, see 1157.

B. Infinitive after Other Verbs

1239. The infinitive follows many verbs, especially such as denote ability, fitness, necessity, etc. (and their opposites).

οὖκέτι ἐδύνατο βιοτεύειν he was no longer able to live T.1.130, νεῖν ἐπιστάμενος knowing how to swim X.A.5.7.25, μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι they learn how to govern and be governed X.A.1.9.4.

C. Infinitive after Adjectives, Adverbs, and Substantives

1240. The infinitive serves to define the meaning of adjectives, adverbs, and substantives, especially those denoting ability, fitness, capacity, etc. (and their opposites), and in general those analogous in meaning to verbs which take the infinitive (1233 ff., 1239). Here the datival meaning (purpose, destination) is often apparent. Cp. 932, 1224.

ίκανοὶ ἡμᾶς ὡφελεῖν able to assist us X. A. 3. 3. 18, δεινὸς λέγειν, κακὸς βιῶναι skilled in speech, evil in life Aes. 3. 174, ἄρχειν ἀξιώτατος most worthy to govern X. A. 1. 9. 1, δδὸς ἀμήχανος εἰσελθεῖν στρατεύματι a road impracticable for an army to enter 1. 2. 21, χαλεπὸν διαβαίνειν hard to cross 5. 6. 9, κάλλιστα ἰδεῖν in a manner most splendid to behold X. C. 8. 3. 5, ὀλίγου ἡλικίᾶν ἔχουσι παιδεύεσθαι they are almost of an age to be educated P. Lach. 187 c, ἀνάγκη πείθεσθαι there is need to obey X. H. 1. 6. 8.

- 1241. olos fit, able, soos sufficient take the infinitive like the fuller expressions τοιοῦτος οἷος, τοσοῦτος δσος; as οὖ γὰρ ἦν ὧρα οἶα τὸ πεδίον ἄρδειν for it was not the proper season to irrigate the plain X.A.2.3.13, δσον ἀποζῆν sufficient to live on T.1.2.
- 1242. The infinitive may limit, like an accusative of respect (988), adjectives and occasionally substantives: ὁρᾶν στυγνός of a repulsive expression X. A. 2. 6. 9, θαῦμα καὶ ἀκοῦσαι a marvel even to hear of P. L. 656 d.
- 1243. The infinitive limiting an adjective is commonly active (or middle) even where, in English, a passive translation would be more natural. The active use is due to the old datival function of the infinitive: ἄξιος θαυμάσαι worthy to admire (i.e. that one should admire), worthy to be admired T. 1.138, λόγος δυνατὸς κατανοῆσαι a speech (lit. capable for understanding) capable of being understood P. Ph. 90 c.
- 1244. The infinitive, with or without $\delta \sigma \tau \epsilon$ or δs , may be used with η than after comparatives, depending on an (implied) idea of ability or inability. η $\delta \sigma \tau \epsilon$ is more common than η or η δs .

τὸ γὰρ νόσημα μεῖζον ἢ φέρειν for the disease is too great to be borne S.O.T. 1293, βραχύτερα ἢ ὡς ἐξικνεῖσθαι too short to reach X.A.3.3.7. For other examples, see 744, 1376.

D. Infinitive of Purpose and Result

1245. Infinitive of Purpose. — The infinitive may express purpose.

- πρό μ' ἔπεμψεν παιδά τε σοι ἀγέμεν Φοίβω θ' ιερην έκατόμβην ρέξαι he sent me to bring thy daughter to thee and to offer to Phoebus a holy hecatomb A 443, μανθάνειν ηκομεν we have come to learn S.O.C. 12.
- a. In Attic prose this infinitive is much less common than in poetry, and is used chiefly with verbs meaning to give, entrust, take, appoint, leave; and especially when there is an idea of permission, commission, and the like: ταύτην τὴν χώρᾶν ἐπἔτρεψε διαρπάσαι τοῖς Ἑλλησιν he gave this land over to the Greeks to plunder X. A. 1. 2. 19, ἰέναι ἐπὶ βασιλέα σὐκ ἐγίγνετο τὰ ἱερά the sacrifices did not turn out (favorable) for going against the king 2. 2. 3, ᾿Αριστάρχῳ ἔδοτε ἡμέρᾶν ἀπολογήσασθαι you granted a day to Aristarchus to make his defense X. H. 1. 7. 28, παρέχω ἐμαυτὸν ἐρωτᾶν Ι offer myself to be questioned P. A. 33 b. Cp. also 1258 (fourth example).
- 1246. Infinitive of Result. The infinitive may be used with $\delta \sigma \tau \epsilon$ (sometimes with δs) to denote a result, often an anticipated result. See 1376 ff.

E. Absolute Infinitive

1247. Certain idiomatic infinitives are used absolutely in parenthetical phrases to limit the application of a single expression or of the entire sentence.

ἀληθές γε ὡς ἔπος εἰπεῖν οὐδὲν εἰρήκᾶσιν not one word of truth, I may say, have they uttered P. A. 17 a, οὐδὲ ξένοις ἑκὼν εἶναι γέλωτα παρέχεις nor do you intentionally cause strangers to laugh X. C. 2. 2. 15, ἑκοῦσα εἶναι οὐκ ἀπολείπεται it is not willingly separated P. Phae. 252 a, τό γε ἐπ' ἐκεῖνον εἶναι ἐσώθης (ἄν) so far, at least, as it depended on him you would have been saved L. 13. 58, ὁ γὰρ Κτήσιππος ἔτυχε πόρρω καθεζόμενος τοῦ Κλεινίου, ἐμοὶ δοκεῖν for Ctesippus, it seems to me, happened to be sitting at a distance from Clinias P. Eu. 274 b, μῖκροῦ δεῖν τρία τάλαντα almost three talents D. 27. 29 (903).

- a. Some of these infinitives may be explained by reference to the idea of purpose (1245) or result (1246); as συνελόντι εἰπεῖν for one compressing the matter to speak, μῖκροῦ δεῖν so as to lack little. Others resemble the adverbial accusative (990); cp. ἐμοὶ δοκεῖν in 1247 with γνώμην ἐμήν in my opinion Ar. P. 232.
 - F. Infinitive in Commands, Wishes, and Exclamations
- 1248. Infinitive in Commands. The infinitive may be used for the second person of the imperative, but oftener in poetry than in prose. The subject, if directly addressed, stands in the nominative.

Commonly, in Homer, after an imperative: βάσκ ἴθι . . . ἀγορενέμεν ὡς ἐπιτέλλω come, go . . . tell him as I charge thee B 8–10. But also in other

cases: θ aρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι with good courage now, Diomed, fight against the Trojans E 124, σὸ δὲ τὰς πύλᾶς ἀνοίξᾶς ἐπεκθεῖν but do you open the gates and sally forth T. 5. 9.

a. The subject of the infinitive used for the third person of the imperative stands (or would stand, if expressed) in the accusative when the person is spoken of indirectly in a prayer: εἰ μέν κεν Μενέλᾶον ᾿Αλέξανδρος καταπέφνη, | αὐτὸς ἔπειθ Ἑλένην ἐχέτω . . . , | εἰ δέ κ ᾿ ᾿Αλέξανδρον κτείνη Μενέλᾶος, | Τρῶας ἔπειθ Ἑλένην . . . ἀποδοῦναι if Alexander slay Menelaos, then let him have Helen . . . , but if Menelaos slay Alexander, then let the Trojans give back Helen Γ 281–285, τεύχεα σῦλήσᾶς φερέτω κοίλᾶς ἐπὶ νῆας, σῶμα δὲ οἴκαδ ἐμὸν δόμεναι πάλιν let him strip off my arms and carry them to the hollow ships, but let him give back my body to my home H 78.

b. In prohibitions $\mu\dot{\eta}$ with the inf. is poetic and Ionic: ois $\mu\dot{\eta}$ $\pi\epsilon\lambda\dot{\alpha}\zeta\epsilon\nu$ do not approach these $(=\mu\dot{\eta},\pi\dot{\epsilon}\lambda\dot{\alpha}\zeta\dot{\epsilon})$ A. Pr. 712.

1249. Infinitive in Wishes. — The infinitive with a subject accusative may be used in the sense of the optative of wish. This construction is very rare in Attic prose.

θεοὶ πολίται, μή με δουλείᾶς τυχεῖν ye gods of my country, may bondage not be my lot! A. Sept. 253, \mathring{a} Ze \mathring{c} , ἐκγενέσθαι μοι 'Αθηναίους τείσασθαι O Zeus, that it be granted to me to punish the Athenians! Hdt. 5. 105 (cp. 664).

1250. Infinitive in Exclamations. — The infinitive, with or without a subject accusative, is often used in exclamations of surprise or indignation.

έμὲ παθεῖν τάδε to think that I should suffer this! A. Eum. 837, τοιουτονὶ τρέφειν κύνα to keep a dog like that! Ar. Vesp. 835.

INFINITIVE IN INDIRECT DISCOURSE

- 1251. Many verbs of saying, thinking, and the like, take a dependent infinitive as their object. Such infinitives denote both time and stage of action.
- a. When a sentence is made dependent on a verb of this kind, its main verb is changed to the infinitive, and the sentence stands as subject or object of the leading verb. Commonly as object: thus Κῦρος νἴκᾶ Cyrus is victorious, when made dependent on φησί he says, becomes a part of a new sentence φησὶ Κῦρον νῖκᾶν, in which Κῦρον νῖκᾶν is the object of φησί. As subject, when the verb of saying is passive: thus, in λέγεται Κῦρον νῖκᾶν it is said that Cyrus is victorious, Κῦρον νῖκᾶν forms the subject of λέγεται.
- 1252. A verb of direct discourse, becoming infinitive in indirect discourse, retains its tense; but an imperfect is repre-

sented by the present infinitive; a pluperfect, by the perfect infinitive. See 1156.

εὖνοί φῶσιν εἶναι they assert that they are loyal (= ἐσμέν) L.12.49, οὐδεὶς ἔφασκεν γιγνώσκειν αὐτόν nobody said that he knew him (= γιγνώσκω) 23.3, βασιλεὺς νῖκᾶν ἡγεῖται the king thinks he is victorious (= νῖκῶ, cp. 1090) Χ. Α. 2.1.11, οἴομαι βέλτιστον εἶναι I think it is best (= ἐστί) 5.1.8, ὑπώπτευον ἐπὶ βασιλέα ἰέναι they suspected that they were to go against the king (= ἴμεν) 1.3.1.

- 1253. The infinitive with $\tilde{a}\nu$ represents an indicative with $\tilde{a}\nu$ or an optative with $\tilde{a}\nu$. See 1156 ff., 1221, 1378.
- 1254. On the infinitive with verbs signifying to hope, expect, promise, threaten, and swear, see 1157.

THE INFINITIVE WITH THE ARTICLE (ARTICULAR INFINITIVE)

- 1255. The neuter article standing before an infinitive emphasizes the substantive character of the infinitive. This usage is later than Homer. The nearest approach to it in Homer is $\partial v \eta \kappa a \partial \tau \partial \phi v \lambda \delta \sigma \epsilon u v$ this matter of watching, too, is trouble v 52. In its older use the articular infinitive appears only a subject or object. In the tragic poets the genitive and dative are rarely used, in the orators all four cases are very common.
- 1256. The articular infinitive is in general used like the infinitive without the article, and may take $d\nu$; as regards its constructions it has the value of a substantive. When an infinitive depends on a preposition, or stands to another word in a genitive or dative relation, the article is regularly used. The articular infinitive is timeless except in indirect discourse. Its negative is $\mu \dot{\eta}$.
- 1257. Nominative: νέοις τὸ σῖγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν in the young silence is better than speech Men. Sent. 387 (cp. 1229).
- 1258. Genitive: τοῦ πιεῖν ἐπιθῦμία from desire to drink T.7.84 (cp. 880, 887), τοῦ θαρσεῖν τὸ πλεῖστον εἰληφότες having gained the greatest amount of courage T.4.34 (cp. 872), ἐπέσχομεν τοῦ δακρύειν we desisted from weeping P. Ph. 117 e (cp. 901), τοῦ μὴ τὰ δίκαια ποιεῖν in order not to do what was just D. 18. 107 (cp. 907), ἐπ' ἐκείνοις δὲ ὄντος αἰεὶ τοῦ ἐπιχειρεῖν καὶ ἐφ' ἡμῖν εἶναι δεῖ τὸ προαμύνασθαι since the power of attack is always in their hands, so in our hands should lie the power of repelling it in advance T. 3. 12 (cp. 1284), ἀντὶ τοῦ ἐπὶ Καρίᾶν ἰέναι instead of going against Caria X. H. 3. 4. 12, ἄνευ τοῦ σωφρονεῖν without exercising self-control X. M. 4. 3. 1, ὑπὲρ τοῦ μὴ τὸ κελευόμενον ποιῆσαι in order not to do what was commanded D. 18. 204.

- 1259. Dative: ἵνα ἀπιστῶσι τῷ ἐμὲ τετῖμῆσθαι ὑπὸ δαιμόνων that they may distrust my having been honored by divine powers X. Ap. 14 (cp. 929), τῷ ζῆν ἐστί τι ἐναντίον; is it something opposed to living? P. Ph. 71 c (cp. 942), ἄμα τῷ τῖμᾶν at the same time that we honor P. R. 468 e (cp. 1039), οὐ γὰρ ἐπὶ τῷ δοῦλοι, ἀλλ' ἐπὶ τῷ ὁμοῖοι τοῖς λειπομένοις εἶναι ἐκπέμπονται (ἄποικοι) for colonists are not sent out on the basis of being inferiors, but on the basis of being the equals of those who are left at home T. 1.34 (cp. 1027. 2 c), ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος for life is sweetest in being conscious of nothing S. Aj. 553.
- 1260. Accusative: δείσᾶς τὸ ζῆν fearing to live P. A. 28 d, τῶν ἀπάντων ἀπερίοπτοί εἰσι παρὰ τὸ νῖκᾶν they are indifferent to everything in comparison with victory T. 1. 41, πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος schooled to moderation in his needs X. M. 1. 2. 1.
- a. τό with the infinitive appears after many verbs and verbal expressions which generally take the simple inf. (cp. 1233): αἰσχύνονται τὸ τολμᾶν they are ashamed to dare P. Soph. 247 b, τὸ ἐρᾶν ἔξαρνος εἶ you refuse to love P. Lys. 205 a, καρδίᾶς δ' ἐξίσταμαι τὸ δρᾶν I withdraw from my resolution so as to (= and) do this thing S. Ant. 1105. So after adjectives (cp. 1240): μακρὸς τὸ κρῖναι ταῦτα χὧ λοιπὸς χρόνος the future is long (i.e. time enough) to decide this S. El. 1030.
- b. The articular inf. is sometimes used to express purpose or result (cp. 1245, 1246): τίς Μήδων σοῦ ἀπελείφθη τὸ μή σοι ἀκολουθεῖν; what one of the Medes remained away from you so as not to attend you? X.C. 5.1.25.
- c. Some verbs take the articular inf. as object when the simple inf. could not be used: μόνον δρῶν τὸ παίειν τὸν ἀλισκόμενον taking heed only to strike any one he caught X. C. 1. 4.21.
- d. Verbs of saying, thinking, and the like, occasionally take the articular inf.: ἐξομεῖ τὸ μὴ εἰδέναι; wilt thou swear thou didst not know? S. Ant. 535.
- e. The articular inf. with a subject accusative may be used absolutely: $\epsilon \pi \epsilon i \gamma \epsilon \tau \delta \epsilon \lambda \theta \epsilon i \nu \tau \sigma \delta \tau \sigma v$, of $\mu a \theta \epsilon \delta \nu \tau \nu a a \delta \tau \delta \nu \epsilon \tau \delta \sigma \delta \tau \tau \sigma \delta \tau \sigma v$ as to his coming, I believe that some god brought him to his very punishment Lyc. 91.
- 1261. Apposition (cp. 1230). The articular infinitive, in any case, is often used in apposition to a preceding word.

τοῦτό ἐστι τὸ ἀδικεῖν, τὸ πλέον τῶν ἄλλων ζητεῖν ἔχειν injustice is this: to seek to have more than other people P. G. 483 c, τί γὰρ τούτου μακαριώτερον, τοῦ γἢ μιχθῆναι; for what is more blessed than this—to be commingled with the earth? X. C. 8.7.25.

1262. In Exclamation (cp. 1250). The infinitive with $\tau \delta$ may be used in exclamations, to express surprise or indignation.

τῆς τύχης · τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν my ill-luck! that I should happen now to have been summoned hither! X. C. 2. 2. 3.

THE PARTICIPLE

- 1263. The participle ($\mu\epsilon\tau o\chi\dot{\eta}$ participation) is a verbal adjective, in part a verb, in part an adjective. Its tenses, except the future, when they do not stand in indirect discourse, do not show absolute time, and denote only stage of action. When they stand in indirect discourse and represent the indicative, they denote time relatively to that of the main verb. Cp. 1159, 1160.
- 1264. The future participle marks an action as in prospect at the time denoted by the leading verb. Since it expresses an idea of will, it shows that an action is purposed or intended. With the article it denotes the person or thing likely (or able) to do something (= δ μέλλων with inf. 1145). The nearest approach to mere futurity appears in general only after verbs of knowing and perceiving (1303). Cp. 1280. Thus δ δ' ἀνὴρ αὐτῆς λαγὼς ἄχετο θηράσων but her husband had gone to hunt hares X. A. 4. 5. 24, δ ἡγησόμενος (= δ μέλλων ἡγήσεσθαι) οὐδεὶς ἔσται there will be no one to guide us 2. 4. 5, θανουμένη γὰρ ἐξήδη for I knew that I should (or must) die S. Ant. 460 (cp. 1303).
- 1265. The participle is negatived by $o\dot{v}$, except when it has a general or conditional force, or otherwise requires $\mu\dot{\eta}$. See 1620, 1626. On the participle with $\check{a}\nu$, see 1222.
 - '1266. The participle has three main uses.
 - A. Attributive: as an attributive to a substantive.
- B. Circumstantial: denoting some attendant circumstance and qualifying the main verb like an adverbial phrase or clause.
- C. Supplementary: as a supplement to a verbal predicate, which, without such a supplement, might be incomplete.
- 1267. The distinction between these classes is not absolute. A participle may, for example, be A and B or B and C: οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν ἐνυκτέρευσαν ἄσῖτοι those who (i.e. if any) were unable to complete the march passed the night without food X. A. 4. 5. 11, ἀδικούμενοι ὀργίζονται they are enraged at being wronged or because (when, if) they are wronged (T. 1.77). B and C often cannot be sharply distinguished, as in the case of many of the verbs of 1297–1300.

THE ATTRIBUTIVE PARTICIPLE

1268. The attributive participle, with or without the article, modifies a substantive like any other adjective.

- δ ἐφεστηκὼς κίνδῦνος τῆ πόλει the danger impending over the State D. 18. 176, οἱ ὄντες ἐχθροί the existing enemies 6. 15, ὁ παρὼν καιρός the present crisis 3. 3. A predicate expression may stand inside an attributive phrase: ὁ δεινὸς (pred.) λεγόμενος γεωργός he who is called a skillful agriculturist X. O. 19. 14.
- 1269. An attributive participle with the article does duty as a substantive when the noun with which it directly agrees is omitted (787): δ οἴκαδε βουλόμενος ἀπιέναι whoever wants to go home X. A. 1. 7. 4, τὰ δέοντα duties.
- a. Such participles must often be translated by substantives or by relative clauses: ὁ φεύγων the exile or the defendant, τὸ μέλλον the future, οἱ νῖκῶντες the victors, οἱ θανόντες the dead, οἱ δεδιότες those who are afraid, οἱ ἀδικούμενοι those who are (being) wronged, ὁ τὴν γνώμην ταύτην εἰπών the one who expressed this opinion T. 8.68. In poetry participles are used very freely as substantives, as ὁ τεκών father, ἡ τεκοῦσα mother.
- 1270. A participle may be modified by an adjective or take a genitive, when its verbal nature has ceased to be felt: τὰ μῖκρὰ συμφέροντα τῆς πόλεως the petty interests of the State D. 18. 28. Thueydides often uses in an abstract sense a substantival neuter participle where the infinitive would be more common: τὸ δεδιός fear, τὸ θαρσοῦν courage (for τὸ δεδιόναι, τὸ θαρσεῖν) 1. 36.
- 1271. The article with the participle may be either generic or particular. Cp. 763 a, 779 e.
- 1272. A participle and its substantive often correspond in meaning to a verbal noun with the genitive or to an articular infinitive. Cp. post urbem conditam and Milton's "Since created man."
- τῷ σίτῳ ἐπιλείποντι ἐπιέζοντο they suffered from the failure of the crops $(=\tau \hat{\eta}$ τοῦ σίτον ἐπιλείψει) T. 3. 20, δι' ὑμᾶς μὴ ξυμμαχήσαντας by reason of your not joining the alliance $(=\delta i \hat{\alpha}$ τὸ ὑμᾶς μὴ ξυμμαχήσαι) 6. 80, μετὰ Συρᾶκούσᾶς οἰκισθείσᾶς after the foundation of Syracuse 6. 3, ἡ ὀργὴ σὺν τῷ φόβῳ λήγοντι ἄπεισι his wrath will disappear with the cessation of his fear X. C. 4. 5. 21.
- a. Except in expressions of time, as ἄμα ἦρι ἀρχομένω at the beginning of spring T.2.2, this construction is generally used in prose only when the participle is necessary to the sense. In poetry the use is not so restricted: Ζεὺς γελοῦος ὀμνύμενος swearing by Zeus is rid culous Ar. Nub. 1241.

THE CIRCUMSTANTIAL PARTICIPLE

- 1273. The circumstantial participle is added, without the article, to a noun or pronoun to set forth some circumstance under which the main action takes place.
- a. The circumstantial participle qualifies the principal verb like an adverbial clause or supplementary predicate. Cp. μετὰ ταῦτα εἶπε afterwards

he said with $\gamma \epsilon \lambda \hat{\omega} \nu$ $\epsilon \hat{l} \pi \epsilon$ he said laughingly. Such participles generally are equivalent in meaning to subordinate clauses introduced by conjunctions denoting time, condition, cause, etc.; but may often be rendered by adverbial phrases, or even by separate finite verbs, which bring out distinctly the idea latent in the participle.

1274. The circumstantial participle has two main constructions.

The subject of the participle is either a noun or pronoun closely connected in construction, as subject or object, with the verb of the clause in which it stands; or it is a noun or pronoun in the genitive (genitive absolute, 1284) or accusative (accusative absolute, 1288), not closely connected in construction with the verb of the clause.

- 1275. The circumstantial participle expresses simply circumstance or manner in general. It may imply various other relations, such as time, means, cause, purpose, concession, condition. Sometimes it is uncertain which of two relations is more prominent, and the exact relation intended is often made clear only by an adverb modifying either the principal verb or the participle itself.
- 1276. Time. ἀκούσᾶσι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν on hearing this it seemed best to the generals to collect the troops X. A. 4.4.19, (ὑμῶν δέομαι) ἀκροᾶσαμένους διὰ τέλους τῆς ἀπολογίᾶς τότε ἤδη ψηφίζεσθαι κτλ. (I beg you) when you have heard my defense to the end, then and not till then to vote, etc. And 1.9. ἄμα at the same time, αὐτίκα immediately, εὐθύς straightway, μεταξύ between, in the midst, though strictly modifying the main verb, are often placed close to a temporal participle which they modify in sense: ἄμα ταῦτ' εἰπῶν ἀνέστη as soon as he said this, he rose X. A. 3. 1. 47, τῷ δεξιῷ κέρᾳ τῶν ᾿Αθηναίων εὐθὺς ἀποβεβηκότι ἐπέκειντο they fell upon the right wing of the Athenians as soon as it had disembarked T. 4.43, πολλαχοῦ με ἐπέσχε λ΄γοντα μεταξύ it often checked me when the words were on my lips Γ . A. 40 b.
- a. Several temporal participles have an idiomatic adverbial force: ἀρχόμενος in the beginning, at first, τελευτῶν at last, finally. Thus ἄπερ καὶ ἀρχόμενος εἶπον as I said also at the outset T.4.64, τελευτῶν ἐχαλέπαινεν at last he became angry X.A.4.5.16.
- 1277. Manner. παρήλαυνον τεταγμένοι they marched past drawn up in order X. A. 1. 2. 16, κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους they made a loud noise by calling to each other 2. 2. 17.
- a. Idiomatic in meaning are ἀνύσᾶς quickly (lit. having accomplished), ἔχων continually, persistently (lit. holding on), λαθών secretly, κλαίων to one's

sorrow (lit. weeping), χαίρων with impunity (lit. rejoicing), φέρων hastily (lit. carrying off), φθάσας before (lit. anticipating). Thus ἄνοις ἀνύσας hurry up and open Ar. Nub. 181, λήθουσά μ' ἐξέπινες thou wast secretly draining my blood S. Ant. 532 (cp. 1295 c), φλυαρείς ἔχων you keep trifting P. G. 490 e, τοῦτον οὐδείς χαίρων ἀδικήσει no one will wrong him with impunity 510 d, ἀνέφξάς με φθάσας you opened the door before I could knock Ar. Plut. 1102 (cp. 1295 c).

1278. Means. — ληζόμενοι ζωσι they live by pillaging X. C. 3. 2. 25.

1279. Cause. — Παρύσατις ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν Parysatis favored Cyrus because she loved him X. A.1.1.4, ἀπείχοντο κερδῶν αἰσχρὰ νομίζοντες εἶναι they held aloof from gains because they thought them disgraceful X. M. 1.2.22, ἀνελόμενοι τὰ νανάγια καὶ ὅτι αὐτοῖς οὐκ ἀντεπέπλεον, διὰ ταῦτα τροπαῖον ἔστησαν because they had picked up the wrecks and because they (the enemy) did not sail against them, (for this reason) they set up a trophy T.1.54.

a. With participles of cause, ate, old or old inasmuch as show that the participle states the cause as a fact on the authority of the speaker or writer: δ Kîpos, ate maîs wn, $\eta\delta\epsilon\tau$ 0 to $\tau\hat{\eta}$ otol $\hat{\eta}$ Cyrus, inasmuch as he was a child, was pleased with the robe X.C.1.3.3.

b. With participles of cause, purpose, etc., $\dot{\omega}_s$ shows that the participle sets forth the ground of belief on which the agent acts, and denotes the thought, assertion, real or presumed intention, of the subject of the main verb or of some other person mentioned prominently in the sentence, without implicating the speaker or writer (cp. 1311). $\dot{\omega}_s$ may sometimes be rendered as if (though there is nothing conditional in the Greek use, as is shown by the negative $o\dot{v}$, not $\mu\dot{\eta}$).

ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες there they remained in the belief that they were occupying the summit \mathbf{X} . A. 4. 2. 5, ταύτην τὴν χώρᾶν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν ὡς πολεμίᾶν οὖσαν he turned this country over to the Greeks to ravage on the ground that it was hostile 1.2.19, τὴν πρόφασιν ἐποιεῖτο ὡς Πισίδᾶς βουλόμενος ἐκβαλεῖν he made his pretense as if he wished (i.e. he gave as his pretext his desire) to expel the Pisidians 1.2.1, παρεσκευάζοντο ὡς πολεμήσοντες they made preparations to go to war (with the avowed intention of going to war) \mathbf{T} . \mathbf{T} . \mathbf{T} , συλλαμβάνει Κῦρον ὡς ἀποκτενῶν he seized Cyrus for the purpose (as he declared) of putting him to death \mathbf{X} . A. $\mathbf{1}$. $\mathbf{1}$. $\mathbf{3}$.

c. τ i μ aθών what induced him to (lit. having learned what?), τ i π aθών what possessed him to (lit. having experienced what?) are used with the general sense of wherefore? in direct (with δ τ i in indirect) questions expressing surprise or disapprobation: τ ί μ aθόν τ ες έ μ aρ τ v ρ ε \hat{i} τε \hat{v} με \hat{i} ς; what put it into your heads to give evidence? D. 45. 38, τ ί π aθόν τ ε λ ε λ άσ μ ε θ α; what possessed us to forget? Λ 313.

barians proceeded against Greece with the purpose of enslaving it T. 1.18, προπέμψαντες κήρῦκα πόλεμον προεροῦντα having sent a herald in advance to proclaim war 1.29, ἔπεμπον λέγοντας ὅτι κτλ. they sent men to say that, etc. X. H. 2.4.37.

- 1281. Opposition or Concession. οὐδὲν ἐρῶ πρὸς ταῦτα ἔχων εἰπεῖν I will make no reply to this though I might (speak) do so P. Lach. 197 c, ἀδικεῖς ὅτι ἄνδρα ἡμῖν τὸν σπουδαιότατον διαφθείρεις γελᾶν ἀναπείθων, καὶ ταῦτα (cp. 672) οὖτω πολέμιον ὄντα τῷ γέλωτι you do wrong in that you corrupt the most earnest man we have by tempting him to laugh, and that though he is such an enemy to laughter X. C. 2. 2. 16.
- a. καίπερ although is very common with the participle: πείθου γυναιξί, καίπερ οὖ στέργων ὅμως take the advice of women none the less though thou likest it not A. Sept. 712, συμβουλεύω σοι καίπερ νεώτερος ὧν I give you advice though I am your junior X. C. 4. 5. 32. In Homer and tragedy the parts of καίπερ are often separated: καὶ ἀχνύμενοί περ although distressed M 178. πέρ may stand without καί: ἀνάσχεο κηδομένη περ bear up, though vexed A 586. The participle with πέρ is not always concessive.
- 1282. Condition (negative μή). σὸ δὲ κλύων (= ἐἀν κλύης) εἴσει τάχα but if you listen you shall soon know Ar. Av. 1390, οὐκ ἄν δύναιο μὴ καμὼν (= εἰ μὴ κάμοις) εὐδαιμονεῖν you cannot be happy unless you toil E. Fr. 461.
- 1283. Any Attendant Circumstance. συλλέξᾶς στράτευμα ἐπολιόρκει Μίλητον he collected an army and laid siege to Miletus X. A. 1. 1. 7, παραλαβόντες Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσᾶλον they took Boeotians with them and marched against Pharsalus T. 1. 111.
- a. ἔχων having, ἄγων leading, φέρων carrying (mostly of inanimate objects), χρώμενος using, λαβών taking are often used where English employs with. Thus ἔχων στρατιὰν ἀφικνεῖται he arrives with an army Τ.4.30, βοῆ χρώμενοι with a shout 2.84, ἐκέλευσε λαβόντα ἄνδρας ἐλθεῖν ὅτι πλείστους he ordered him to come with all the men he could (or to take . . . and come) Χ.Α.1.1.11.

GENITIVE ABSOLUTE. ACCUSATIVE ABSOLUTE

1284. Genitive Absolute. — A circumstantial participle agreeing with a genitive noun or pronoun not in the main construction of the sentence, stands in the genitive absolute. The participle in the genitive absolute may express the same relations as other circumstantial participles (1275).

ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος these things were effected while Conon was in command I. 9. 56, οὐ δεῖ ἀθῦμεῖν ὡς (cp. 1279 b) οὖκ εὐτάκτων ὄντων 'Αθηναίων we must not be discouraged on the ground that the Athenians are not well disciplined X. M. 3. 5. 20, καὶ μεταπεμπομένου αὐτοῦ οὖκ ἐθέλω ἐλθεῖν even

though he is sending for me, I am unwilling to go X. A. 1. 3. 10 (cp. 1281), οἴομαι καὶ νῦν ἔτι ἐπανορθωθῆναι ἄν τὰ πράγματα τούτων γιγνομένων if these measures should be taken, I think that even now our situation might be rectified D. 9. 76, Κῦρος ἀνέβη ἐπὶ τὰ ὅρη οὐδενὸς κωλύοντος Cyrus ascended the mountains without opposition (since no one opposed him) X. A. 1. 2. 22.

- a. ἐκών willing, ἄκων unwilling are properly participles and are treated as such: ἐμοῦ οὐχ ἑκόντος without my consent S. Aj. 455.
- 1285. The noun or pronoun of the genitive absolute may be omitted
- a. When it may easily be supplied from the context: of $\delta \epsilon$ πολέμιοι, προσιόντων (τῶν Ἑλλήνων, previously mentioned), τέως μὲν ἡσυχίαζον the enemy, as they were approaching, for a while remained quiet X. A. 5. 4. 16.
- b. When it may easily be supplied otherwise. As ἀνθρώπων οτ πρᾶγμάτων in ἰόντων εἰς μάχην when men are going into battle X. C. 3. 3. 54, τοῦτον τὸν τρόπον πρᾶχθέντων τῆς πόλεως γίγνεται τὰ χρήματα when things have happened in this way, the property becomes the possession of the State D. 24. 12, οῦτως ἐχόντων (things being thus) since this is the case X. A. 3. 1. 40 (cp. οῦτω ἔχοντος P. R. 381 c). For ὕοντος πολλῷ when it was raining hard X. H. 1. 1. 16 see 667 a.
- c. When a subordinate clause with $\delta\tau\iota$ depends upon a passive participle, which is generally plural because the subject of the subordinate clause is plural or because several circumstances are mentioned: $\sigma\eta\mu\alpha\nu\theta\acute{\epsilon}\nu\tau\omega\nu$ $\tau\hat{\phi}$ Astroáyει δτι πολέμιοί εἰσιν ἐν τῆ χώρα notice having been given to Astyages that the enemy was in the country X. C. 1.4.18. The singular is less common: $\delta\eta\lambda\omega\theta\acute{\epsilon}\nu\tau$ ος δτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο it having been shown that the salvation of the Greeks depended on their navy T. 1.74.
- 1286. The subject of a genitive absolute is occasionally identical with a noun or pronoun expressed or understood elsewhere in the sentence. This exception to the rule is made to emphasize the special force of the participle (time, condition, cause, etc.). Thus a genitive absolute may be used in place of a participle agreeing with
- a. A nominative: βοηθησάντων ὑμῶν προθύμως πόλιν προσλήψεσθε ναυτικὸν ἔχουσαν μέγα if you assist us heartily, you will gain to your cause a State having a large navy T. 3. 13.
- b. A dative: διαβεβηκότος Περικλέους ἢγγέλθη αὐτῷ (instead of διαβεβηκότι Περικλεῖ ἢγγέλθη) ὅτι Μέγαρα ἀφέστηκε when Pericles had crossed over, news was brought to him that Megara had revolted T.1.114.
- c. An accusative: ἢλθον ἐπὶ τὴν Ἐπίδαυρον ὡς ἐρήμου οὕσης αἰρήσοντες they came against Epidaurus expecting to capture it undefended T. 5. 56.
- 1287. The genitive absolute took its rise from cases where a genitive dependent on a verb or a substantive had a participle in agreement with it. Thus in $\tau \circ \hat{v}$ δ' $t\theta \circ v$ $t\theta \circ$

lance at him, as he rushed straight upon him © 118, Σαρπήδοντι δ' ἄχος γένετο Γλαύκου ἀπιόντος but grief came on Sarpedon for Glaucus—departing M 392, the words τοῦ and Γλαύκου are properly dependent on ἀκόντισε (887) and ἄχος (881). In course of time this connection was gradually weakened until the genitive with the participle was regarded as independent, and used in cases where the governing word did not take the genitive.

- 1288. Accusative Absolute. A participle stands in the accusative absolute, instead of the genitive absolute, when it is impersonal, or has an infinitive as its subject (as in c). When impersonal, such participles have no apparent grammatical connection with the rest of the sentence.
- a. Impersonal Verbs: οὐδεὶς τὸ μεῖζον κακὸν αἰρήσεται ἐξὸν τὸ ἔλᾶττον (αἰρεῖσθαι) no one will choose the greater evil when it is possible to choose the less P. Pr. 358 d, δῆλον γὰρ ὅτι οἶσθα μέλον γέ σοι for it is plain that you know, since it concerns you P. A. 24 d.
- b. Passive participles used impersonally: εἰρημένον δ' αὐταῖς ἀπαντᾶν ἐνθάδε εὕδουσι though it was told them to meet here, they are asleep Ar. Lys. 13.
- c. Adjectives with ὄν: σὲ οὐχὶ ἐσώσαμεν οἶόν τε ὂν καὶ δυνατόν we did not rescue you although it was both feasible and possible P. Cr. 46 a, ὡς οὐκ ἀναγκαῖον (ὂν) τὸ κλέπτειν, αἰτιᾶ τὸν κλέπτοντα on the ground that stealing is unnecessary, you accuse the thief X. C. 5. 1. 13.
- 1289. The accusative absolute is probably in its origin an internal object, developed, at least in part, by way of apposition (990 a), the neuter of a participle or of an adjective standing in apposition to an idea set forth in the leading clause: $\pi\rho o\sigma\tau a\chi\theta\dot{\epsilon}\nu$ autoûs our $\dot{\epsilon}\tau\dot{\epsilon}\lambda\mu\eta\sigma a\nu$ $\dot{\epsilon}i\sigma\alpha\gamma a\gamma\dot{\epsilon}\hat{\nu}\nu$ (Is. 1. 22) they did not dare to bring him in a duty that was enjoined (although it was enjoined) upon them.
- 1290. The participle of a personal verb is occasionally used absolutely if it is preceded by ώς or ισπερ; as ισκ ισκ
- a. Cases of the accusative absolute used personally without ως or ωσπερ are rare, and occur especially with neuter participles that are generally impersonal: δόξαντα ὑμῖν ταῦτα εἴλεσθε ἄνδρας εἴκοσι on reaching this conclusion you chose twenty men Aud. 1.81; ep. δόξαν ταῦτα Χ. Α. 4. 1.13 (by analogy to ἔδοξε ταῦτα) and δοξάντων τούτων Χ. Η. 1.7.30.

THE SUPPLEMENTARY PARTICIPLE

1291. The supplementary participle completes the idea of the verb by showing that in which its action consists or to which it refers.

1292. The supplementary participle agrees with the subject or with the object of the main verb; with the subject when the verb is intransitive or passive, and generally with the object when the verb is transitive.

έωρων οὐ κατορθοῦντες καὶ τοὺς στρατιώτᾶς ἀχθομένους they saw that they (themselves) were not succeeding and that the soldiers were indignant T.7.47, ἐλεγχθήσεται γελοῖος ὧν he will be proved to be ridiculous X. M. 1.7.2, ἀδικοῦντα Φίλιππον ἐξήλεγξα I proved that Philip was acting unjustly D.18.136.

- a. When the object is the same as the subject, it is commonly suppressed, and the participle agrees with the subject: $\delta\rho\hat{\omega}$ example agrees with the subject: $\delta\rho\hat{\omega}$ example agree with the subject is $\delta\rho\hat{\omega}$. Example agree with the subject may be expressed by the reflexive pronoun: $\delta\hat{\delta}\hat{\omega}$ example $\delta\hat{\omega}$ example $\delta\hat{\omega}$ is expressed by the reflexive pronoun: $\delta\hat{\delta}\hat{\omega}$ example $\delta\hat{\omega}$ example $\delta\hat{\omega}$ is expressed by the reflexive pronoun: $\delta\hat{\delta}\hat{\omega}$ example $\delta\hat{\omega}$ expressed by the reflexive pronoun: $\delta\hat{\delta}\hat{\omega}$ example $\delta\hat{\omega}$ expressed by the reflexive pronoun: $\delta\hat{\delta}\hat{\omega}$ example $\delta\hat{\omega}$ expressed by the reflexive pronoun: $\delta\hat{\delta}\hat{\omega}$ expressed by the reflexive pronoun expressed by the reflexing pronoun expressed by the reflexive pronoun expressed by the re
- b. A participle with ξοικα (personal use, cp. 1228) is generally dative: ξοικας ὀκνοῦντι λέγειν strictly you are like to one who is (i.e. you seem) reluctant to speak P. R. 414 c. The nominative occurs: ἐοίκατε τυραννίσι ἡδόμενοι you appear to take delight in despotisms X. H. 6. 3. 8.
- 1293. The present or perfect participle is often used as a simple predicate adjective, especially with $\epsilon i\mu i$ and $\gamma i\gamma \nu o\mu ai$. The aorist participle is here chiefly poetic.

ἢσαν ἀπιστοῦντές τινες Φιλίππωthere were some who were distrustful of Philip D. 19. 53, ἐγὼ τὸ πρᾶγμ' εἰμὶ τοῦθ' ὁ δεδρᾶκώς I am the one who has done this deed D. 21. 104.

1294. The supplementary participle after certain verbs represents a dependent statement.

In ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα he heard that Cyrus was in Cilicia, ὄντα stands for ἐστί, what was heard being "Κῦρος ἐν Κιλικίᾳ ἐστί." According to the principles of indirect discourse the same idea may be expressed by ἤκουσεν ὅτι Κῦρος ἐν Κιλικίᾳ εἴη (or ἐστί, 1581).

THE SUPPLEMENTARY PARTICIPLE NOT IN INDIRECT DISCOURSE

1295. τυγχάνω (poet. κυρῶ) happen, am just now, λανθάνω escape the notice of, am secretly, $\phi\theta$ άνω anticipate, am beforehand take a supplementary participle, which contains the main idea.

τυγχάνω: προξενῶν τυγχάνω I happen to be proxenus D.52.5, ἄριστα τυγχάνουσι πράξαντες they happen to have fared the best I.4.103, ἐτύγχανον λέγων I was just saying X.A.3.2.10, ἔτυχον καθήμενος ἐνταῦθα I was, by chance, sitting there P.Eu.272e. λανθάνω: φονέα τοῦ παιδὸς ἐλάνθανε βόσκων he entertained the murderer of his son without knowing it Hdt.1.44, ἔλαθον ἐσελθόντες they got in secretly T.2.2, οὖκ ἔλαθες ἀποδιδράσκων you did not escape notice in attempting to escape P.R.457e, λήσομεν ἐπιπεσόντες we shall fall on them unawares X.A.7.3.43. φθάνω: φθάνουσι δ' ἐπ' αὖτὰ καταφεύγοντες they are the first to have recourse to them Aes.3.248, φθάνουσιν (hist. pres.) ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους they anticipated the enemy in getting to the summit X.A.3.4.49, οὖκ ἔφθασαν πυθόμενοι τὸν πόλεμον καὶ ἡκον no sooner had they heard of the war than they came I.4.86, ὁπότεροι φθήσονται τὴν πόλιν ἀγαθόν τι ποιήσαντες which party shall anticipate the other in doing some service to the State I.4.79.

a. With the present or imperfect of $\lambda a \nu \theta \acute{a} \nu \omega$ and $\phi \theta \acute{a} \nu \omega$ a participle is commonly present, with the agrist commonly agrist. But a present participle is occasionally used with the agrist of these verbs in order to mark an action or a state as continuing. The agrist of $\tau \nu \gamma \chi \acute{a} \nu \omega$ often takes the present participle. With a present or imperfect of $\tau \nu \gamma \chi \acute{a} \nu \omega$, $\lambda a \nu \theta \acute{a} \nu \omega$, the (rare) agrist participle refers to an anterior action or state. Many of the cases of the present of $\tau \nu \gamma \chi \acute{a} \nu \omega$ with the agrist participle are historical presents. With other tenses of these verbs than present or imperfect, an agrist participle generally refers to time coincident with that of the verb.

b. οὖκ ἄν φθάνοις (φθάνοιτε) with the participle is used in urgent, but polite, exhortations: οὖκ ἄν φθάνοις λέγων the sooner you speak the better (i.e. speak at once) X. M. 2. 3. 11.

c. λανθάνω and φθάνω (rarely τυγχάνω) may appear as participles, generally aorist, with finite verbs, thus reversing the ordinary construction: διαλαθών ἐσέρχεται ἐς τὴν Μιτυλήνην he entered Mitylene secretly T. 3. 25, φθάνοντες ἤδη δηοῦμεν τὴν ἐκείνων γῆν we got the start of them by ravaging their territory X. C. 3. 3. 18. Cp. also 1277 a.

1296. διάγω, διαγίγνομαι, διατελώ, διαμένω continue, am continually, often take a supplementary participle.

διάγουσι μανθάνοντες they are continually learning X.C.1.2.6, κρέ $\tilde{\epsilon}$ δθίοντες οἱ στρατιῶται διεγίγνοντο the soldiers kept subsisting on meat X.A.1.5.6, διατελε $\tilde{\epsilon}$ μ $\tilde{\iota}$ σ $\tilde{\omega}$ ν he continues to hate X.C.5.4.35.

1297. Verbs signifying to begin, end, endure, grow weary of an action may take a supplementary participle.

ἄρξομαι ἀπὸ τῆς ἐᾶτρικῆς λέγων I will begin my speech with the healing art P. S. 186 b, παύσω τοῦτο γιγνόμενον I shall put a stop to this (happening) P. G. 523 c, οὖπώποτε διέλειπον ζητῶν I never left off seeking X. Ap. 16, ἀνέχου πάσχων support thy sufferings E. Fr. 1090, μὴ κάμης φίλον ἄνδρα εὖεργετῶν do not grow weary of doing good to your friend P. G. 470 c.

- a. Verbs signifying to support, endure ordinarily take the present participle; but the complexive aorist occurs in the case of acts to which one must submit despite all resistance: οὐκ ηνέσχεσθε ἀκούσαντες you did not endure (though you had) to listen L. 13.8.
- 1298. With some verbs of *coming* and *going* a supplementary participle specifies the manner of coming and going, and contains the main idea.

οἴχονται διώκοντες they have gone in pursuit X. A. 1. 10. 5, οὐ τοῦτο λέξων ἔρχομαι I am not going to say this X. Ages. 2. 7.

1299. With verbs of emotion (rejoicing, grieving, and the like) a supplementary participle often indicates the cause of the emotion (cp.1267).

χαίρω διαλεγόμενος τοῖς σφόδρα πρεσβύταις I like to converse with very old men P.R.328 d, οὖκ ἀγαπῶ ζῶν ἐπὶ τούτοις I am not content to live on these conditions I.12.8, χαλεπῶς ἔφερον οἰκίᾶς κατελείποντες they were distressed at the thought of abandoning their homes T.2.16, ἀδικούμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι men are more angered at being the victims of injustice than of compulsion 1.77, οὐ γὰρ αἰσχύνομαι μανθάνων for I am not ashamed to learn P. Hipp. Min. 372 c, οὖ μοι μεταμέλει οὖτως ἀπολογησαμένω I do not repent having made such a defense P. A.38 e.

- a. The participle agrees with the word denoting the person in regard to whom the emotion is manifested: $\mathbf{K}\acute{v}\rho\psi$ $\eth\delta\epsilon\mathbf{ro}$ où $\delta vva\mu\acute{e}v\psi$ $\sigma\bar{\imath}\gamma\hat{a}v$ he rejoiced that Cyrus was unable to remain silent X.C.1.4.15. In poetry $\chi a\acute{\iota}\rho\omega$, $\breve{a}\chi\theta\rho\mu a\iota$, and like verbs, which commonly take the dative, often admit the accusative and participle: τ 0 $\dot{\nu}$ 5 $\gamma\grave{a}\rho$ 6 $\dot{\nu}$ 6 $\dot{\nu}$ 6 $\dot{\nu}$ 6 $\dot{\nu}$ 60 $\dot{\nu}$ 7 $\dot{\nu}$ 7 $\dot{\nu}$ 8 $\dot{\nu}$ 9 \dot
- 1300. With verbs signifying to do well or ill, to surpass or be inferior, a supplementary participle specifies that in which the action of the verb consists (cp. 1267, 1277).
- εὖ γ' ἐποίησας ἀναμνήσας με you did well in reminding me P. Ph. 60 c (cp. 1159 c. 2), ἀνήσεσθε ἀκούοντες you will profit by hearing P. A. 30 c, ἀδικεἶτε πολέμου ἄρχοντες you do wrong in being the aggressors in the war T. 1.53, οὐχ ἡττησόμεθα εὖ ποιοῦντες we shall not be outdone in well-doing X. A. 2.3.23.
- 1301. $\pi\epsilon\rho\iota o\rho\hat{\omega}$ (and sometimes $\epsilon\phi o\rho\hat{\omega}$, $\epsilon\iota\sigma o\rho\hat{\omega}$, $\pi\rho ot\epsilon\mu a\iota$), signifying to overlook, allow, often take a supplementary participle.

μείζω γιγνόμενον τὸν ἄνθρωπον περιορῶμεν we allow the man to grow greater (we look with indifference on his growing power) D. 9. 29, ἔτλησαν ἐπιδεῖν ἐρήμην μὲν τὴν πόλιν γενομένην, τὴν δὲ χώρᾶν πορθουμένην they had the courage to look calmly upon their city desolated and their country being ravaged I. 4. 96.

1302. Some impersonal expressions taking the dative, such as those signifying the advantage or consequence of an action (it is fitting, profitable, good, etc.), may take a supplementary participle.

ἐπηρώτων τὸν θεόν, εἰ (αὐτοῖς) πολεμοῦσιν ἄμεινον ἔσται they asked the god whether it would be better for them to make war T.1.118. The personal construction is often preferred: οἴκοι μένων βελτίων (ἐστίν) by staying at home he is all the better D.3.34 (for μένειν αὐτὸν βέλτῖον ἐστι).

THE SUPPLEMENTARY PARTICIPLE IN INDIRECT DISCOURSE

1303. With Verbs of Intellectual Perception. — With verbs signifying to know, be ignorant of, learn (not learn of), remember, forget, show, appear, prove, acknowledge, announce, etc., the participle represents a dependent statement, each tense having the same force as the corresponding tense of the indicative or optative with $\delta \tau \iota$ ($\dot{\omega}_{S}$), the present including also the imperfect, the perfect including also the pluperfect (cp. 1160).

οὐδένα γὰρ οἶδα μῖσοῦντα (=μῖσεῖ) τοὺς ἐπαινοῦντας for I know no one who dislikes his admirers X. M. 2. 6. 33, ἔγνω τὴν ἐσβολὴν ἐσομένην (=ἔσται) he knew that the invasion would take place T. 2. 13, (Χερρόνησον) κατέμαθε πόλεις ἔνδεκα ἢ δώδεκα ἔχουσαν (=ἔχει) he learned that Chersonesus contained eleven or twelve cities X. H. 3. 2. 10, μέμνημαι ἀκούσᾶς (=ἤκουσα) I remember to have heard X. C. 1. 6. 6, μέμνημαι Kριτία τῷδε ξυνόντα σε (=ξυνῆσθα) I remember that you were in company with Critias here P. Charm. 156 a, ἐπιλελήσμεσθ ἡδέως γέροντες ὅντες (=ἐσμέν) we have gladly forgotten that we are old E. Bacch. 188, δειχθήσεται τοῦτο πεποιηκώς (=πεποίηκε) he will be shown to have done this D. 21. 160, ἡ ψῦχὴ ἀθάνατος φαίνεται οὖσα (=ἐστί) the soul is manifestly immortal P. Ph. 107 c, ἀδικοῦντ' (=ἀδικεῖ) Φίλιππον ἐξήλεγξα I convicted Philip of acting unjustly D. 18. 136, ἡαδίως ἐλεγχθήσεται ψευδόμενος (=ψεύδεται) he will easily be convicted of lying 27. 19, αὐτῷ Κῦρον ἐπιστρατεύοντα (=ἐπιστρατεύει) πρῶτος ἤγγειλα I was the first to announce that Cyrus was taking the field against him X. A. 2. 3. 19.

1304. δῆλός (φανερός) εἰμι I am plainly, with a participle is generally used instead of the impersonal δῆλόν (φανερόν) ἐστιν ὅτι. as δῆλος ἦν οἰόμενος (= δῆλον ἦν ὅτι οἴοιτο οτ οἴεται) it was clear that he thought X. A. 2. 5. 27. Cp. 1567.

1305. When σύνοιδα or συγγιγνώσκω am conscious is accompanied by the dative of a reflexive pronoun, a participle may stand either in the nominative agreeing with the subject, or in the dative agreeing with the reflexive: συνειδώς αὐτὸς αὐτῷ ἔργον εἰργασμένος himself conscious (to himself) that he had done the deed Ant. 6. 5, ἐμαυτῷ ξυνήδη οὐδὲν ἐπισταμένῳ I was conscious of knowing nothing P. A. 22 c. But when the dative is not a reflexive, the participle stands in the dative only: ξυνίσᾶσι Μελήτῳ μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύ

out they know as well as Meletus that he is lying, and (as well as I do) that I am speaking the truth P. A. 34 b. The force of σύν at times almost disappears, and these verbs may take an accusative and participle: συνειδώς τῶν ἀθλημάτων δούλους μετέχουτας knowing that slaves participate in the contests D. 61.23.

- 1306. The use of a participle to represent a dependent statement is derived from its circumstantial use. Thus, in οὐ γὰρ ἤδεσαν αὐτὸν τεθνηκότα (1303), τεθνηκότα agrees with the object of ἤδεσαν; and from they did not know him as dead the thought passes into they did not know (the fact) that he was dead.
- 1307. With Verbs of Perceiving. When verbs of perceiving denote the act or state perceived, the participle (not in indirect discourse) stands in the genitive with $\partial \kappa \omega \omega$ and $\pi \nu \nu \theta \dot{\alpha} \nu \omega \omega$, and sometimes with $\partial \kappa \dot{\alpha} \dot{\alpha} \dot{\alpha} \dot{\alpha} \dot{\alpha} \dot{\omega} \dot{\omega}$, which generally takes the accusative like $\dot{\delta} \rho \dot{\omega}$. When verbs of perceiving denote the fact that something is perceived, the participle (in indirect discourse) stands in the accusative, and represents a finite mood with $\ddot{\delta} \tau \iota$ ($\dot{\omega}_{\rm S}$) or an infinitive. But the above distinction is at times scarcely perceptible. Cp. 891, 892, 1303.
- α. ἤκουσαν αὐτοῦ φωνήσαντος they heard him speaking X. S. 3. 13, ἐπύθοντο τῆς Πύλου κατειλημμένης they learned of the capture of Pylos T. 4. 6, ἤσθησαι πώποτέ μου ψευδομαρτυροῦντος; have you ever noticed me bearing false witness? X. M. 4. 4. 11, αἰσθόμενος Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα perceiving Lamprocles angry with his mother 2. 2. 1, εἶδε Κλέαρχον διελαύνοντα he saw Clearchus riding through X. A. 1. 5. 12.
- b. ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα he heard that Cyrus was in Cilicia X. A. 1.5.5, πυθόμενοι ᾿Αρταξέρξην τεθνηκότα having learned that Artaxerxes was dead T. 4.50, αἰσθάνομαι ταῦτα οῦτως ἔχοντα Ι perceive that this is so X. M. 3. 5.5, δρῶσι τοὺς πρεσβυτέρους οὖκ ἀπιόντας they see that their elders are not departing X. C. 1.2.8.
- 1308. ἀκούω τινός with part. means I hear (immediately, with my own ears); ἀκούω τι οτ τινά with part. I hear (through others, i.e. I am told) that; ἀκούω with inf. I hear (of general, not certain knowledge, as by rumor) that. So also in the case of ἀισθάνομαι, πυνθάνομαι.
- 1309. Verbs of finding and detecting have the constructions of verbs of perceiving: κῆρυξ ηὖρε τοὺς ἄνδρας διεφθαρμένους the herald found the men already put to death (not in indir. discourse) T. 2. 6, διὰ τὴν Ἰλίου ἄλωσιν εὐρίσκουσι σφίσι ἐοῦσαν τὴν ἀρχὴν τῆς ἔχθρης they conclude that the beginning of their enmity was on account of the capture of Ilium (in indir. discourse) Hdt. 1. 5.

OMISSION OF THE PARTICIPLE &v

1310. The participle $\tilde{\omega}\nu$ is often omitted

a. After ἄτε, οἶα, ὡς, οτ καίπερ; as συνδείπνους ἔλαβεν ἀμφοτέρους πρὸς ἑαυτὸν ὡς φίλους ἤδη (ὄντας) he took both parties to supper with him since they were now friends X.C.3.2.25.

b. With a predicate substantive or adjective coördinated with a participle in the same construction: οὐ ῥάδιον ἢν μὴ ἀθρόοις (οὖσι) καὶ ἀλλήλους περιμείνᾶσι διελθεῖν τὴν πολεμίᾶν it was not easy for them to pass through the enemy's country except in a body and after having waited for one another T. 5. 64.

c. With some verbs taking it as a supplementary participle either in or not in indirect discourse: ὁρῶ μέγαν (ὄντα) τὸν ἀγῶνα I see that the contest is important T.2.45, εἰ ψευδης φαίνοιτο (ὢν) ὁ Γωβρύᾶς if Gobryas seem to be false X.C.5.2.4, εἴ τις εὕνους (ὢν) τυγχάνει if any one happens to be friendly Ar. Eccl. 1141.

'Ωs WITH A PARTICIPLE IN INDIRECT DISCOURSE

1311. &s may be used with a participle in indirect discourse to mark the thought, assertion, or intention of the subject of the main verb or of some other person mentioned prominently in the sentence (see 1279b); often for emphasis, when the mental attitude of the subject is already clearly marked.

ωs μηδὲν εἰδότ' ἴσθι με be assured that I know nothing (lit. understand that you are to assume that I know nothing) S. Ph. 253, δηλος ην Κύρος ως σπεύδων Cyrus was plainly bent on haste X. A. 1.5.9.

- 1312. A participle with $\dot{\omega}_S$ may follow a verb of thinking or saying though the verb does not take the participle in indirect discourse without $\dot{\omega}_S$. Thus $\dot{\omega}_S$ $\sigma \tau \rho \alpha \tau \eta \gamma \eta \sigma \sigma \tau \gamma^2$ $\dot{\epsilon} \mu \dot{\epsilon} \tau \alpha \dot{\tau} \tau \eta \nu \tau \dot{\eta} \nu \sigma \tau \rho \alpha \tau \eta \gamma \dot{\epsilon} \dot{\omega} \dot{\epsilon} \dot{\nu} \dot{\mu} \dot{\omega} \nu \lambda \dot{\epsilon} \gamma \dot{\epsilon} \tau \omega$ let no one of you say (i.e. speak of me in the belief) that I will assume this command X. A. 1. 3. 15.

VERBS TAKING EITHER THE PARTICIPLE OR THE INFINITIVE

1314. Some verbs admit either the supplementary participle or the infinitive with more or less marked differences of meaning. Most of these verbs admit also the construction with $\delta\tau\iota$ ($\delta\varsigma$).

aloχύνομαι and alδούμαι with part. (1299)=I am ashamed of doing something which I do; with inf. = I am ashamed to do something which I have refrained from doing up to the present time and may never do. Thus $\tau ο \hat{v} \tau o$

μὲν οὖκ αἰσχΰνομαι λέγων · τὸ δὲ . . . αἰσχῦνοίμην ἄν λέγειν I am not ashamed of saying this; but the following I should be ashamed to say X.C.5.1.21. With a negative the distinction may disappear. If the participle is conditional its force is like that of the infinitive.

ἄρχομαι (cp. 1063) with part. (1297) = begin to do something and continue with something else (begin by doing, do first); with inf. (cp. 1153) begin with something and continue with the same thing. Thus ἄρξομαι διδάσκων ἐκ τῶν θείων I will begin my instruction with things divine X. C. 8. 8. 2, πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν; at what point did he begin to teach you generalship? X. M. 3. 1. 5.

μανθάνω and οίδα with part. (1303) = learn (know) that something is; with inf. (1239) = learn (know) how to do something. Thus διαβεβλημένος οὐ μανθάνεις you do not perceive that you have been calumniated Hdt. 3. 1, $\ddot{a}v$ $\ddot{a}\pi a\xi$ μάθωμεν $\dot{a}\rho\gamma$ οὶ ζην if we once learn to live in idleness X. A. 3. 2. 25.

μέμνημαι with part. (1303) = remember that something is; with inf. = remember to do something: $\mu \epsilon \mu \nu \dot{\eta} \sigma \theta \omega$ åνηρ åγαθὸς εἶναι let him be mindful to be a brave man X. A. 3. 2. 39.

παίω with part. (1297) = stop what is taking place; with inf. = prevent something from taking place. Thus ἔπαυσαν φοβουμένους πλῆθος νεῶν they stopped their terror at the number of ships P. Menex. 241 b, παύσαντες τὸ μὴ προσελθεῖν ἐγγὺς τὴν ὁλκάδα preventing the merchantman from drawing near T.7.53.

φαίνομαι with part. (1303) = I am plainly; with inf. = I seem or it appears (but may not be true) that I. Thus φαίνεται $\tau \mathring{a}\lambda \eta \theta \mathring{\eta}$ $\lambda \acute{\epsilon} \gamma \omega \nu$ he is evidently speaking the truth, φαίνεται $\tau \mathring{a}\lambda \eta \theta \mathring{\eta}$ $\lambda \acute{\epsilon} \gamma \epsilon \nu$ he appears to be speaking the truth (but he may be lying).

VERBAL ADJECTIVES IN -τέος

On verbal adjectives in $-\tau \delta s$, $\tau \dot{\eta}$, $\tau \delta \nu$, see 393 N, 433.

1315. Verbal adjectives in $-\tau \acute{e}os$ express necessity or duty. They admit two constructions; both with the copula $\acute{e}i\mu\acute{l}$, which is generally omitted. The negative is $o\acute{v}$.

1316. The Personal (Passive) Construction. — When the verbal in $-\tau \acute{e}os$ is used personally the *subject* is emphasized. It is so used only when the verb from which it is derived takes the accusative. The verbal agrees with the subject in gender, number, and case. The agent, if expressed, always stands in the dative.

ποταμός τις ἡμιν ἐστι διαβατέος a river must be crossed by us X. A. 2. 4.6, ἀφελητέα σοι ἡ πόλις ἐστί the State must be benefited by you X. M. 3. 6. 3, ἐμοὶ

τοῦτο οὖ ποιητέον this must not be done by me (I must not do this) X. A. 1. 3. 15, οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι those who would be allies must be well treated X. M. 2. 6. 27, οὖ τοσαῦτα ὄρη ὁρᾶτε ὑμὶν ὄντα πορευτέα; do you not see those (lit. so) high mountains that must be traversed by you? X. A. 2. 5. 18.

1317. The Impersonal (Active) Construction. — When the verbal is used impersonally (the more common use) the action is emphasized. The verbal stands in the neuter nominative, usually singular $(-\tau \acute{e}o\nu)$. Its object stands in the case (genitive, dative, or accusative) required by its verb; verbs taking the genitive or dative have only the impersonal construction. The agent, if expressed, generally stands in the dative (see a).

τοὺς φίλους εὖεργετητέον, τὴν πόλιν ὡφελητέον, τῶν βοσκημάτων ἐπιμελητέον you must do good to your friends, benefit your State, take vare of your flocks X. M. 2.1.28, τῷ ἀδικοῦντι δοτέον δίκην the wrong-doer must suffer punishment P. Euth. 8 c, πειστέον τάδε (σοι) thou must obey in this S. Ph. 994 (distinguish πειστέον ἐστί σε one must persuade thee), ἡμῖν ξύμμαχοι ἀγαθοί, οὖς οὖ παραδοτέα τοἷς ᾿Αθηναίοις ἐστίν we have serviceable allies, whom we must not abandon to the Athenians T. 1.86. Cp. 725.

a. Since the impersonal construction is virtually active, and hence equivalent to $\delta\epsilon\hat{\iota}$ with the accusative and infinitive, the agent sometimes stands in the accusative, as if dependent on $\delta\epsilon\hat{\iota}$. The copula is (perhaps) always omitted when the agent is expressed by the accusative. Thus $\tau \delta \nu \beta o \nu \lambda \delta -\mu \epsilon \nu \nu \epsilon \hat{\iota} \delta a \hat{\iota} \mu \delta \nu \nu \epsilon \hat{\iota} \nu \epsilon$

COÖRDINATION AND SUBORDINATION

by combining simple sentences either by coördination or subordination. Coördination produces compound sentences, subordination produces complex sentences. Complex sentences have been developed out of coördinate independent sentences, one of which has been subordinated in form, as in thought, to another.

SYNTAX OF THE COMPOUND SENTENCE

1319. A compound sentence consists of two or more simple or complex sentences, grammatically independent of one another and generally united by a coördinating conjunction: $\tau \hat{\eta}$ $\delta \hat{\epsilon}$ $\hat{\nu} \sigma \tau \epsilon$ -

ραία ἐπορεύοντο διὰ τοῦ πεδίου | καὶ | Τισσαφέρνης είπετο but on the next day they proceeded through the plain and Tissaphernes kept following them X.A.3.4.18.

1320. The following are coördinating conjunctions:

A. Copulative: $τ\epsilon$ (enclitic), καί and, $τ\epsilon$. . . $τ\epsilon$, $τ\epsilon$. . . καί, καὶ . . . καί both . . . and, οὐδέ (μηδέ) and not, nor, οὖτε . . . οὖτε (μήτε . . . μήτε) neither . . . nor.

B. Adversative: ἀλλά but, δέ (postpositive, often with μέν in the preceding clause) but, and, ἀτάρ but, yet, however, μέντοι (postpositive) however, yet, καίτοι and yet.

C. Disjunctive: $\mathring{\eta}$ or, $\mathring{\eta}$. . . $\mathring{\eta}$ either . . . or, $\check{\epsilon \iota \tau \epsilon}$. . . $\check{\epsilon \iota \tau \epsilon}$ (without a

verb) either . . . or.

D. Inferential: ἄρα then, accordingly, οὖν therefore, then, νὖν (poetic and enclitic forms are νυν and νὖν) then, therefore, τοίνυν now, then, τοιγάρ (poetic), τοιγάρτοι, τοιγαροῦν so then, therefore.

E. Causal: γάρ for.

1321. Asyndeton. — Two or more sentences (or words) independent in form and thought, but coördinated without any connective, are asyndetic (from ἀσύνδετον not bound together). Such absence of connectives is called asyndeton.

1322. Asyndeton marks rapid and lively descriptions.

συμβαλόντες τὰς ἀσπίδας ἐωθοῦντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον interlocking their shields, they shoved, they fought, they slew, they were slain X. H. 4. 3. 19. Likewise (especially in poetry) in the case of descriptive adjectives: ἔγχος, βρῖθὺ μέγα στιβαρόν the spear, great and heavy and strong Π 802.

- 1323. Asyndeton also appears when the unconnected sentence
- (a) Summarizes the main contents, or expresses the result, of what has gone before: ἀκηκόατε, ἐωράκατε, πεπόνθατε, ἔχετε · δικάζετε you have heard, you have seen, you have suffered, you have the eviaence; form your judgment L. 12. 100.
 (b) Expresses a reason or explains what precedes: μῖκρὸν δ' ὅπνου λαχὼν εἶδεν ὄναρ · ἔδοξεν αὐτῷ σκηπτὸς πεσεῖν κτλ. when he had snatched a little sleep, he saw a vision; a bolt of lightning seemed to him to have fallen, etc. X. A. 3. 1. 11.
 (c) Repeats a significant word or phrase from the foregoing: καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα · ἀνέτειναν ἄπαντες and let him who approves this, hold up his hand; they all held up their hands X. A. 3. 2. 33.
 (d) Expresses various forms of emotion.
- 1324. Coördination in Place of Subordination Parataxis. The term parataxis ($\pi a \rho \acute{a} \tau a \xi is$ arranging side by side), as here

employed, is restricted to the arrangement of two independent sentences side by side, though one is in thought subordinate to the other (ὑπόταξις subordination).

1325. Parataxis is common in Homer, Attic prose and poetry.

καὶ ἦδη τε ἦν περὶ πλήθουσαν ἀγορὰν καὶ ἔρχονται κήρῦκες and it was already about the time when the market-place fills and (= when) heralds arrived X. A. 2. 1. 7, καὶ ἄμα ταῦτ' ἔλεγε καὶ ἀπήει and as soon as he said this, he departed X. H. 7. 1. 28. So in the case of εὐθὺς . . . καί = no sooner . . . than, and δέ meaning for.

1326. Many traces remain of an older coördination in place of which some form of subordination was adopted, either entirely or in part, in the later language. Several pronouns (cp. 752) and adverbs, originally demonstrative, have acquired a relative use. Thus $\tau\epsilon\dot{\nu}\chi\epsilon\alpha$ δ' ἐξενάριζε, τά οἱ πόρε $\chi\acute{\alpha}\lambda\kappa\epsilon\sigma$ "Αρης (H 146) meant originally he stripped him of his arms; these (later which) brazen Ares had given him. $\tau\dot{\epsilon}\omega\varsigma$ so long is a demonstrative adverb, but is a relative in καὶ $\tau\dot{\epsilon}\omega\varsigma$ ἐστὶ καιρός, ἀντιλάβεσθε $\tau\dot{\omega}\nu$ πράγμάτων and while there is time, take our policy in hand D.1.20.

SYNTAX OF THE COMPLEX SENTENCE

- 1327. A complex sentence contains a principal clause and one or more subordinate clauses. The principal clause, as each subordinate clause, has its own subject and predicate. The principal clause may have any form of the simple sentence. The subordinate clause is introduced by a subordinating word, as ϵi if, $\epsilon \pi \epsilon i$ since, $\delta \tau i$ that, $\epsilon \omega s$ until, δs who, etc.
- οί δὲ ἀπεκρίναντο (principal clause) ὅτι οὐκ ἐνταῦθα εἴη (dependent clause) but they answered that he was not there X. A. 4. 5. 10, εἰ θεοί τι δρῶσιν αἰσχρόν (dependent), οὐκ εἰσὶν θεοί (principal) if gods do aught that's base, they are not gods E. Fr. 292.
- 1328. A subordinate clause is in *primary sequence* when it depends on a primary tense (322); in *secondary sequence* when it depends on a secondary tense.
- 1329. Each tense in a subordinate clause denotes stage of action; the time is generally only relative to that of the verb of the principal clause. A subordinate clause may be marked by change of person in verb and pronoun.
- 1330. A clause dependent upon the principal clause may have a clause dependent upon itself (a sub-dependent clause): οἱ δ᾽ ἔλεγον (principal) ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες (dependent) οἴτινες ἱκανοὶ ἔσονται ἀπαγγείλαι (sub-dependent) and they said that they had come about a truce and were persons who would be competent to make report X. A. 2. 3. 4.

- 1331. A verb common to the principal and to a subordinate clause sometimes appears only in the former: \mathring{o} τι δὲ μέλλετε (πράσσειν), εὐθὺς πράσσετε but whatever you intend, do it at once T.7.15. When two clauses are compared, a verb common to both sometimes appears only in the second: $\mathring{\eta}\pi\epsilon\rho$ (τύχη) ἀεὶ βέλτῖον (scil. ἐπιμελεῖται) $\mathring{\eta}$ ἡμεῖς ἡμῶν αὐτῶν ἐπιμελούμεθα fortune, which always cares better for us than we for ourselves D.4.12.
- 1332. Classes of Subordinate Clauses. Subordinate clauses are of three classes:
- 1. Adverbial: in which the subordinate clause plays the part of an adverb or adverbial expression modifying the principal clause in like manner as an adverb modifies a verb. The adverbial relations are those of purpose (1339), cause (1369), result (1375), condition (1387), concession (1434), and time (1485).
- 2. Adjectival: in which the subordinate clause plays the part of an attributive adjective, and contains a relative whose antecedent (expressed or implied) stands in the principal clause (1437). Thus $\lambda \acute{\epsilon} \gamma \epsilon \tau \grave{\eta} \nu \ \acute{\epsilon} \pi \iota \sigma \tau o \lambda \grave{\eta} \nu \ \acute{\epsilon} \pi \epsilon \mu \psi \epsilon \Phi (\lambda \iota \pi \pi \sigma s \ read \ the \ letter \ which \ Philip \ sent \ D. 18. 39 (= \tau \grave{\eta} \nu \ \acute{\nu} \pi \grave{o} \ \Phi \iota \lambda \iota \pi \pi \sigma \nu \ \pi \epsilon \mu \phi \theta \epsilon \hat{\iota} \sigma a \nu).$
- 3. Substantival: in which the subordinate clause plays the part of a substantive and is either the subject or the object of the verb of the principal clause. The main divisions of dependent substantival clauses are: (a) Dependent clauses of will and desire after verbs of effort (1351), and after verbs of fear (1358). (b) Dependent statements after verbs of saying and thinking (1564, 1572 b). (c) Dependent questions (1546). (d) Dependent exclamations (1560).
- 1333. Anticipation (or Prolepsis). The subject of the dependent clause is often anticipated and made the object of the verb of the principal clause. This transference, which gives a more prominent place to the subject of the subordinate clause, is called anticipation or prolepsis ($\pi\rho\delta\lambda\eta\psi\iota$ s taking before).

ηρος αὐτὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος he knew (him) that he held the centre of the Persian army X.A.1.8.21, ἐπεμέλετο αὐτῶν ὅπως ἀεὶ ἀνδράποδα διατελοῖεν he took care (concerning them) that they should always continue to be slaves X.C.8.1.44.

ASSIMILATION OF MOODS

- 1334. The mood of a subordinate clause intimately connected with the thought of the clause on which it depends, is often assimilated to the mood of that clause.
 - 1335. Indicative. A subordinate clause dependent on a past

tense of the indicative (or its equivalent) denoting unreality, takes a past tense of the indicative.

εὶ μὲν γὰρ ἢν μοι χρήματα, ἐτῖμησάμην ἃν χρημάτων ὅσα ἔμελλον ἐκτείσειν for if I had money, I should have assessed my penalty at the full sum that I was likely to pay P. A. 38 b, οὖκ ἃν ἐπαυόμην ἔως ἀπεπειράθην τῆς σοφίᾶς ταυτησί I would not have ceased until I had made trial of this wisdom P. Crat. 396 c, ἐχρῆν μὴ πρότερον περὶ τῶν ὁμολογουμένων συμβουλεύειν, πρὶν περὶ τῶν ἀμφισβητουμένων ἡμᾶς ἐδίδα ξαν they ought not to have given advice concerning the matters of common agreement before they instructed us on the matters in dispute I. 4. 19, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὡς μηδ' εἰ ἐβούλετο ἐδύνατο ἐξαπατᾶν I ought to have taken security at the time in order that he could not have deceived us even if he wished X. A. 7. 6. 23, τί δῆτ' οὖκ ἔρρῖψ' ἐμαυτὸν τῆσδ' ἀπὸ πέτρᾶς, ὅπως τῶν πάντων πόνων ἀπηλλάγην; why indeed did I not hurl myself from this rock, that I might have been freed from all these toils? A. Pr. 747.

1336. Subjunctive. — Conditional relative or temporal clauses referring to *future* or *general present* time, when dependent on a subjunctive, take the subjunctive.

τῶν πρᾶγμάτων τοὺς βουλευομένους (ἡγεῖσθαι δεῖ), τν αν ἐκείνοις δοκ ης ταῦτα πρᾶττηται mep of counsel must guide events in order that what they resolve shall be accomplished D. 4. 39, οὐδ', ἐπειδὰν ὧν αν πρίηται κύριος γένηται, τῷ προδότη συμβούλῳ περὶ τῶν λοιπῶν ἔτι χρῆται nor when he has become master of what he purchases, does he any longer employ the traitor to advise him concerning his plans for the future D. 18. 47.

- 1337. Optative. When an optative of the principal clause refers to *future* time (potential optative and optative of wish), a subordinate clause takes the optative by assimilation.
- a. Usually in conditional relative and temporal clauses, and in indirect questions when the direct question was a deliberative subjunctive: τ iς μ īσεῖν δύναιτ' ἄν ὑφ' οὖ εἰδείη καλός τε καὶ ἄγαθὸς νομιζόμενος; who could hate one by whom he knew that he was regarded as both beautiful and good? X. S. 8. 17, ὁ μὲν ἐκὼν πεινῶν φάγοι ἄν ὁπότε βούλοιτο he who starves of his own free will can eat whenever he wishes X. M. 2. 1. 18, ὅλοιο μήπω, πρὶν μάθοιμι perish not yet, until I learn S. Ph. 961, οὖκ ἄν ἔχοις ἐξελθὼν ὅ τι χρῷο σαντῷ if you should escape, you would not know what to do with yourself P. Cr. 45 b (=τί χρῶμαι ἐμαντῷ;).

b. Rarely in prose, in purpose and object clauses: πειρώμην (αν) μὴ πρόσω ὑμῶν εἶναι, ἴνα, εἴ που καιρὸς εἴη, ἐπιφανείην I will try to keep not far away from you, in order that, if there should be any occasion, I may show myself X. C.
2.4.17. Ordinarily the subjunctive and future indicative are retained: ὀκνοίην ἀν εἰς τὰ πλοῖα ἐμβαίνειν ἃ Κῦρος ἡμῦν δοίη μὴ ἡμᾶς καταδύ ση I

should hesitate to embark on the vessels which Cyrus might give us lest he sink us X.A.1.3.17. In poetry after an optative of wish: ἔλθοι ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος may she come to prove my liberator from this affliction A. Eum. 297.

1338. When an optative of the principal clause refers to indefinite past time in a generalizing supposition, a conditional relative or temporal clause takes the optative by assimilation.

ξχαιρεν ὁπότε τάχιστα τυχόντας ων δέοιντο αποπέμποι he was wont to rejoice whenever he dismissed without delay his petitioners with their requests granted (lit. obtaining what they wanted) X. Ages. 9.2.

PURPOSE CLAUSES (FINAL CLAUSES)

- 1339. Purpose clauses are introduced by "va, ὅπως, ὡς in order that, that; negative "va μή, ὅπως μή, ὡς μή, and μή alone, that not, lest. Purpose clauses stand in apposition to τούτου ἔνεκα οτ διὰ τοῦτο expressed or understood: ἐκκλησίαν τούτου ἔνεκα ξυνήγαγον ὅπως ὑπομνήσω I have convened an assembly for this reason that I may remind you T. 2. 6. Here τούτου ἔνεκα might be omitted.
- a. μή alone and ώς, as final particles, are mostly poetical, but ώς is common in Xenophon. ὅφρα, strictly while, until, is used in Epic and Lyric; τως in Epic is almost final: δῶκεν ἔλαιον εἶως χυτλώσαιτο she gave olive oil that (against the time when) she might anoint herself ζ79.
- 1340. Original coördination in place of later subordination sometimes appears; as θάπτε με ὅττι τάχιστα · πύλᾶς ᾿Αίδᾶο περήσω bury me with all speed; let me pass (that I may pass, cp. 1185) the gates of Hades Ψ 71. Cp. ἀπόστιχε μή τι νοήση Ἦρη depart lest Hera observe aught A 522 (originally let Hera not observe anything, 1190).
- 1341. Purpose clauses take the subjunctive after primary tenses, the optative (sometimes the subjunctive in graphic sequence, 1342) after secondary tenses.

γράφω ἵνα (μή) ἔλθης I write that you may (not) come, ἔγραψα ἵνα (μὴ) ἔλθοις (or ἔλθης) I wrote that you might (not) come.

κατάμενε ἴνα καὶ περὶ σοῦ βουλευσώμεθα remain behind that we may consider your case also X. A. 6. 6. 28, παρακαλεῖς ἐᾶτροὺς ὅπως μὴ ἀποθάνη you call in physicians in order that he may not die X. M. 2. 10. 2, μὴ σπεῦδε πλουτεῖν μὴ ταχὺς πένης γένη haste not to be rich lest thou soon become poor Men. Sent. 358,

ἀνέστη ως μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα he stood up in order that what was needful might not be delayed but be done at once X. A. 3. 1. 47.

- a. The shift of mood by which the optative is used after a secondary tense, where a subjunctive is used after a primary tense, indicates a past point of reference.
- 1342. The subjunctive after secondary tenses sets forth the purpose in the original form in which it was conceived (graphic sequence): $\tau \tilde{\alpha} \pi \lambda o \tilde{\alpha} \kappa \alpha \tau \epsilon \kappa \alpha v \sigma \epsilon v v \alpha \mu \tilde{\gamma} K \hat{v} \rho o s \delta \iota \alpha \beta \hat{\gamma}$ he burned up the boats that Cyrus might not cross X. A. 1. 4. 18. Here the purpose clause is given in a kind of quotation, since the thought, as originally conceived, was 'I will burn the boats that Cyrus may not cross.'

After a secondary tense both subjunctive and optative may be used in the same clause for variety: $\pi \alpha \rho \alpha \nu \delta \epsilon$ kaì of $\Pi \lambda \alpha \tau \alpha \nu \delta \delta \rho \nu \kappa \tau \delta \delta \kappa \delta \delta \delta \epsilon$ and the Plataeans too raised counter beacons that the signals of the enemy might be unintelligible and that they might not render assistance T. 3. 22.

- 1343. Less common constructions are the following (1344–1347):
- 1344. The optative after a primary tense is very rare except when that tense implies a reference to the past as well as to the present: οἴχονται ἴνα μὴ δοῖεν δίκην they have gone away that they might not suffer punishment L. 20. 21.
- 1345. The subjunctive sometimes takes $\tilde{a}\nu$ in positive clauses, especially with $\tilde{o}\pi\omega_s$. Thus $\tilde{a}\xi\epsilon\iota_s$ $\tilde{\eta}\mu\hat{a}s$ $\tilde{o}\pi\omega_s$ $\tilde{a}\nu$ $\epsilon l\tilde{o}\tilde{\omega}\mu\epsilon\nu$ you will guide us in order that we may know X. C. 5. 2. 21.
- a. $\delta\pi\omega_S$ $\delta\nu$ is common in Aristophanes and Plato. $\delta\omega_S$ and $\delta\omega\rho$ with $\delta\nu$ or $\kappa\epsilon\nu$ occur in poetry, especially in Homer. $\delta\omega_S$ $\delta\nu$ in Attic prose is chiefly Xenophontic. $\delta\nu$ ($\kappa\epsilon\nu$) does not appreciably affect the meaning.
- 1346. ὡς ἄν and ὅπως ἄν with the optative occur very rarely in Attic prose, and generally after secondary tenses. The optative is here potential. Thus ἔδωκε χρήματα ἀνταλκίδα ὅπως ἄν πληρωθέντος ναυτικοῦ . . . οἴ τε ἀθηναῖοι μᾶλλον τῆς εἰρήνης προσδέοιντο he gave money to Antalcidas in order that, if a fleet were manned, the Athenians might be more disposed to peace X. II. 4.8.16.
- a. In this construction Homer has a few cases of $\dot{\omega}_S \, \tilde{a}\nu \, (\kappa \dot{\epsilon}\nu)$ and $\tilde{o}\phi\rho'$ $\tilde{a}\nu \, (\kappa \dot{\epsilon}\nu)$; $\tilde{i}\nu a \, \kappa \dot{\epsilon}\nu$ once $(\mu \, 156)$. Hdt. has $\dot{\omega}_S \, \tilde{a}\nu$, $\tilde{o}\kappa \omega_S \, \tilde{a}\nu$ rarely.
- **1347**. The future indicative is sometimes used, especially in poetry, after $\delta \pi \omega_S$ (rarely after $\dot{\omega}_S$, $\dot{\delta} \phi \rho \alpha$, and $\mu \dot{\eta}$) in the same sense as the subjunctive: $\mu \dot{\eta} \pi \rho \dot{\delta} \sigma \lambda \dot{\epsilon} v \sigma \sigma \dot{\epsilon}$, $\dot{\eta} \mu \dot{\omega} \nu \ \ddot{\delta} \pi \omega_S \ \mu \dot{\eta} \ \tau \dot{\eta} \nu \ \tau \dot{\nu} \chi \eta \nu \ \delta \iota \alpha \dot{\phi} \theta \dot{\epsilon} \rho \dot{\epsilon} \hat{\iota} s \ look \ not \ on \ him \ lest \ thou mar \ our \ fortune \ S. Ph. 1068, où <math>\dot{\delta} \dot{\epsilon} \dot{\delta} \dot{\epsilon} \dot{\epsilon} \dot{\epsilon} \dot{\epsilon} \dot{\delta} \lambda \dot{\delta} \tau \dot{\rho} \dot{\epsilon} \phi o \nu \tau \dot{\alpha} \dot{\eta} \ \ddot{\delta} \pi \omega_S \ \mu \alpha \chi \dot{\nu} \dot{\nu} \tau \dot{\alpha} n \sigma r$

are they maintained for any other single purpose than for fighting (lit. how they shall fight) X.C.2.1.21.

- 1348. The principal clause is sometimes omitted: τν ἐκ τούτων ἄρξωμαι to begin with this D. 21. 43. On τνα τί (ὡς τί) see 671.
- 1349. By assimilation of mood, purpose clauses may take a past indicative without \tilde{a}_{ν} or the optative without \tilde{a}_{ν} . Examples 1335, 1337 b.

OBJECT CLAUSES

- 1350. Two types of object (substantival) clauses are closely connected in construction with purpose clauses.
 - 1. Object clauses with verbs of effort (1351).
 - 2. Object clauses with verbs of fear (1358).

Both stand in apposition to a demonstrative expressed or implied.

OBJECT CLAUSES WITH VERBS OF EFFORT

- 1351. Under verbs of effort are included verbs meaning to strive, plan, manage, prepare, and the like, and also such verbs of caution as signify to take care (that), be on one's guard (that), see to it (that), etc.
- 1352. Object clauses with verbs of effort are introduced by $\delta\pi\omega$ s (rarely by ω s or $\ell\nu a$), and take the future indicative after primary and secondary tenses (rarely the future optative after secondary tenses). Negative $\mu\dot{\eta}$.

ἐπιμελοῦμαι ὅπως (μη) ταῦτα ποιήσει I take care that he shall (not) do this, ἐπεμελούμην ὅπως (μη) ταῦτα ποιήσει (rarely ποιήσοι) I took care that he should (not) do this.

εὶ ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κράτιστα μαχούμεθα if it is necessary to fight, we must strive (for this) that we fight as bravely as we can X. A. 4. 6. 10, ἔπρασσον ὅπως τις βοήθεια ἤξει they were managing how some reënforcements should come T. 3. 4, σκοπεῖσθε τοῦτο, ὅπως μὴ λόγους ἐροῦσιν μόνον ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν see to this, that they not only make speeches but also are able to show some proof D. 2. 12, ἐπεμέλετο ὅπως μήτε ἄποτοί ποτε ἔσοιντο he took care that they should never be without food or drink X. C. 8. 1. 43. Here ἔσονται would present the thought as it was conceived in the mind of the subject.

1353. $\delta\pi\omega_s$ and $\delta\pi\omega_s$ $\mu\dot{\eta}$ with the future indicative may be used without any principal clause, to denote an urgent exhor-

tation or a warning. This construction was probably developed from $\sigma\kappa\delta\pi\epsilon\iota$ ($\sigma\kappa\circ\pi\epsilon\iota$), $\delta\rho\bar{a}$ ($\delta\rho\hat{a}\tau\epsilon$) $\delta\pi\omega$ s see to it that, by an ellipsis of the imperative.

ὅπως ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίᾶς ῆς κέκτησθε be men worthy of the freedom which you possess X. A. 1.7.3, ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα but don't tell anybody this Ar. Nub. 824.

1354. Object clauses with verbs of effort sometimes have the construction of purpose clauses, and take $\tilde{o}\pi\omega_{S}$ with the subjunctive or optative (cp. 1341).

ὄρᾶ ὅπως μὴ παρὰ δόξαν ὁμολογῆς see to it that it does not prove (1362) that you acquiesce in what you do not really think P. Cr. 49 c, ἔπρᾶσσεν ὅπως πόλεμος γένηται he tried to bring it about that war should be occasioned T. 1. 57, ἐπεμέλετο αὐτῶν ὅπως ἀνδράποδα διατελοῖεν he took care that they should continue to be slaves X. C. 8. 1. 44.

1355. Object clauses with verbs of caution (1351, 1358 a) have, if negative, the construction of clauses with verbs of effort or of clauses with verbs of fear (1360).

εὐλαβούμενοι ὅπως μὴ οἰχήσομαι taking care that I shall not depart P. Ph. 91 c, φυλάττου ὅπως μὴ εἰς τοὐναντίον ἔλθης be on your guard lest you come to the opposite X.M.3.6.16, ὁρᾶτε μὴ πάθωμεν see to it that we do not suffer X.C.4.1.15.

1356. In object clauses with verbs of effort the subjunctive sometimes takes $\tilde{a}\nu$ after $\tilde{o}\pi\omega_{S}$, rarely after $\dot{\omega}_{S}$.

ὅπως ἀν οἱ στρατιῶται περὶ τοῦ στρατεύεσθαι βουλεύωνται, τούτου πειράσομαι ἐπιμέλεσθαι I will endeavor to make it my care that the soldiers deliberate about continuing the war \mathbf{X} . C. 5. 5. 48.

- a. &s and &s &r with subjunctive and optative and &r with the optative occur in Xenophon, &s &r and &r with the optative being used after primary and secondary tenses. Hdt. has &r &r with the optative after secondary tenses. The optative with &s &r and &r &r is potential.
- b. After verbs meaning to consider, plan, and try, $\delta\pi\omega_S$ or δS with the subjunctive (with or without $\kappa \epsilon \nu$) or the optative is used by Homer, who does not employ the future indicative in such object clauses: $\pi\epsilon i\rho \bar{a}$ $\delta\pi\omega_S$ $\kappa\epsilon\nu$ $\delta \hat{\eta}$ $\sigma \hat{\eta} \nu$ $\pi a \tau \rho i \delta a$ $\gamma a \hat{i} \alpha \nu$ $i \kappa \eta a \iota$ try that thou mayest come to thy native land δ 545.
- 1357. Verbs of will or desire signifying to ask, command, entreat, exhort, and forbid, which usually have an infinitive as their object, may take $\delta \pi \omega s$ ($\delta \pi \omega s$ $\mu \dot{\eta}$) with the future indicative or

optative, or the subjunctive or optative. The $\delta\pi\omega_{S}$ clause states both the command, etc., and the purpose in giving it.

διακελεύονται ὅπως τῖμωρήσεται they urge him to take revenge P. R. 549 e, ἀπηγόρενες ὅπως μὴ τοῦτο ἀποκρινοίμην you forbade me to give this answer P. R. 339 a, δεήσεται δ' ὑμῶν ὅπως δίκην μὴ δῷ he will entreat you that he may not suffer punishment Ant. 1. 23, παραγγέλλουσιν ὅπως ἄν (1356) τῆδε τῆ ἡμέρα τελευτήση they give orders (to the end) that he die to-day P. Ph. 59 e, Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως μεταστραφείη they begged the Lacedaemonians that the decree might be changed Ar. Ach. 536.

OBJECT CLAUSES WITH VERBS OF FEAR

- 1358. Object clauses with verbs of fear are introduced by $\mu \acute{\eta}$ that, lest, negative $\mu \grave{\eta}$ où that . . . not, lest . . . not.
- a. Verbs of fear include such verbs of caution as denote anxiety, apprehension, suspicion (cp. 1351).
- b. $\mu \dot{\eta}$ clauses denote fear that something may or might happen; $\mu \dot{\eta}$ ov clauses denote fear that something may not or might not happen.
- 1359. The construction of $\mu\eta$ after verbs of fear has been developed from the coördinate construction in which $\mu\eta$ was not a conjunction (that, lest) but a prohibitive particle. In $\delta\epsilon \delta\delta\omega$ $\mu\eta$ $\tau\iota$ $\pi d\theta\eta\sigma\iota\nu$ (Λ 470) the meaning I fear lest he may suffer aught was developed from I fear may he not suffer aught (1190).
- 1360. Object clauses with verbs of *fear* relating to the future take the subjunctive after primary tenses, the optative (or subjunctive, 1361) after secondary tenses.

φοβοῦμαι μὴ γένηται I fear it may happen, φοβοῦμαι μὴ οὐ γένηται I fear it may not happen; ἐφοβούμην μὴ γένοιτο (or γένηται) I feared it might happen, ἐφοβούμην μὴ οὐ γένοιτο (but commonly γένηται) I feared it might not happen.

δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε όδοῦ I am afraid lest we may forget the way home X. A. 3. 2. 25, φροντίζω μὴ κράτιστον ἢ μοι σῖγᾶν I am thinking that it may prove (1362) best for me to be silent X. M. 4. 2. 39, δίδιμεν μὴ οὖ βέβαιοι ἢτε we fear you may prove not to be depended on T. 3. 57, ἔδεισαν οἱ Ἑλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ αὐτοὺς κατακόψειαν the Greeks were seized with fear lest they might advance against their flank and cut them down X. A. 1. 10. 9, ἢθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια οὖκ ἔχοιεν ὁπόθεν λαμβάνοιεν some lost heart, being apprehensive that they might not have any place where to get provisions X. A. 3. 5. 3.

- 1361. Graphic Sequence. After secondary tenses, the subjunctive represents the fear as it was originally conceived (cp. 1342, 1359): ἐφοβοῦντο μή τι πάθη they feared lest she might (may) meet with some accident X.S. 2.11.
- 1362. The subjunctive and optative after $\mu \dot{\eta}$ (or $\delta \pi \omega_S \mu \dot{\eta}$, 1354) may denote what may prove to be an object of fear. Cp. 1368.

δέδοικα μὴ ἄριστον ἢ I am afraid lest it prove to be best S. Ant. 1114, ἔδεισαν μὴ λύττα τις ἡμῖν ἐμπεπτώκοι they were seized with the fear lest some madness might prove to have fallen upon us X. A. 5.7.26, ὑποπτεύομεν μὴ οὐ κοινοὶ ἀποβῆτε we suspect that you will not prove impartial T. 3.53. The aorist subjunctive may refer to the past in Homer: δείδοικα μή σε παρείπη I fear it may prove that she beguiled thee A 555.

- 1363. Less common constructions are the following (1364–1367):
- 1364. $\mu\eta$ with the future indicative: $\phi \circ \beta \circ \hat{\nu}$ and $\delta \in \mu\eta$ tivas $\hat{\eta} \delta \circ \hat{\nu}$ and $\delta \in \hat{\nu}$ and δ
- 1365. ὅπως μή with the subjunctive or optative: οὐ φοβεῖ ὅπως μὴ ἀνόσιον πρᾶγμα τυγχάνης πράττων; are you not afraid that you may chance to be doing an unholy deed? P. Euth. 4 e, ἡδέως γ' ἄν (θρέψαιμι τὸν ἄνδρα), εἰ μὴ φοβοίμην ὅπως μὴ ἐπ' αὐτόν με τράποιτο I should gladly keep the man if I did not fear lest he might turn against me X. M. 2. 9. 3.
- 1366. ὅπως μή with the future indicative (as after verbs of effort): δέδοικα ὅπως μὴ ἀνάγκη γενήσεται (some Mss. γένηται) I fear lest a necessity may arise D. 9.75. Cp. 1355.
- 1367. The potential optative with ἄν after μή: δεδιότες μὴ καταλυθείη ἄν (Mss. καταλυθείησαν) δ δημος fearful lest the people should be put down L. 13. 51.
- 1368. Fear relating to the present or past is expressed by $\mu\dot{\eta}$ with the indicative (negative $\mu\dot{\gamma}$ o \dot{v}). Cp. 1362.

δέδοικα μὴ πληγῶν δέει I fear that you need a beating Ar. Nub. 493, ὁρᾶτε μὴ οὖκ ἐμοὶ προσήκει λόγον δοῦναι have a care lest it does not beseem me to give an account And. 1. 103, φοβούμεθα μὴ ἀμφοτέρων ἄμα ἡμαρτήκαμεν we are afraid that we have failed of both objects at once T. 3. 53, ἀλλ' ὅρᾶ μὴ παίζων ἔλεγεν but have a care lest he was speaking in jest P. Th. 145 b. Contrast φοβοῦμαι μὴ ἀληθές ἐστιν I fear that it is true with φοβοῦμαι μὴ ἀληθὲς ξ I fear it may prove true (1362).

a. The agrist occurs in Homer: δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν Ι

fear that all the goddess said was true ϵ 300.

CAUSAL CLAUSES

- 1369. Causal clauses are introduced by $\delta\tau\iota$, $\delta\iota\delta\tau\iota$, $\delta\iota\delta\tau\epsilon\rho$ because, $\epsilon^*\tau\epsilon\iota$, $\epsilon^*\tau\epsilon\iota\delta\eta$, $\delta\tau\epsilon$, $\delta\pi\delta\tau\epsilon$ since, δs as, since, because. The negative is δs .
- a. Also by poetic οὕνεκα (= οῦ ἔνεκα) and ὁθούνεκα (= ὅτου ἔνεκα) because, εὖτε since (poetic and Ionic), and by ὅπου since (rarely). Homer has δ or ὅτε because.
- 1370. Causal clauses denoting a fact regularly take the indicative after primary and secondary tenses.

ὅτε τοίνυν τοῦθ' οὖτως ἔχει, προσήκει ἐθέλειν ἀκούειν since then this is so, it beseems you to be willing to listen D.1.1, ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέτρωτο for he happened to be riding on a wagon from the fact that he had been wounded X. A. 2. 2. 14.

- 1371. But causal clauses denoting an alleged or reported reason (1591) take the optative after secondary tenses: (οἱ ᾿Αθηναῖοι) τὸν Περικλέα ἐκάκιζον ὅτι στρατηγὸς ὧν οὖκ ἐπεξάγοι the Athenians reviled Pericles on the ground that, though he was general, he did not lead them out T.2.21.
- 1372. The unreal indicative with ἄν or the potential optative with ἄν may stand in causal clauses: ἐπεὶ διά γ' ὑμᾶς αὐτοὺς (cp. 1425) πάλαι ἄν ἀπολώλειτε for if you had been left to yourselves you would long ago have perished D. 18. 49, δέομαι οὖν σου παραμεῖναι ἡμῖν · ὡς ἐγὼ οὐδ' ἄν ἑνὸς ἡδῖον ἀκούσαιμι ἡ σοῦ accordingly I beg you to stay with us; because there is no one to whom I should more gladly listen than to you P. Pr. 335 d.
- 1373. Some verbs of emotion may take causal $\delta \tau \iota$ with the force of a dependent statement (negative $o\vec{v}$), or may state the cause more delicately, as a mere supposition, by $\epsilon \iota$ ($\epsilon \acute{a} \nu$) if (negative $\mu \acute{\eta}$ or $o\vec{v}$, 1627 c).
- μὴ θαυμάζετε ὅτι χαλεπῶς φέρω do not be surprised that I take it hard X. A. 1.3.3, ἐθαύμαζον ὅτι Κῦρος οὖτε ἄλλον πέμπει οὖτε αὖτὸς φαίνοιτο (1601) they were surprised that Cyrus neither sent some one else nor appeared himself 2.1.2, θαυμάζω εἰ μὴ βοηθήσετε ὑμῖν αὖτοῖς I am surprised if you will not help yourselves X. H. 2.3.53, μὴ θαυμάζετε δ' ἄν τι φαίνωμαι λέγων do not be surprised if I seem to say something I. Epist. 6.7, ἀγανακτῶ εἰ οὖτωσὶ ἃ νοῶ μὴ οὖος τ' εἰμι εἰπεῖν I am grieved that I am thus unable to say what I mean P. Lach. 194 a, τέρας λέγεις εἰ οὖκ ἃν δύναιντο λαθεῖν it is a marvel you are telling if they could be undetected P. Men. 91 d.
- 1374. After a past tense of a verb of emotion with $\epsilon \hat{\iota}$ we have either the form of direct discourse or the optative, as in indirect discourse: $\hat{\epsilon}\theta$ aύμαζον $\epsilon \hat{\iota}$ τι εξει τις χρήσασθαι τ $\hat{\phi}$ λόγφ αὐτοῦ I kept wondering if any one would be able to deal with his theory P. Ph. 95 a, ζκτῖρον $\epsilon \hat{\iota}$ άλώσουντο they pitied them in case they should be captured X. A. 1. 4.7 (cp. 1591).

RESULT CLAUSES (CONSECUTIVE CLAUSES)

1375. Result clauses are introduced by ὅστε (rarely by ὡς) as, that, so that. In the principal clause a demonstrative word, as οὕτως so, thus, τοιοῦτος such, τοσοῦτος so great, is often expressed. There are two main forms of result clauses: ὅστε with the infinitive and ὅστε with a finite verb.

1376. $\omega\sigma\tau\epsilon$ (ω s) with the Infinitive. — The infinitive with $\omega\sigma\tau\epsilon$ (rarely with ω s) denotes an anticipated, natural, or possible result; the actual occurrence of the result is left to be inferred. The negative is generally $\mu\dot{\eta}$ (cp. 1377). The infinitive with $\omega\sigma\tau\epsilon$ (ω s) is used when the result clause serves only to explain the principal clause. The tenses of the infinitive (generally present or agrist) denote only stage of action.

τοσαύτην κραυγὴν ἐποίησαν ὥστε τοὺς ταξιάρχους ἐλθεῖν they made such an uproar as to bring the taxiarchs (lit. so that the taxiarchs came) D. 54. 5, ἤσθοντο αὐτὸν ἐλάττω ἔχοντα δύναμιν ἢ ὥστε τοὺς φίλους ὡφελεῖν they perceived that he possessed too little power to benefit his friends X. H. 4. 8. 23 (744), οὖκ ἀργύριον ἔχομεν ὧστε ἀγοράζειν τὰ ἐπιτήδεια we have no money (so as) to buy provisions X. A. 7. 3. 5, εἰ μὴ εἰς τοῦτο μανίᾶς ἀφῖκόμην ὥστε ἐπιθῦμεῖν πολλοῖς μάχεσθαι if I had not reached such a degree of madness as to desire to contend with many L. 3. 29, διφθέρᾶς συνέσπων ὡς μὴ ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ they stitched the skins so that the water should not touch the hay X. A. 1. 5. 10 (intended result).

1377. A result clause with ὅστε and the indicative, dependent on an infinitive in indirect discourse, and itself quoted, regularly takes the infinitive, and usually retains the negative of the direct form: ἔφασαν τοὺς στρατιώτας εἰς τοῦτο τρυφῆς ἐλθεῖν ὅστ' οὖκ ἐθέλειν (direct: ἤθελον) πίνειν, εἰ μὴ ἀνθοσμίας εἴη they said that the soldiers reached such a degree of daintiness as to be unwilling to drink wine unless it had a strong bouquet X. H. 6. 2. 6. The infinitive with ὅστε occasionally occurs when it is not preceded by an infinitive in indirect discourse: ἐννοησάτω ὅτι οὕτως ἤδη τότε πόρρω τῆς ἡλικίας ἦν ὥστ' οὖκ ἄν πολλῷ ὕστερον τελευτῆσαι τὸν βίον let him consider that he was then already so far advanced in years that he would have died soon afterwards X. M. 4. 8. 1.

1378. ἄν with the infinitive expressing possibility and representing either a potential indicative or a potential optative, occasionally follows ὧστε (ὧs): καί μοι οἱ θεοὶ οὖτως ἐν τοῖς ἱεροῖς ἐσήμηναν ὧστε καὶ ἰδιώτην ἄν γνῶναι (= ἰδιώτης ἔγνω ἄν or γνοίη ἄν) and the gods declared to me so clearly in the

sacrifices that even a common man could understand X. A. 6. 1. 31, $\delta \rho'$ ουν δοκεί $\tau \psi$ ψμών όλιγώρως ουτως έχειν χρημάτων Νικόδημος ωστε παραλιπείν (direct discourse = παρέλιπεν) αν τι τών τοιούτων; does it seem to any one of you that Nicodemus so despised money that he would have neglected any agreement of the sort? Is. 3. 37.

1379. ὅστε with the infinitive is often used when the simple infinitive would be regular or more common. So especially with verbs of will or desire: ἔπεισαν τοὺς ᾿Αθηναίους ὅστε ἐξαγαγεῖν ἐκ Πύλου Μεσσηνίους they prevailed upon the Athenians (so as) to withdraw the Messenians from Pylus T. 5. 35, ἐποίησα ὅστε δόξαι τούτψ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι I brought it about so that it seemed best to him to desist from warring against me X. A. 1. 6. 6. With adjectives, positive in form but having a comparative force (739): ἡμεῖς γὰρ ἔτι νέοι ὅστε τοσοῦτον πρᾶγμα διελέσθαι for we are still too young to decide so important a matter P. Pr. 314 b.

1380. On the absolute infinitive with $\dot{\omega}_{S}$ ($\omega\sigma\tau\epsilon$) see 1247.

1381. $\omega \sigma \tau \epsilon$ (ωs) with a Finite Verb. — $\omega \sigma \tau \epsilon$ (ωs) may be used with any form of the simple sentence. It is especially common with the indicative (generally aorist), and then states the *actual* result of the action of the leading verb (negative $o\dot{v}$). The clause with $\omega \sigma \tau \epsilon$ (ωs) is often so loosely connected with the leading verb as to be practically independent.

ἐπιπίπτει χιὼν ἄπλετος ὧστε ἀπέκρυψε καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώπους an immense amount of snow fell so that it buried both the arms and the men X. A. 4.4.11, οὖτω σκαιὸς εἶ ὧστ' οὐ δύνασαι κτλ. are you so stupid that you are not able, etc. D. 18.120 (of a definite fact; with μὴ δύνασθαι the meaning would be so stupid as not to be able, expressing a characteristic).

- a. ὧστε may virtually have the force of οὖν, τοίνυν, τοιγαροῦν accordingly, therefore, consequently; as καὶ εἰς μὲν τὴν ὑστεραίᾶν οὐχ ἦκεν· ὧσθ οἱ Ἦληνες ἐφρόντιζον and on the next day he did not come; consequently the Greeks were anxious X. A. 2. 3. 25. Cp. 1382.
- 1382. With an imperative, a hortatory or prohibitory subjunctive, or an interrogative verb, $\delta \sigma \tau \epsilon$ often has the force of $\kappa a \lambda$ où $\tau \omega s$.

ωστε θάρρει and so be not afraid X. C. 1. 3. 18, ωστε μη θαυμάσης and so do not wonder P. Phae. 274 a, ωστε πόθεν ἴσᾶσιν; and so how do they know? D. 29. 47. Cp. 1381 a.

1383. $\delta \sigma \tau \epsilon$ (δs) may be used with the potential indicative with $\delta \nu$ and with the unreal indicative with $\delta \nu$.

τοιοῦτόν τι ἐποίησεν ὡς πᾶς ἃν ἔγνω ὅτι ἀσμένη ἤκουσε she made such a movement that every one could realize that she heard the music with pleasure X. S. 9. 3, κατεφαίνετο πάντα αὐτόθεν ὥστε οὐκ ἃν ἔλαθεν αὐτὸν ὸρμώμενος ὁ Κλέων τῷ στρατῷ everything was clearly visible from it, so that Cleon could not have escaped his notice in setting out with his force T. 5. 6.

εἴ τις τὴν γυναῖκα τὴν σὴν οὕτω θεραπεύσειεν ὧστε φιλεῖν αὐτὴν μᾶλλον ποιήσειεν ἑαυτὸν ἢ σε κτλ. if some one should pay such attention to your wife as to make her love him better than yourself, etc. X.C.5.5.30, ὧστ' οὐκ ἃν αὐτὸν γνωρίσαιμ' ἃν εἰσιδών so that I should not recognize him, if I were to see him E.Or.379.

CLAUSES OF PROVISO

1385. $\dot{\epsilon}\phi'$ $\dot{\phi}$ and $\dot{\epsilon}\phi'$ $\dot{\phi}\tau\epsilon$ on condition that, on the understanding that take the infinitive (negative $\mu\dot{\eta}$), less often the future indicative (negative $\mu\dot{\eta}$ or $o\dot{v}$), to express a proviso.

ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ῷτε μηκέτι φιλοσοφεῖν we acquit you, on this condition however, that you no longer pursue philosophy P. A.29 c, ξυνέβησαν ἐφ' ῷτε μηδέποτε ἐπιβήσονται αὐτῆς they made an agreement with the condition that they should never set foot on it again T.1.103.

1386. ὧστε with the infinitive (neg. $\mu \dot{\eta}$) sometimes has a similar force: ὑπῖσχνοῦντο ὧστε ἐκπλεῖν they gave their promise on the condition that they should sail out X. A. 5. 6. 26.

CONDITIONAL CLAUSES

1387. A conditional complex sentence commonly consists of two clauses:

The *condition:* the conditional, or subordinate, clause, expressing a supposed or assumed case (if); and the *conclusion:* the conclusional, or principal, clause, expressing what follows if the condition is realized.

a. Conditional complex sentences differ from all other complex sentences in that the principal clause is not valid by itself alone.

b. The condition is often called protasis, from $\pi \rho \acute{o} \tau a \sigma \iota_s$ (lit. stretching forward) that which is put forward (in logic, a premise); the conclusion is often called apodosis, from $\mathring{a}\pi \acute{o}\delta o \sigma \iota_s$, lit. giving back, return; i.e. the resuming or answering clause.

1388. The condition is introduced by ϵi if (in Epic also by

- ai). Simple ϵi is used with the indicative and optative. With the subjunctive, ϵi commonly takes $\check{a}\nu$ (Epic $\kappa \acute{e}\nu$, $\kappa \acute{e}$).
- a. Of $\epsilon i + \tilde{a}\nu$ there are three forms: $\epsilon \tilde{a}\nu$, the ordinary form in Attic prose and inscriptions; $\tilde{\eta}\nu$ in Ionic and in the tragic poets and Thucydides; $\tilde{a}\nu$ generally in the later Attic writers. Epic has ϵi $\tilde{a}\nu$, ϵi (ai) $\kappa \epsilon \nu$ or $\kappa \epsilon$, sometimes $\tilde{\eta}\nu$.
- 1389. The particle $\tilde{a}\nu$ is used in the conclusion: (1) with the optative mood, to denote possibility (cp. 1204); (2) with the past tenses of the indicative mood, to denote non-fulfilment of the condition (1181) or, occasionally, repetition (1183).
- 1390. The negative of the condition is $\mu \acute{\eta}$ because the subordinate clause expresses something conceived or imagined. The negative of the conclusion is $o \acute{v}$, when the conclusion is stated as a fact on the supposition that the condition is true. But the verb of the conclusion may stand in a construction requiring $\mu \acute{\eta}$.
 - a. For exceptional cases in which ov is used in the condition, see 1627.
- 1391. The indicative, subjunctive, and optative moods, and the participle (1425, 1429) may stand in condition and conclusion. The imperative and infinitive may be used in the conclusion. The future optative is never used in a conditional sentence except in indirect discourse. The tenses in conditional sentences, except unreal conditions, have the same force as in simple sentences.
- 1392. A particular conditional sentence refers to a definite act or to definite acts occurring at a definite time or at definite times. A generalizing conditional sentence refers to any one of a series of acts that may occur or may have occurred at any time.
- a. Generalizing conditional sentences are commonly distinguished in form from particular conditional sentences only in present and past time, and then only when there is no implication as to the fulfilment of the action. Cp. 1419. Present and past unreal conditional sentences (1397) and all forms of future conditional sentences (1406) may be either particular or generalizing.

1393. TABLE OF COMMON ATTIC CONDITIONAL FORMS

Тіме	FORM	Condition (Protasis)	Conclusion (Apodosis)
PRESENT	Simple	et with present or perfect indicative	present or perfect indicative or equivalent
	Unreal	et with imperfect indicative	imperfect indicative with av
	Generalizing	ἐάν with subjunctive	present indicative or equivalent
PAST	Simple	εl with imperfect, aorist, or pluperfect indicative	imperfect, aorist, or pluperfect indicative
	Unreal	et with a orist or imperfect indicative	aorist or imperfect in- dicative with av
	Generalizing	et with optative	imperfect indicative or equivalent
FUTURE	More Vivid Emotional Less Vivid	et with subjunctive et with future indicative et with optative	fut. indic. or equivalent fut. indic. or equivalent av with optative

PRESENT AND PAST CONDITIONS

SIMPLE PRESENT AND PAST CONDITIONS

- 1394. Simple present or past conditions simply state a supposition with no implication as to its reality or probability: εἰ ταῦτα ποιεῖς, καλῶς ποιεῖς if you do this, you do well, εἰ ταῦτα ἐποίησας, καλῶς ἐποίησας if you did this, you did well.
- a. Simple present and past conditional sentences are sometimes called neutral, because nothing is implied with regard to the truth of either condition or conclusion.
- b. Simple conditional sentences though commonly particular may imply generality, especially if a word of general meaning, like τὶs, appears in the condition: εἴ τις δύο ἢ καί τι πλείους ἡμέρᾶς λογίζεται, μάταιός ἐστιν if ever any one counts upon two or even perchance on more days, he is rash S. Tr. 944, εἴ τίς τι ἐπηρώτᾶ, ἀπεκρίνοντο if ever anybody asked any questions, they answered T. 7. 10. For the special forms used to express a generalizing condition see 1420, 1421.
- 1395. Simple present and past conditional sentences have, in the condition, the indicative; in the conclusion, any form of the

simple sentence appropriate to the thought. Forms of the conclusion are

- a. Simple Indicative: εὶ θεοί τι δρῶσιν αἰσχρόν, οὖκ εἰσὶν θεοί if gods do aught immoral, they are not gods E. Fr. 292, εἴ τι ἄλλο ἐγένετο ἐπικίνδῦνον τοῖς Ελλησι, πάντων μετέσχομεν if any other danger befell the Greeks, we took our share in all T. 3. 54, εἴπερ γε Δαρείου ἐστὶ παῖς, οὖκ ἀμαχεὶ ταῦτ ἐγὼ λήψομαι if indeed he is a son of Darius, I shall not gain this without a battle X. A. 1. 7. 9, Κλέαρχος εἶ παρὰ τοὺς ὄρκους ἔλῦε τὰς. σπονδάς, τὴν δίκην ἔχει assuming that Clearchus broke the truce contrary to his oath, he has his deserts 2.5.41.
- b. Unreal Indicative with $\[\]$ ναίτοι τότε τὸν Υπερείδην, εἶπερ ἀληθη μου νῦν κατηγορεῖ, μᾶλλον αν εἰκότως η τόνδ εδίωκεν and yet, if indeed his present charge against me is true, he would then have had more reason for prosecuting Hyperides than (he now has for prosecuting) my client D. 18. 223 (here αν εδίωκεν implies εἰ εδίωκεν if he had prosecuted, 1397). Unreal indicative without αν (1174): τοῦτο, εἰ καὶ τάλλα πάντ ἀποστεροῦσιν, ἀποδοῦναι προσῆκεν even if they steal everything else, they should have restored this D. 27. 37.
- c. Subjunctive: ὅθεν δὲ ἀπελίπομεν ἐπανέλθωμεν, εἴ σοι ἡδομένω ἐστίν but let us return to the point whence we digressed, if it is agreeable to you P. Ph. 78 b, εἰ μὲν ἴστε με τοιοῦτον, μηδὲ φωνὴν ἀνάσχησθε if you know that I am such a man, do not endure even the sound of my voice D. 18.10.
- d. Optative of wish: κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ may I perish most vilely, if I do not love Xanthias Ar. Ran. 579. Potential optative with ἄν: θανμάζοιμ' ἃν εἰ οἶσθα I should be surprised if you know P. Pr. 312 c, εἰ μὲν γὰρ τοῦτο λέγουσιν, ὁμολογοίην ἃν ἔγωγε οὐ κατὰ τούτους εἶναι ῥήτωρ for if they mean this, I must admit that I am an orator but not after their style P. A. 17 b.
- e. Imperative: εἶ τις ἀντιλέγει, λεγέτω if any one objects, let him speak X. A. 7. 3. 14.
- 1396. If the condition expresses a present intention or necessity, the future indicative may be used: $\alpha i \rho \epsilon \pi \lambda \hat{\eta} \kappa \tau \rho o \nu$, $\epsilon i \mu \alpha \chi \epsilon \hat{\iota}$ raise your spur if you mean (are going) to fight Ar. Av. 759. The future here is generally equivalent to $\mu \epsilon \lambda \lambda \omega$ with the present or the future infinitive, which is more common in prose (1145).

UNREAL PRESENT AND PAST CONDITIONS

1397. In present and past unreal conditional sentences the condition implies that the supposition cannot, or could not, be realized, because contrary to a known fact. The conclusion states what would be or would have been the result if the condition were or had been realized. The condition has ϵi , the conclusion has $\check{\alpha}\nu$ with the indicative, The condition and con-

clusion may have different tenses. Unreal conditions may be either particular or generalizing.

1398. The imperfect refers to present time or to a continued or habitual past act or state: εἰ ταῦτα ἐποίεις, καλῶς ἄν ἐποίεις if you were (now) doing this, you would be doing well, or if you had been doing this, you would have been doing well. The implied opposite is a present (ἀλλ' οὐ ποιεῖς but you are not doing this) or an imperfect (ἀλλ' οὐκ ἐποίεις but you were not doing this).

The aorist refers to a simple occurrence in the past: εἰ ταῦτα ἐποίησας, καλῶς ἄν ἐποίησας if you had done this, you would have done well. The implied opposite is an aorist (ἀλλ' οὐκ ἐποίησας but you did not do this).

The (rare) pluperfect refers to an act completed in past or present time or to the state following on such completion: εἰ ταῦτα ἐπεποιήκης, καλῶς ἄν ἐπεποιήκης if you had finished doing this (now or on any past occasion), you would have done well. The implied opposite is a perfect (ἀλλ' οὖ πεποίηκας but you have not done this) or a pluperfect (ἀλλ' οὖκ ἐπεποιήκης but you had not done this).

- a. The pluperfect is used only when stress is laid on the completion of the act or on the continuance of the result of the act, and generally refers to present time. In reference to past time, the acrist is generally used instead of the pluperfect.
- 1399. Same Tenses in Condition and Conclusion. ταῦτα δὲ οὖκ ἄν ἐδύναντο ποιεῖν, εἰ μὴ καὶ διαίτη μετρία ἐχρῶντο but they would not be able to do this, if they were not also following a temperate diet X.C.1.2.16, οὖκ ἄν οὖν νήσων ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχεν accordingly he would not have ruled over islands, if he had not possessed also some naval force T.1.9, εἰ μὴ τότ ἐπόνουν, νῦν ἄν οὖκ εὖφραινόμην if I had not toiled then, I should not be rejoicing now Philemon 153, οὖκ ἄν ἐποίησεν ᾿Αγασίᾶς ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα Agasias would not have done this, if I had not ordered him X.A.6.6.15.
- **1400.** Different Tenses in Condition and Conclusion. εἰ μὲν πρόσθεν ἢπιστάμην, οὐδ' ἄν συνηκολούθησά σοι if I had known this before, I would not even have accompanied you X. A. 7. 7. 11, εἰ ἠρώτων, . . . εἶπες ἄν if I were asking . . . you would say P. S. 199 d, καὶ τἄλλ' ἄν ἄπαντ' ἀκολούθως τούτοις ἐπέπρᾶκτο, εἴ τις ἐπείθετό μοι and everything else would have been effected consistently with what I have said, if my advice had been followed D. 19. 173, εἰ μὴ ὑμεῖς ἤλθετε, ἐπορενόμεθα ἄν ἐπὶ βασιλέᾶ if you had not come, we should now be marching against the king X. A. 2. 1. 4, εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολῖτικὰ πράγματα, πάλαι ἄν ἀπολώλη if I had long ago essayed to meddle with politics, I should long ago have perished P. A. 31 d, ἡ πόλις ἐλάμβανεν ἄν δίκην, εἴ τι ἠδίκητο the State would inflict punishment, if it had been wronged Ant. 6. 10, οὐκ ἄν παρέμεινα, εἰ ἐλελύμην I should not have stayed, if I had been set free Ant. 5. 13.
- 1401. Homeric Constructions. The unreal conditional sentence is rare and undeveloped in Homer. In Ψ 274 we have a present unreal conditional

sentence with ϵi and the opt. in the condition, and \tilde{a}_{ν} with the opt. in the conclusion. A past condition (imperf. or aor. indic.) and present conclusion (opt. with \tilde{a}_{ν} or $\kappa \epsilon_{\nu}$) occurs in B 80, Ω 220. Past unreal conditional sentences have, in the condition, the imperf. or aor. indic.; in the conclusion, either the imperf. or aor. indic. with \tilde{a}_{ν} or $\kappa \epsilon_{\nu}$ or the aor. or pres. opt. with $\kappa \epsilon_{\nu}$. Thus $\kappa a i \nu i \kappa \epsilon_{\nu} \epsilon_{\nu} \delta^{2} \delta \pi \delta \lambda o i \tau_{0} \ldots A i \nu \epsilon_{i} \delta_{0}$, $\epsilon_{i} \ell_{0} \ell_{0} \delta_{0} \delta^{2} \delta_{0} \ell_{0} \delta_{0} \delta^{2} \delta_{0} \delta^{2} \delta^{$

Unreal Conditions - Conclusion without av

1402. ἄν may be omitted in the conclusion of unreal conditional sentences when the verb of the conclusion is an imperfect denoting unfulfilled obligation, possibility, or propriety. Such are the impersonal expressions ἔδει, $\chi \rho \hat{\eta} \nu$, ἐξ $\hat{\eta} \nu$, εἰκὸς $\hat{\eta} \nu$, καλὸν $\hat{\eta} \nu$, etc. (1174), which take an infinitive, the action of which is usually not realized. The present infinitive generally expresses what would necessarily, possibly, or properly be done now. The aorist infinitive, sometimes the present, expresses what would necessarily, possibly, or properly have been done in the past.

εὶ ταῦτα ἐποίει, ἔδει (ἐξῆν) αἰτιᾶσθαι αὐτόν if he were doing this (as he is not), one ought to (might) blame him; εἰ ταῦτα ἐποίησε, ἔδει (ἐξῆν) αἰτιᾶσσθαι (or αἰτιᾶσθαι) αὐτόν if he had done this (as he did not), one ought to (might) have blamed him.

χρῆν δήπου, εἴτε τινὲς αὐτῶν πρεσβύτεροι γενόμενοι ἔγνωσαν ὅτι νέοις οὖσιν αὐτοῖς ἐγὼ κακὸν πώποτέ τι ξυνεβούλευσα, νῦνὶ αὐτοὺς ἀναβαίνοντας ἐμοῦ κατηγορεῖν if some of them on growing older had perceived that I ever gave them any bad counsel when they were young, they ought of course now to rise up in person and accuse me $P.A.33\,d$, εἴ τινα (προῖκα) ἐδίδου, εἰκὸς ἢν καὶ τὴν δοθεῖσαν ὑπὸ τῶν παραγενέσθαι φασκόντων μαρτυρεῖσθαι if he had given any dowry, that which was actually delivered would naturally have been attested by those who professed to have been present Is.3.28, εἶ ἐβούλετο δίκαιος εἶναι περὶ τοὺς παῖδας, ἐξῆν αὐτῷ μισθῶσαι τὸν οἶκον if he had wished to be just in regard to the children, he might properly have let the house I.32.23.

1403. The emphasis falls on the action of the infinitive used with the impersonal expressions of 1402. The impersonal has the effect of a modifying adverb denoting obligation, possibility, or propriety: thus ἔδει αἰτιᾶσθαι αὐτόν is virtually equivalent to δικαίως (or ἀναγκαίως) ἄν ἢτιᾶτο, and εἰκὸς ἢν αἰτιᾶσασθαι αὐτόν to εἰκότως ἄν ἢτιᾶθη he would properly have been blamed. If the emphasis falls on the necessity, possibility, or propriety of the act, rather than on the act itself, ἄν is regularly used. Thus εἰ ταῦτα ἐποίει, ἔδει

- $(\tilde{\epsilon}\xi\hat{\eta}\nu)$ åv airia $\sigma\theta$ ai airi ϕ v if he were doing this (as he is not), it would be necessary (possible) to blame him; but, as the case now stands, it is not necessary (possible).
- **1405.** ἄν may be omitted with the arrist of κινδῦνεύω run a risk when the emphasis falls on the dependent infinitive: ϵl μὴ δρόμω μόλις ἐξεφύγομεν εἰς Δελφούς, ἐκινδῦνεύσαμεν ἀπολέσθαι if we had not escaped with difficulty to Delphi by taking to our heels, we ran the risk of perishing (= we should probably have perished: ἀπωλόμεθα ἄν) Aes. 3. 123.

FUTURE CONDITIONS

- 1406. Future conditions set forth suppositions the fulfilment of which is still undecided. There are two main forms: More Vivid Future conditions and Less Vivid Future conditions. A variety of the first class is the Emotional Future (1410).
- a. The difference between the two main forms lies merely in the greater or lesser vividness of the conception. In both nothing is implied as to the truth of either condition or conclusion. Both may be particular or generalizing (1392).

MORE VIVID FUTURE CONDITIONS

- **1407.** More vivid future conditional sentences have in the condition $\epsilon \hat{a} \nu$ ($\eta \nu$, $\tilde{a} \nu$) with the subjunctive; in the conclusion, the future indicative or any other appropriate form of the simple sentence referring to future time: $\epsilon \hat{a} \nu \tau a \hat{\nu} \tau a \tau a \hat{\nu} \gamma s$, $\kappa a \lambda \hat{\omega} s \pi o i \dot{\eta} \sigma \epsilon \iota s$ if you (shall) do this, you will do well. Forms of the conclusion are
- a. Future Indicative: ἐἀν ζητῆς καλῶς, εὐρήσεις if you seek well, you shall find P. G. 503 d, ἢν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν for if we take this, they will not be able to remain X. A. 3.4.41.
- b. Other Tenses of the indicative. Present (1085): ἢν θάνης σύ, παις ὅδ' ἐκφεύγει μόρον if thou art slain, yon boy escapes death E. And. 381. Aorist (1128): εἰ μέν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι, ὥλετο μέν μοι νόστος if I tarry here and wage war about the city of the Trojans, my return home is lost for me I 412. Perfect: see 1138.
 - c. Subjunctive: μηδ', ἢν πωλη νεώτερος τριάκοντα ἐτῶν. ἔρωμαι (1192),

ὁπόσου πωλεῖ; am I not to ask 'what do you sell it for?' if the seller is under thirty years of age? X. M. 1. 2. 36, καν φαινώμεθα αδικα αὐτὰ ἐργαζόμενοι, μὴ οὐ δέη (1189) ὑπολογίζεσθαι κτλ. and if we appear to do this unjustly, I rather think it may not be necessary to take notice, etc. P. Cr. 48 d.

- d. Optative of wish; as $\eta \nu$ σε τοῦ λοιποῦ ποτ' ἀφέλωμαι χρόνου, κάκιστ' ἀπολοίμην if ever in the future I take them away from you, may I perish most vilely! Ar. Ran. 586. Potential optative with $\mathring{a}\nu$; as έ $\mathring{a}\nu$ κατὰ μέρος φυλάττωμεν, $\mathring{\eta}$ ττον $\mathring{a}\nu$ δύναιντο $\mathring{\eta}\mu$ \mathring{a} ς $\mathring{\theta}\eta$ ρ $\mathring{a}\nu$ οἱ πολέμιοι if we keep guard by turns, the enemy may (for will) be less able to harry us X. A. 5. 1. 9. Sometimes the opt. with $\mathring{a}\nu$ seems to be merely a mild future: $\mathring{\eta}\nu$ οὖν μά $\mathring{\theta}\eta$ ς μοι τὸν \mathring{a} δικον τοῦτον λόγον, οὖκ $\mathring{a}\nu$ \mathring{a} ποδοίμην οὖδ' $\mathring{a}\nu$ \mathring{o} βολὸν οὖδενί if then you learn this unjust reason for me, I will not pay even an obol to anybody Ar. Nub. 116.
- e. Imperative, or infinitive for the imperative (1248): ἢν πόλεμον αἰρῆσθε, μηκέτι ἤκετε δεῦρο ἄνευ ὅπλων if you choose war, do not come here again without your arms X. C. 3. 2. 13, σὺ δ΄, ἄν τι ἔχης βέλτιον ποθεν λαβεῖν, πειρᾶσθαι καὶ ἐμοὶ μεταδιδόναι but if you can find anything better from any quarter, try to communicate it to me too P. Crat. 426 b.
- 1408. The present subjunctive views an action as continuing (not completed); the acrist subjunctive as simply occurring (completed). Neither tense has any time of itself. The acrist subjunctive may mark the action of the condition as completed before the action of the principal clause takes place (cp. the Lat. future perfect).
- 1409. Homeric Constructions.— (a) εἰ with the subjunctive, with no marked difference from εἴ κεν (εἰ ἄν, ἤν): εἴ περ γάρ σε κατακτάνη, οὔ σ΄ κλαύσομαι for if he slay thee, I shall not bewail thee X 86. This construction occurs in lyric and dramatic poetry, and in Hdt. (1169). (b) Subjunctive with κέν in condition and conclusion (1195): εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὖτὸς ἔλωμαι and if he do not give her up, then will I seize her myself A 324. (c) εἴ (αἴ) κεν with the future in the condition (rare): σοὶ ὄνειδος ἔσσεται, εἴ κ' ᾿Αχιλῆος ἑταῖρον κύνες ἐλκήσουσιν it will be a reproach unto thee, if the dogs drag the companion of Achilles P 557. Some read here the subjunctive ἐλκήσωσιν.
- 1410. Emotional Future Conditions.—When the condition expresses strong feeling, the future indicative with ϵi is generally used instead of $\dot{\epsilon} \dot{a} v$ with the subjunctive. Such conditional sentences commonly contain a warning or a threat or in general something undesirable. The conclusion may take any of the forms of 1407.
- εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά if you won't hold your tongue, there's trouble in store for you E. Fr. 5, ἀποκτενεῖς γάρ, εἴ με γῆς ἔξω βαλεῖς for thou will slay me if thou shalt thrust me out of the land E. Phoen. 1621, εἰ ὧδε στρα-

τευσόμεθα, οὐ δυνησόμεθα μάχεσθαι if we keep the field thus, we shall not be able to fight X. C. 6. 1. 13, ἀθλιώτατος ἃν γενοίμην (potential opt.), εἰ φυγὰς ἀδίκως καταστήσομαι I should become most wretched, were I to be driven unjustly into exile L. 7. 41.

- 1411. When εἰ with the future indicative is contrasted with ἐάν with the subj., the former usually presents the unfavorable, the latter the favorable, alternative: ἡν μὰν γὰρ ἐθέλωμεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, εὐδοκιμήσομεν, εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ἡμᾶς αὐτούς if we are (shall be) willing to die for the sake of justice, we shall gain renown; but if we are going to fear dangers, we shall bring ourselves into great confusion I. 6.107.
- **1412.** $\epsilon \hat{\iota}$ with the future indicative may have a modal force and resemble $\delta \epsilon \hat{\iota}$ or $\mu \dot{\epsilon} \lambda \lambda \omega$ (must, am to) with the infinitive: $\beta a \rho \epsilon \hat{\iota} a$ ($\kappa \hat{\eta} \rho$), $\epsilon \hat{\iota} \tau \dot{\epsilon} \kappa \nu \sigma \nu \delta a t \dot{\epsilon} \omega$ hard is fate, if I must slay my child A. Ag. 208.

LESS VIVID FUTURE CONDITIONS

1413. Less vivid future conditional sentences (should... would) have in the condition ϵi with the optative, in the conclusion $\check{a}\nu$ with the optative: $\epsilon i \tau a \hat{v} \tau a \pi o i o i \eta s$, $\kappa a \lambda \hat{\omega} s \hat{a}\nu \pi o i o i \eta s$ or $\epsilon i \tau a \hat{v} \tau a \pi o i \eta \sigma \epsilon i a s$, $\kappa a \lambda \hat{\omega} s \hat{a}\nu \pi o i \eta \sigma \epsilon i a s$ if you should do this, you would do well.

οὐκ ἄν φορητὸς εἴης, εἰ πράσσοις καλῶς thou wouldst be unendurable shouldst thou be prosperous A. Pr. 979, κλάοις ἄν, εἰ ψαύσειας thou wouldst regret it, if thou shouldst touch them A. Supp. 925. δεινὰ ἄν εἴην εἰργασμένος, εἰ λίποιμι τὴν τάξιν I should be in the state of having committed a dreadful deed, if I were to desert my post P. A. 28 d.

- a. A thing physically impossible may be represented as supposable, hence this construction is occasionally used of what is contrary to fact: ϕ ai η δ $\mathring{a}\nu$ $\mathring{\eta}$ θ avo \mathring{v} σ a \mathring{v} , ϵ $\mathring{\iota}$ ϕ av $\mathring{\eta}\nu$ λ a $\mathring{\beta}$ o ι the dead would speak if gifted with a voice S. El. 548. Cp. 1401.
- 1414. In poetry and Herodotus the reference is occasionally to present time: οὐδ' ἃν σὺ φαίης, εἴ σε μὴ κνίζοι λέχος not even thou wouldst say so unless the marriage embittered thee E. Med. 568.
- **1415.** The conclusion may be an optative without $\emph{άν}$, expressing a wish: $\emph{ϵὶ}$ μὲν συμβουλεύοιμι $\emph{ἱ}$ βέλτιστά μοι δοκε $\emph{ἱ}$, πολλά μοι καὶ ἀγαθὰ γένοιτο if \emph{I} should give the advice that seems best to me, may many blessings fall to my lot \emph{X} . \emph{A} . $\emph{5}$. $\emph{6}$. $\emph{4}$.
- 1416. The present optative views an action as continuing (not completed); the aorist optative, as simply occurring (completed). The future

optative is never used except in indirect discourse to represent a future indicative: εἴ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμίω χρήσοιτο he declared that if he caught any one attempting to escape, he would treat him as an enemy (direct = λ ήψομαι, χρήσομαι) X.C.3.1.3.

1417. Homeric Constructions. — (a) In the condition, ϵ'' κεν ($\epsilon i'$ $\check{a}ν$) with the optative with about the same force as ϵi alone: $\epsilon i'$ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος if we should seize them, we would win renown E 273, οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι, οὐδ' $\epsilon i'$ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην for I could not suffer anything worse, not even if I should learn of my father's death T 321. See (d). (b) In the conclusion, the present indicative (η 52), future (I 388), future with κέν (μ 345: but this may be the acrist subjunctive). (c) In the conclusion, the hortatory subjunctive (Ψ 893), the subjunctive with ἄν οι κέν (Λ 386). (d) In the conclusion, the optative not in a wish, but with the same force as the optative with ἄν (κέν). See T 321 in (a).

GENERALIZING CONDITIONS

1418. A generalizing conditional sentence refers indefinitely to any act or series of acts supposed to occur or to have occurred at any time; and without any implication as to fulfilment.

The condition has the force of if ever, the conclusion expresses a repeated or habitual action or a general truth.

1419. Unreal conditional sentences of present or past time and future conditional sentences may be either particular or generalizing (1392). Generalizing present and past conditional sentences are sometimes expressed in the same form as simple present or past conditional sentences (cp. 1394 b), but usually such conditional sentences have special forms in the conditional clause.

Present. Condition: $\epsilon \acute{a}\nu \ (= \epsilon \acute{a}\nu \ \pi o \tau \epsilon)$ with the subjunctive; conclusion: the present indicative (1420).

Past. Condition: $\epsilon i \ (= \epsilon i \pi \sigma \tau \epsilon)$ with the optative; conclusion: the imperfect indicative (1421).

a. Observe that it is the character of the *conclusion* alone which distinguishes the present generalizing conditional sentence from the vivid future and the past generalizing conditional sentence from the less vivid future.

b. By reason of the past conclusion in a past generalizing conditional sentence, the optative in the condition refers to the past. Only in this use (and when the optative in indirect discourse represents a past indicative) does the optative in Attic prose refer distinctly to the past. Cp. 1208, 1401.

c. The tenses of the condition have the same force as in future conditional sentences (cp. 1408, 1416).

PRESENT GENERALIZING CONDITIONS

- 1420. Present generalizing conditional sentences have, in the condition, $\epsilon \acute{a}\nu$ ($\mathring{\eta}\nu$, $\mathring{a}\nu$) with the subjunctive; in the conclusion, the present indicative or an equivalent: $\epsilon \grave{a}\nu$ $\tau a\hat{\nu}\tau a$ $\pi o\iota\hat{\eta}s$ ($\pi o\iota\hat{\eta}s$), $\sigma \grave{e}$ $\epsilon \acute{e}\pi a \iota \nu \hat{\omega}$ if ever you do this, I always praise you.
- - b. In poetry εί is often used instead of εάν. Cp. 1169.

PAST GENERALIZING CONDITIONS

- 1421. Past generalizing conditional sentences have, in the condition, ϵl with the optative; in the conclusion, the imperfect or an equivalent: ϵl $\tau a \hat{v} \tau a$ $\pi o \iota o i \eta s$ $(\pi o \iota \dot{\eta} \sigma \epsilon \iota a s)$, $\sigma \hat{\epsilon}$ $\epsilon \dot{\tau} \dot{\eta} \dot{\nu} o \upsilon \nu$ if ever you did this, I always praised you.
- εἴ πού τι δρώη βρωτόν, διεδίδου if ever he saw anything to eat anywhere, he always distributed it X. A. 4. 5. 8, εἰ μὲν ἐπίοιεν οἱ ᾿Αθηναῖοι, ὑπεχώρουν, εἰ δ᾽ ἀναχωροῖεν, ἐπέκειντο if the Athenians advanced, they (the Syracusans) retreated; if they retired, they fell upon them T.7.79.
- a. The optative is here sometimes called the *iterative* optative. The mood has, however, no iterative force in itself, the idea of repetition being derived solely from the context.
- 1422. The conclusion may have the iterative imperfect or a orist with $\mathring{a}v$ (1095, 1127): εἰ δέ τις αὐτῷ περί του ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἀν πάντα τὸν λόγον if ever any one opposed him on any matter, he would always bring the entire discussion back to the main point X. M. 4. 6. 13, εἴ τις αὐτῷ δοκοίη βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν if ever any one seemed to him to be lagging, he would always pick out the likely man and strike him X. A. 2. 3. 11.

VARIATIONS FROM THE ORDINARY FORMS OF CONDITIONAL SENTENCES

1423. ϵl with the optative (instead of $\epsilon \delta v$ with the subjunctive) is not infrequent in the condition with a primary tense of the indicative, or an imperative, in the conclusion.

The present indicative occurs especially in general statements and maxims: ἀνδρῶν γὰρ σωφρόνων μέν ἐστιν, εἰ μὴ ἀδικοῦντο, ἡσυχάζειν for it is the part of prudent men to remain quiet if they should not be wronged T. 1.120. Fut. indic.: εἰ σώσαιμί σ', εἶση μοι χάριν; should I save thee, wilt thou be grateful to me? E. Fr. 129. Imperative: εἴ τις τάδε παραβαίνοι, ἐναγὴς ἔστω if any one should transgress these injunctions, let him be accursed Aes. 3. 110. A perfect indicative and a subjunctive are very rare.

1424. $\epsilon \hat{\iota}$ with the optative in the condition and an unreal indicative in the conclusion is rare: $\epsilon \hat{\iota}$ μèν γὰρ $\epsilon \hat{\iota}$ s γυναῖκα σωφρονεστέραν ξίφος μεθεῖμεν, δυσκλεὴς αν ἦν φόνος (for αν $\epsilon \hat{\iota}$ η) for should we draw the sword upon a purer woman, foul were the murder E. Or. 1132.

MODIFICATIONS OF THE CONDITION

1425. Condition Implied. — The condition may be implied in a participle, an adverb, a prepositional phrase, etc.

πῶς δῆτα δίκης οὖσης (= εἰ δίκη ἐστίν) ὁ Ζεὺς οὐκ ἀπόλωλεν τὸν πατέρ αὐτοῦ δήσας; how, pray, if there is any justice, has Zeus not perished since he bound his own father? Ar. Nub. 904, οὖ γὰρ ἄν ἐβλήθη ἀτρεμίζων (= εἰ ἢτρέμιζε) for he would not have been hit if he had been keeping quiet Ant. 3. β. 5, δλοῦμαι μὴ μαθών (= ἐὰν μὴ μάθω) I shall be undone if I don't learn Ar. Nub. 792, νικῶντες (= εἰ νικῷεν) μὲν οὐδένα ἄν κατακάνοιεν, ἡττηθέντων (= εἰ ἡττηθεῖεν) δ' αὐτῶν οὐδεὶς ἄν λειφθείη should they be victorious they would kill no one, but if defeated no one of them would be left X. A. 3. 1. 2, οὖς ἀχαρίστους εἶναι δικαίως (= εἰ δικαίως ὑπολαμβάνοιτε) ἄν ὑπολαμβάνοιτε whom you would justly consider to be ungrateful Aes. 3. 196, διά γ' ὑμᾶς αὐτοὺς (= εἰ ὑμεῖς αὐτοὶ μόνοι ἢτε) πάλαι ἄν ἀπολώλειτε if you had been left to yourselves, you would have long ago perished D. 18. 49.

1426. Verb Omitted.—The verb of the condition is usually omitted when the conclusion has the same verb (cp. 1430): εἴ τις καὶ ἄλλος ἀνήρ, καὶ Κῦρος ἄξιός ἐστι θαυμάζεσθαι if any other man (is worthy to be admired), Cyrus, too, is worthy to be admired X. C. 5. 1. 6.

1427. a. εί μη (if not) except: οὐ γὰρ ὁρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους for we do not see any except a few men yonder X. A. 4. 7. 5.

b. εί μη εί (if not if, unless if) except if: ἐπράχθη οὐδὲν ἀπ' αὐτῶν ἔργον ἀξιόλογον, εἰ μη εἴ τι πρὸς τοὺς περιοίκους τοὺς αὖτῶν ἐκάστοις nothing noteworthy was done on their part except it might be (lit. except if there was done) something between each of them and his neighbors T.1.17.

c. εἰ μὴ διά (if not on account of) except for: (οὐ) Μιλτιάδην εἰς τὸ βάραθρον ἐμβαλεῖν ἐψηφίσαντο, καὶ εἰ μὴ διὰ τὸν πρύτανιν, ἐνέπεσεν ἄν; did they not vote to throw Milliades into the pit, and except for the prytan would he not have been thrown there? P. G. 516 e. With εἰ μὴ διά the ellipsis is to be filled by supplying the negatived predicate of the main clause (here οὐκ ἐνέπεσεν).

- d. εὶ δὲ μή (but if not) otherwise: ἀπήτει τὰ τῶν Καλχηδονίων χρήματα· εἰ δὲ μή, πολεμήσειν ἔφη αὐτοῖς he demanded back the property of the Calchedonians; otherwise (i.e. if they should not restore it: εἰ μὴ ἀποδοῖεν) he said that he should make war upon them X. H. 1. 3. 3. εἰ δὲ μή often occurs even where the preceding clause is negative and we might expect εἰ δέ, as μὴ ποιήσης ταῦτα· εἰ δὲ μὴ . . . αἰτίᾶν ἔξεις do not do this; but if you do, you will have the blame X. A. 7. 1. 8. εἰ δὲ μή is generally used where (after a preceding ἐάν) we might expect ἐὰν δὲ μή, as ἐὰν μέν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ξυνομολογήσατε· εἰ δὲ μή, ἀντιτείνετε if I seem to you to speak the truth at all, agree with me; otherwise, oppose me P. Ph. 91 c.

MODIFICATIONS OF THE CONCLUSION

1429. The conclusion may be expressed in a participle or infinitive with or without $\tilde{a}v$ as the construction may require.

αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ μισθόν, ὡς οὕτως (1425) περίγενόμενος (= περιγενοίμην) ἄν τῶν ἀντιστασιωτῶν he asked him for pay for two thousand mercenaries on the ground that thus he would get the better of his adversaries $\mathbf{X}.\mathbf{A}.\mathbf{1}.\mathbf{1}.\mathbf{1}.\mathbf{0}, \, \tauἄλλ' εἰπὼν (= εἴποιμι) ἄν ἡδέως, ἐάσω though I would gladly mention the other matters, I will forbear <math>\mathbf{D}.\mathbf{8}.\mathbf{5}2, \, οὐδενὸς ἀντειπόντος διὰ τὸ μὴ ἀνασχέσθαι ἄν τὴν ἐκκλησίαν no one spoke in opposition because the assembly would not have suffered it (= εἴ τις ἀντεῖπε, οὐκ ἄν ἡνέσχετο ἡ ἐκκλησία) <math>\mathbf{X}.\mathbf{H}.\mathbf{1}.\mathbf{4}.\mathbf{2}0.$ Cp. 1220 ff.

- 1430. Verb Omitted. The verb of the conclusion is often omitted, especially when the condition has the same verb (cp. 1426). Here a potential optative with $\mathring{a}\nu$ is represented by $\mathring{a}\nu$ alone (1166). Thus $\epsilon \wr \mathring{\delta} \mathring{\eta} \tau \psi$ σοφώτερός του φαί $\mathring{\eta}\nu$ εἶναι, τούτ $\mathring{\psi}$ αν (φαί $\mathring{\eta}\nu$ εἶναι) if I should say that in any respect I am wiser than any one, (I should say) in this P. A. 29 b. So with $\mathring{\omega}$ s $\mathring{a}\nu$, $\mathring{\omega}\sigma\pi\epsilon\rho$ $\mathring{a}\nu$ εἰ, etc.: $\pi a\rho \mathring{\eta}\nu$ δ Γαδάτ \mathring{a} s δ $\mathring{\omega}\rho$ a π ολλὰ $\mathring{\phi}$ έρων, $\mathring{\omega}$ s $\mathring{a}\nu$ ($\mathring{\phi}$ έροι τις) εξ οἴκου μεγάλου Gadatas came bringing many gifts, such as one with large means (might bring), X. C. 5. 4. 29, $\mathring{\phi}$ οβούμενος $\mathring{\omega}\sigma\pi\epsilon\rho$ $\mathring{a}\nu$ εἰ παῖς fearing like a child ($\mathring{\omega}\sigma\pi\epsilon\rho$ $\mathring{a}\nu$ εἰφοβεῖτο, εἰ παῖς $\mathring{\eta}\nu$) P. G. 479 a, $\mathring{\eta}\sigma\pi$ άζετο αὐτὸν $\mathring{\omega}\sigma\pi\epsilon\rho$ $\mathring{a}\nu$ ($\mathring{\alpha}\sigma\pi$ άζοιτο) εἴ τις πάλαι $\mathring{\psi}$ ιλῶν $\mathring{\alpha}\sigma\pi$ άζοιτο he greeted him as one would (do) who had long loved him X. C. 1. 3. 2.
- **1431.** Conclusion Omitted. (a) When the conclusion is it is well (καλῶς ἔχει) or the like: ἐἀν μὲν ἑκὼν πείθηται (καλῶς ἔξει)· εἰ δὲ μὴ (1427 d) εὐθῦ-

voῦσιν ἀπειλαῖς if he willingly obeys (it will be well); otherwise they straighten them by threats P. Pr. 325 d. (b) In passionate speech for rhetorical effect (aposiopēsis): εἶ περ γάρ κ' ἐθέλησιν 'Ολύμπιος ἀστεροπητὴς ἐξ ἑδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν for if indeed the Olympian lord of lightning will to thrust us out from our habitations, thrust us he will; for he is by far the most powerful A 581.

CONDITION AND CONCLUSION COMBINED

1432. $\epsilon \hat{l}$ and $\check{a}\nu$ in the Condition. — The potential optative with $\check{a}\nu$ or the unreal indicative with $\check{a}\nu$, standing in a clause with $\epsilon \hat{l}$, is the conclusion of another condition expressed or understood.

καὶ ἐγώ, εἴπερ ἄλλω τῷ ἀνθρώπων πειθοίμην ἄν, καὶ σοὶ πείθομαι and I, if (it is true that) I would trust any man, trust you P. Pr. 329 b (here πειθοίμην is the condition with εἰ; and also, with ἄν, the conclusion to an understood condition, e.g. if I should think of so doing); εἰ τοίνυν τοῦτο ἰσχῦρὸν ἦν ἄν τούτῳ τεκμήριον, κάμοὶ γενέσθω τεκμήριον if then (it is true that) this would have been strong evidence for him (if he had been able to bring it forward), let it be evidence for me too D. 49. 58.

1433. ϵi , $\dot{\epsilon} \dot{\alpha} v$, on the chance that. — A condition may set forth the motive for the action or feeling expressed by the clause on which it depends, ϵi and $\dot{\epsilon} \dot{\alpha} v$ having force of on the chance that, in case that, in the hope that, if haply. The real conclusion here is not the clause on which the condition depends, but the idea of purpose or desire suggested by the condition itself.

ἄκουσον καὶ ἐμοῦ, ἐάν σοι ἔτι ταὐτὰ δοκῆ listen to me too on the chance (in the hope) that you may still have the same opinion P. R. 358 b, πορευόμενοι ἐς τὴν ᾿Ασίᾶν ὡς βασιλέᾶ, εἴ πως πείσειαν αὐτόν going into Asia to the king in the hope that somehow they might persuade him T. 2. 67.

a. Homer uses this construction with oida, eidov, and verbs of saying: $\dot{\epsilon}\nu\dot{\epsilon}\sigma\pi\epsilon$ 5 ei $\pi\omega$ 5 $\dot{\epsilon}\pi\epsilon\kappa\pi\rho$ 0 $\dot{\epsilon}\nu\omega$ 4 $\dot{\epsilon}\nu\omega$ 5 $\dot{\epsilon}\nu\omega$ 6 $\dot{\epsilon}\nu\omega$ 6 $\dot{\epsilon}\nu\omega$ 6 $\dot{\epsilon}\nu\omega$ 6 $\dot{\epsilon}\nu\omega$ 7 $\dot{\epsilon}\nu\omega$ 8 $\dot{\epsilon}\nu\omega$ 9 $\dot{\epsilon}\nu$

CONCESSIVE CLAUSES

- **1434.** Concessive clauses are commonly introduced by $\kappa a i \epsilon i$ ($\kappa \epsilon i$), $\kappa a i \epsilon a i \epsilon i$ ($\kappa \epsilon i$) even if, ϵi ($\epsilon a i \epsilon i$) $\kappa a i$ although, and have the construction of conditional clauses (negative μi).
- 1435. Kal el (even if) clauses. κal el (eåv) commonly implies that the conclusion must hold even in the extreme case which these words introduce (even supposing that, even in the case that).

όδοποιήσειε γ' αν αὐτοις καὶ εἰ σὺν τεθρίπποις βούλοιντο ἀπιέναι he would make a road for them, even supposing they should want to depart with four-horse chariots X. A. 3. 2. 24.

1436. $\epsilon i \kappa \alpha i$ (although) clauses. — ϵi ($\dot{\epsilon} \dot{a} \nu$) $\kappa a i$ commonly admits that a condition exists (granting that), but does not regard it as a hindrance.

πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως οἴα νόσω σύνεστιν though thou canst not see, thou yet dost feel with what a plague our city is afflicted S.O.T. 302.

RELATIVE CLAUSES

- 1437. Relative clauses are introduced by relative pronouns or by relative adverbs of time, place, or manner (cp. 304, 310). The antecedent of the relative may be either expressed or implied in the main clause. Common demonstrative antecedents of the relative pronouns are οὖτος . . . (ὄς), τοιοῦτος . . . (ὅσος).
- a. For temporal clauses, which are like relative clauses in many respects, see 1485 ff. On relatives in interrogative and exclamatory sentences, see 1548, 1559 ff.
- 1438. A relative pronoun may often have the force of a personal or demonstrative pronoun with a conjunction or a connective particle (καί, ἀλλά, δέ, γάρ, οὖν, ἄρα, etc.). Thus πῶς οὖν ἄν ἔνοχος εἶη τῆ γραφῆ; ὅς (= οὖτος γὰρ, cp. 1470) φανερὸς ἦν θεραπεύων τοὺς θεούς how then could be be subject to the indictment? For he (lit. a man who) manifestly worshipped the gods X.M.1.2.64.
- 1439. Transition from a relative to an independent clause sometimes occurs: $(i\chi\theta\dot{\nu}\omega\nu)$ οὖς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὖκ εἶων (cp. 1101), οὖδὲ τὰς περιστεράς fish which the Syrians regard as gods and do not permit to be injured (cp. 1224 a), nor do they permit the doves to be injured X. A. 1. 4. 9.
- 1440. A subordinate relative clause may precede the main clause or be incorporated into it (1463). The relative clause is often made emphatic by placing after it the main clause with the demonstrative antecedent. (Examples 1443, 1476.)
- 1441. δs who and the other simple relatives (e.g. δlos , δlos) refer to a particular person or thing. $\delta los los$ the very one who is especially definite and denotes identity (302 b). δs $\gamma \epsilon$ (quippe qui) is causal (1470).

- a. δ_5 is often used for $\delta\sigma\tau\iota_5$ whoever (1445) if followed by the subjunctive with $\delta\iota_7$, by the optative, or by $\mu\dot{\eta}$; and in clauses of purpose (1339) and of cause (1369).
- 1442. $\delta \sigma \tau \epsilon$ (or $\delta \tau \epsilon$), $\tilde{\eta} \tau \epsilon$, $\delta \tau \epsilon$ whoever, whichever, formed of the relative pronoun and $\tau \epsilon$, which serves to mark a statement as *general*, occurs in Homer and sometimes in Attic poetry.
- 1443. 8 at the beginning of a sentence may have the force of as to what suggesting the matter to which it pertains: δ δ' ἐζήλωσας ἡμᾶς, ὡς τοὺς μὲν φίλους εὖ ποιεῖν δυνάμεθα, οὐδὲ ταῦθ' οῦτως ἔχει as to what excited your envy of us—that we are able to benefit our friends—not even this is as you suppose X. Hi. 6. 12.
- **1444.** An introductory relative clause with \eth may stand in apposition to an entire clause that follows (694): \eth πάντων θαυμαστότατον, Σωκράτη μεθύοντα οὐδεὶς πώποτε ἐώρᾶκεν ἀνθρώπων what is most wonderful, no one whatsoever has ever yet seen Socrates drunk P.S. 220 a.
- 1445. ὅστις whoever, ὁποῖος, ὁποίσος of what sort, as much as, as many as, denote a person or thing in general, or mark the class, character, quality or capacity of a person (less often of a thing).

μακάριος ὄστις οὐσάιν καὶ νοῦν ἔχει happy is the man who possesses property and sense Men. Sent. 340.

- a. After a negative expressed or implied, $\delta \sigma \tau \iota s$ (not δs) is commonly used because of its general meaning. So $o \dot{v} \kappa$ ($o \dot{v} \delta \epsilon \dot{\epsilon} s$) $\dot{\epsilon} \sigma \tau \iota v$ $\delta \sigma \tau \iota s$, $\tau \dot{\epsilon} s$ $\dot{\epsilon} \sigma \tau \iota v$ $\delta \sigma \tau \iota s$ (1472); ep. $\pi \hat{a} s$ $\delta \sigma \tau \iota s$ (plural generally $\pi \acute{a} \nu \tau \epsilon s$ $\delta \sigma \sigma \iota$).
- 1446. Relative local clauses are introduced by $o\tilde{v}$, $\tilde{o}\pi o\nu$, $\tilde{e}\nu\theta a$, $\tilde{v}\nu a$ (usually poetic) where, $o\tilde{i}$, $\tilde{o}\pi o\iota$, $\tilde{e}\nu\theta a$ whither, $\tilde{o}\theta \epsilon \nu$, $\tilde{o}\pi \delta\theta \epsilon \nu$, $\tilde{e}\nu\theta \epsilon \nu$ whence, $\tilde{\eta}$, $\tilde{o}\pi \eta$ which way, where, whither. $\tilde{o}\theta\iota$, $\tilde{o}\pi \delta\theta\iota$ where are Epic and Lyric, $\tilde{\eta}\chi\iota$ where is Epic.
- **1447**. Relative clauses of manner are introduced by δs , $\delta \sigma \pi \epsilon \rho$, $\kappa a \theta \acute{a} \pi \epsilon \rho$, $\delta \pi \omega s$, $\delta \tau \omega$, $\delta \tau \omega$, $\delta \tau \omega$, etc., δs , how.
- 1448. Definite and Indefinite Antecedent. The antecedent of a relative pronoun or adverb may be definite or indefinite.
- a. With a definite antecedent the relative clause may take any form that occurs in an independent sentence; negative $o\mathring{v}$, unless the particular construction requires $\mu\mathring{\eta}$. With an indefinite antecedent the relative clause commonly has a conditional force (negative $\mu\mathring{\eta}$).

- 1449. The antecedent is either definite (negative $o\vec{v}$) or indefinite (negative $\mu \acute{\eta}$) when the relative clause has the indicative. The antecedent is indefinite (negative $\mu \acute{\eta}$) when the relative clause has the subjunctive with $\check{a}\nu$ or the optative (not in a wish).
- å βούλεται πράττει he does what he wishes (i.e. the particular things he wishes to do); negative å οὐ βούλεται πράττει. ἄτινα βούλεται πράττει he does whatever he wants (i.e. if he wants to do anything, he does it); negative ἄτινα μὴ βούλεται πράττει.
- a. When the verb of the relative clause is indicative, it is often doubtful whether the antecedent is definite or indefinite; but in negative clauses the kind of negative (où or $\mu\dot{\eta}$) generally makes this clear: \mathring{a} $\mu\dot{\eta}$ of δa où $\delta \grave{e}$ o δa ou δa out δa
- 1450. When the antecedent is definite, the simple relatives (ős, olos, őσος, etc.) are used; when indefinite, the compound relatives (ὅστις, ὁποίος, ὁπόσος, etc.) are regular, but the simple relatives often occur. When the antecedent is indefinite, ős is used with the subjunctive with ἄν or the optative; while ὅστις is preferred to ὅς if the verb is indicative (1476 a).
- 1451. Omission of the Antecedent to a Relative. The demonstrative pronoun antecedent to a relative is often omitted when it expresses the general idea of person or thing.
- έγὼ δὲ καὶ (οὖτοι) ὧν κρατῶ μενοῦμεν but I and those whom I command will remain X.C.5.1.26, καλὸν τὸ θνήσκειν οἷς (for τούτοις οἷς) ὖβριν τὸ ζῆν φέρει death is sweet to those to whom life brings contumely Men. Sent. 291.
- **1452.** A demonstrative adverb may be suppressed: $\delta \xi \omega \dot{v} \mu \hat{a} s \dot{\epsilon} v \theta a$ (for $\dot{\epsilon} \kappa \epsilon \hat{i} \sigma \epsilon \dot{\epsilon} v \theta a$) $\tau \hat{o} \pi \rho \hat{a} \gamma \mu a \dot{\epsilon} \gamma \dot{\epsilon} v \epsilon \tau o I$ will bring you to the spot where the affair took place X. C. 5. 4. 21.
- 1453. The antecedent is omitted in the phrases ἔστιν ὅστις (rarely ὅς) there is some one who, somebody, plural εἰσὶν οι some (less often ἔστιν οι): ἔστιν οιν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι; is there then any one who wishes to be harmed by his companions? P. A. 25 d, ἔστιν ὅτφ πλείω ἐπιτρέπεις ἢ τῆ γυναικί; is there any one to whom you entrust more than to your wife? X. O. 3. 12, εἰσὶ δὲ καὶ οι φεύγουσιν some horses too run away X. Eq. 3. 4. ἔστιν οι imitates ἔστιν ὅτε (ἐνίστε), ἔστιν οῦ, etc. (1454).

- a. The oblique cases of είσιν οἴ (ἔνιοι) are generally ἔστιν ὧν, ἔστιν οις, ἔστιν οῦς (οτ οὖστινας): πλὴν Ἰώνων καὶ ἔστιν ὧν ἄλλων εθνῶν except the Ionians and some other nations T. 3. 92, αὐχμοὶ ἔστι παρ' οἶς μεγάλοι great droughts among some 1.23, ἔστι μὲν οὖς αὐτῶν κατέβαλον some of them they struck down X. H. 2.4.6.
- 1454. Here belong certain idiomatic phrases due to the omission of the antecedent: ἔστιν οὖ (ὅπου) somewhere, sometimes, ἔστιν ἢ in some way, ἔστιν ὅτε (and ἐνίστε = ἔνι ὅτε, cp. 148 h) sometimes, ἔστιν ὅπως somehow (in questions = is it possible that?), οὐκ ἔστιν ὅπως in no way, it is not possible that (lit. there is not how). Thus ἔστι δ᾽ οὖ σῖγὴ λόγον κρείσσων γένοιτ᾽ ἄν but sometimes silence may prove better than speech E. Or. 638, ἔστιν ὅτε καὶ οὖς (1453) βέλτῖον τεθνάναι ἢ ζῆν sometimes and for some people it is better to die than to live P. Ph. 62 a, οὖκ ἔστιν ὅπως οὖκ ἐπιθήσεται ἡμῖν it is not possible that he will not attack us X. A. 2. 4. 3.
- 1455. Relative not repeated.—If two or more relative clauses referring to the same antecedent are connected by a copulative conjunction and the second relative would have to stand in a different case from the first, it is generally omitted. Its place is often taken by αὐτός (less often by οὖτος or ἐκεῖνος) or by a personal pronoun.

᾿Αριαῖος, δν ἡμεῖς ἡθέλομεν βασιλέᾶ καθιστάναι, καὶ (ῷ) ἐδώκαμεν καὶ (παρ' οὖ) ἐλάβομεν πιστά, ἡμᾶς κακῶς ποιεῖν πειρᾶται Ariaeus, whom we wished to set up as king, and to whom we gave, and from whom we received pledges. is attempting to injure us X.A.3.2.5, ποῦ δὴ ἐκεῖνός ἐστιν ὁ ἀνὴρ δς συνεθήρᾶ ἡμῖν καὶ σύ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν; where, pray, is that man who used to hunt with us and whom you seemed to me to admire so greatly? X.C.3.1.38. Cp. "Whose fan is in His hand, and He shall thoroughly purge His floor."

- 1456. Verb omitted. A verb common to a relative clause and the main clause often appears only in the main clause. Cf. 1331.
- 1457. Attraction. A relative pronoun is often attracted from its proper case into the case of its antecedent, especially from the accusative into the genitive or dative. An unemphatic demonstrative pronoun as antecedent, though it attracts the relative, is commonly omitted. Cp. "Vengeance is his, or whose he sole appoints."

πρὸ τῶν κακῶν ὧν (for å) οίδα instead of the evils which I know P. A. 29 b,

- ἀφ' ὧν (for τούτων ἃ) ἴστε from what you know D. 19.216, φοβοίμην ἃν τῷ ἡγεμόνι ῷ (for ὃν) δοίη ἔπεσθαι I should fear to follow the leader whom he might give $\dot{\mathbf{X}}$. A. 1. 3. 17, σὺν οἷς (for τούτοις οὖς) εἶχεν ἤει he went with those he had $\dot{\mathbf{X}}$. H. 3. 5. 18. Similarly in the case of adverbs: διεκομίζοντο ὅθεν (for ἐκεῖθεν οἷ) ὑπεξέθεντο παίδας they conveyed their children from the places where (whither) they had deposited them $\dot{\mathbf{T}}$. 1.89.
- a. Attraction is not necessary, and takes place only when the relative clause is essential to complete the meaning of the antecedent, but not always then. If the relative clause is added merely as a remark, attraction does not take place.
- **1458.** οἶος, ὅσος, ἡλίκος, ὅστις δή, ὁστισοῦν and a following nominative may be attracted to the case of the antecedent. The antecedent, if expressed, is often incorporated (1463) in the relative clause.

χαριζόμενος οΐω σοι ἀνδρί (for χαριζόμενος τοιούτω ἀνδρὶ οἷος σὰ εἷ) showing favor to such a man as you are X. M. 2. 9. 3, πρὸς ἄνδρας τολμηροὺς οἴους καὶ ᾿Αθηναίους (for οἷοι καὶ ᾿Αθηναῖοί εἶσι) to bold men such as the Athenians T.7. 21. Here the whole relative clause (with copula omitted) is attracted.

- 1459. Case of the Relative with Omitted Antecedent. If the omitted antecedent would have been genitive or dative, the relative (if standing in a different case) is usually attracted into the genitive or dative. But a relative in the nominative masculine or feminine (sometimes in the neuter), or a relative depending on a preposition, retains its own case: $\delta\eta\lambda$ oîs δè καὶ èξ ων (for èκ τούτων à) ζη̂s you show it also by the life you lead D. 18. 198, τοῦτο δ' ὅμοιόν ἐστιν φ̂ (for τούτω δ) νῦν δη ἐλέγετο this is like that which was said just now P. Ph. 69 a. But $\mathring{\eta}$ θίγω δηθ' οῖ μ' ἔφνσαν; am I to embrace him who begat me? E. Ion 560, εἰδέναι την δύναμιν (τούτων) èφ' οὖs αν ἴωσιν to discover the strength of those against whom they are to proceed X. A. 5. 1. 8.
- 1460. Inverse Attraction. A nominative or, oftener, an accusative antecedent may be attracted to the case of the relative. Cp. "When him (= he whom) we serve's away," urbem quam statuo vestra est.
- τάσδε (for αίδε) δ' ἄσπερ εἰσορᾶς χωροῦσι but the women whom thou seest are coming S. Tr. 283, ἔλεγον ὅτι Λακεδαιμόνιοι ὧν δέονται πάντων (for πάντα) πεπρᾶγότες εἶεν they said that the Lacedaemonians had gained all they asked for X. H. 1. 4. 2. Similarly in the case of adverbs: καὶ ἄλλοσε (for ἄλλοθι) ὅποι ἄν ἀφίκη ἀγαπήσουσί σε and elsewhere, wherever you go, they will love you P. Cr. 45 c.
- 1461. οὐδείς ὅστις οὐ every one (lit. nobody who not) for οὐδείς ἐστιν ὅστις οὐ commonly shows inverse attraction, is treated like a single pronoun, and inflected οὐδενὸς ὅτου οὐ, etc. Thus οὐδενὸς ὅτου οὐχὶ ἀλογώτερον than which there is nothing more irrational P. Charm. 175 c, οὐδενὶ ὅτφ οὐκ ἀποκρῖνόμενος

replying to every one P. Men. 70 c, περί ων οὐδένα κίνδυνον δντιν' οὐχ ὑπέμειναν οἱ πρόγονοι for which our ancestors underwent every danger D. 18. 200.

- 1462. In like manner θαυμαστὸς ὅσος, standing for θαυμαστόν ἐστιν ὅσος, is declined: χρήματα ἔλαβε θαυμαστὰ ὅσα he received a wonderful amount of money P. Hipp. M. 282 c. Similarly θαυμασίως ὡς for θαυμαστόν ἐστιν ὡς.
- 1463. Incorporation. The antecedent taken into the relative clause is said to be *incorporated*. The relative and antecedent then stand in the same case, the relative agreeing adjectively with its antecedent. If the antecedent is a substantive, it often stands at the end of the relative clause, and commonly has no article. An antecedent in the nominative or accusative is more frequently incorporated than one in the genitive or dative.
- 1464. A nominative, accusative, or vocative antecedent, when incorporated, generally conforms to the case of the relative. A genitive or dative antecedent generally attracts the relative to its own case.
- εὶ ἔστιν, ην σὰ πρότερον ἔλεγες ἀρετήν, ἀληθής (for ἔστιν ἡ ἀρετὴ ἀληθής, ην) if the virtue which you were speaking of before, is real P. G. 503 c, εἰς δὲ ην ἀφέκοντο κώμην μεγάλη ην (for ἡ κώμη εἰς ην) the village at which they arrived was large X. A. 4. 4. 2, εἰ τινα ὁρώη κατασκευάζοντα ἡς ἄρχοι χώρᾶς (for τὴν χώρᾶν ἡς ἄρχοι) if ever he saw any one improving the district which he governed 1.9.19, κλῦθί μευ, ὁ χθιζὸς θεὸς ἡλυθες (for θεὸς ὁ or τῶ θεὸς ὁ) hear me thou that camest yesterday in thy godhead β 262; περὶ δ΄ οῦ πρότερον ἔθηκε νόμον διελθών (for τοῦ νόμον δν) dealing in detail with the law which he formerly passed D. 24. 61, ἐπορεύετο σὰν ἢ εἶχε δυνάμει (for σὰν τῆ δυνάμει ην) he advanced with what force he had X. H. 4. 1. 23. So even when the antecedent is omitted: πρὸς ῷ εἶχε συνέλεγε στράτευμα (for πρὸς τῷ στρατεύματι ὁ) he was collecting an army in addition to that which he had X. H. 4. 1. 41.
- a. But a relative in the nominative attracts an incorporated genitive or dative antecedent into its own case: ἐν δικαστηρίοις καὶ ὅσοι ἄλλοι δημόσιοι σύλλογοι (sc. εἰσί) (for τοσούτοις ἄλλοις συλλόγοις, ὅσοι δημόσιοί εἰσι) in courts and all the other public assemblies P. Phae. 261 a.

THE MOODS IN CERTAIN RELATIVE CLAUSES

1465. An extension of the deliberative subjunctive occurs in relative clauses after such expressions as οὐκ ἔχω, οὐκ ἔστι, etc., which usually denote baffled will, or an impediment to carrying out an act desired. The subjunctive follows primary tenses; the optative, secondary tenses: οὐχ ἔξουσιν ἐκεῖνοι ὅποι φύγωσιν they will not have any place whither to escape X. A. 2. 4. 20, οὐδένα γὰρ εἶχον ὅστις τὰς ἐμὰς ἐπιστολὰς πέμψειε for I had no one to convey my letter E. I. T. 588.

1466. The deliberative future (1111) occurs in relative clauses: ὅπως μολούμεθ ἐς δόμους οὐκ ἔχω how we are to go home I cannot tell S.O.C. 1742.

1467. οὐκ ἔστιν ὅστις (ὅπως, ὅποι) and the interrogatives τίς ἐστιν ὅστις (ὅς) and ἔσθ' ὅπως are sometimes followed by the optative without ἄν (probably potential) in Attic poetry: οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν there is no one except myself who could cut it A. Ch. 172, οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψενδῆ καλά I could not (lit. there is no way how I could) call false tidings fair A. Ag. 620, ἔστ' οὖν ὅπως Ἦλκηστις ἐς γῆρας μόλοι; is there then a way by which Alcestis might reach old age? E. Alc. 52. Cp. 1202. The potential optative with ἄν also occurs after these expressions.

CLASSES OF RELATIVE CLAUSES

1468. Ordinary Relative Clauses simply define more exactly a definite antecedent, and have the constructions and negatives of simple sentences.

ταῦτ' ἐστὶν ἃ ἐγὰν δέομαι this is what I want X. A. 7.2.34, παρ' ἐμὲ ἀφικόμενος οὐ πείσεται ἄπερ ἃν ἔπαθεν ἄλλῳ τῳ συγγενόμενος τῶν σοφιστῶν in coming to me he will not suffer the treatment he would have suffered had he consorted with any other of the sophists P. Pr. 318 d, "Ανυτος δδε παρεκαθέζετο, ῷ μεταδῶμεν τῆς ζητήσεως Anytus has taken his seat here and let us give him (lit. to whom let us give) a share in the investigation P. Men. 89 e, οἴομαι ἄν ἡμᾶς τοιαῦτα παθεῖν, οἴα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν I think we should endure such things as I pray the gods may inflict upon our enemies X. A. 3.2.3, δόρατα ἔχοντες ὅσα ἀνὴρ ἃν φέροι μόλις having as many spears as a man could carry with difficulty 5.4.25, πλάνην φράσω, ἢν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν I will tell thy wandering, which do thou inscribe in the tablets of thy memory A. Pr. 788. Cp. 1218.

a. Homer has $\kappa \acute{\epsilon} \nu$ or $\check{a} \nu$ with the future : $\pi a \rho$ $\check{\epsilon} \mu o \acute{\iota}$ $\gamma \epsilon$ $\kappa a \grave{\iota}$ $\check{a} \lambda \lambda o \iota$, $o \check{\iota}$ $\kappa \acute{\epsilon}$ $\mu \epsilon$ $\tau \bar{\iota} \mu \acute{\eta} \sigma o \nu \sigma \iota$ I have others too by my side who will honor me A 175.

1469. Relative Clauses of Purpose take the future indicative (negative $\mu \dot{\eta}$).

ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ελέσθαι, οἱ τοὺς πατρίους νόμους συγγράψουσι, καθ' οὖς πολῖτεύσουσι the people voted to choose thirty men who should codify the ancestral laws by which they were to conduct the government X.II. 2.3.2, πέμψον τιν' ὄστις σημανεῖ send some one who will announce E.I.T. 1209, κρύψω τόδ' ἔγχος ἔνθα μή τις ὄψεται I will hide this sword where no one shall see it S.Aj. 659.

- a. After a secondary tense the future optative is seldom used: ἔφυγον ἔνθα μήποτ' ὀψοίμην Ι fled where I should never see S.O. T.796.
 - b. For past purpose expressed by ξμελλον and the infinitive, see 1145 a.
 - c. Homer uses the subjunctive (with $\kappa \epsilon \nu$, except Γ 287) after primary

tenses, the optative after secondary tenses: μάντις ἐλεύσεται, ὅς κέν τοι εἴπησιν ὁδόν a seer will come to tell thee the way κ 538, ἄγγελον ἣκαν ὃς ἀγγείλειε γυναικί they sent a messenger to tell the woman o 458. The future also occurs (ξ 332). The present or a orist optative is rare in Attic (S. Tr. 903, Ph. 281).

1470. Relative Clauses of Cause take the indicative (negative $o\dot{v}$). $\gamma\dot{e}$ is often used after δs .

θαυμαστὸν ποιείς, δς (= ὅτι σύ, 1438) ἡμῖν οὐδὲν δίδως you act strangely in giving us nothing X. M. 2.7.13.

- a. $\mu\dot{\eta}$ is used when there is also an idea of characteristic (of such a sort; cp. 1608) or condition (perhaps to avoid a more downright form of statement).
- 1471. Relative Clauses of Result generally take the indicative. With $o\dot{v}$, the relative clause approximates $\delta\sigma\tau\epsilon$ $o\dot{v}$ with the indicative; with $\mu\dot{\eta}$, it expresses an anticipated result (1473) more precisely than $\delta\sigma\tau\epsilon$ $\mu\dot{\eta}$ with the infinitive.

τίς οὖτω μαίνεται ὅστις οὖ βούλεται σοὶ φίλος εἶναι; who is so infatuated that he does not wish to be a friend to you? X. A. 2. 5. 12, ψηφίσασθε τοιαὖτα εξ ὧν ὑμιν μηδέποτε μεταμελήσει pass such a vote that in consequence you will never feel regret And. 3. 41.

- a. The indicative with $\tilde{a}\nu$ and the optative with $\tilde{a}\nu$ are rare.
- **1472.** The indicative is used in relative clauses of result introduced by οὖκ ἔστιν ὄστις (οὖ), οὖδείς ἐστιν ὄστις (οὖ), οὖκ ἔστιν ὅπως (οὖ). εἰσὶν οἶ. ἔστιν οἷς, etc. Thus οὖκ ἔστιν οὖδεὶς ὅστις οὖχ αὑτὸν φιλεῖ there is no one who does not love himself Men. Sent. 407, οὖκ ἔστιν ὅπως ἤβην κτήση πάλιν αὖθις it cannot be that thou canst regain thy youth E. Herael. 707.
- a. The indicative with ἄν and the optative with ἄν also occur: οὐ γὰρ ἦν οι τὰν ἐποιεῖτε for there was nothing that you could have done D. 18. 43, ὧν οὐκ ἔστιν ὅστις οὐκ ᾶν καταφρονήσειεν whom every one would despise I. 8. 52.
- **1473.** The future indicative is often used to express an anticipated result (negative $\mu\dot{\eta}$): ἀνόητον ἐπὶ τοιούτους ἰέναι ὧν κρατήσας $\mu\dot{\eta}$ κατασχήσει τις it is senseless to attack men of such a kind that we shall not hold them in subjection if we conquer them T. 6. 11.
- 1474. The future indicative is very common when the main clause contains an idea of ability, capacity, or characteristic, and the relative clause denotes what is to be expected of its subject: ἱκανοί ἐσμεν ὑμῖν πέμψαι ναῦς τε καὶ ἄνδρας οἴτινες συμμαχοῦνται (cp. ὧστε συμμάχεσθαι) we are able to send you ships and men who will fight with you X. A. 5. 4. 10. δεῖταί τινος ὅστις αὐτὸν ὀνήσει he needs some one to improve him P. Eu. 306 d.

CONDITIONAL RELATIVE CLAUSES

- 1475. Conditional relative clauses resemble if clauses, δs ($\delta \sigma \tau \iota s$) corresponding to $\epsilon \iota \iota \tau \iota s$, δs ($\delta \sigma \tau \iota s$) $\delta \iota \nu \iota \iota \iota \iota \iota s$. The antecedent is indefinite (1448); the negative is $\mu \iota \iota \iota$.
- a. Such relative clauses have the effect of imposing a condition on the main clause, and correspond in form to the conditions of ordinary conditional sentences. Conditional relative sentences show, in general, the same substitutions permitted in the corresponding conditional sentences. Observe that δ_S $\tilde{a}\nu$ always generalizes, whereas $\epsilon \hat{a}\nu$ may be particular in prose.
- 1476. Simple present and past conditional relative clauses have the present or past indicative. The main clause may have any form of the simple sentence appropriate to the thought (cp. 1395).

οὐ γὰρ ἃ πράττουσιν οἱ δίκαιοι, ἀλλ' ἃ (cp. εἴ τινα) μὴ πράττουσι, ταῦτα λέγεις for it is not what the just do, but what they do not do, that you keep telling us X. M. 4. 4. 11, ἄνδρας τῶν ᾿Αθηναίων ἀπέκτειναν ὅσοι μὴ ἐξένευσαν they killed all of the Athenians who had not swum out T 2. 90, ἃ δέ γε μηδὲν κακὸν ποιεῖ οὐδ' ἄν τινος εἴη κακοῦ αἴτιον; and that which produces no evil cannot be the cause of any evil either? P. R. 379 b, ἃ μὴ προσήκει μήτ' ἄκονε μήθ' ὅρα neither hear nor behold that which beseems thee not Men. Sent. 39.

- a. Since the antecedent is indefinite, simple conditional relative clauses with the indicative in the main clause often have the value of generalizing conditions. But generalizing clauses with \tilde{o}_{5} (or \tilde{o}_{5} $\mu \dot{\eta}$) usually take the subjunctive or optative (1481, 1482), and those with $\tilde{o}\sigma\tau\iota_{5}$ (or $\tilde{o}\sigma\tau\iota_{5}$ $\mu \dot{\eta}$), which is itself sufficiently general in meaning, the indicative; as $\tilde{o}\sigma\tau\iota_{5}$ \tilde{o} $\tilde{e}\pi\dot{\iota}$ $\mu \epsilon \gamma \dot{\iota}$ $\sigma\tau\iota_{5}$ \tilde{e} $\tilde{e$
- 1477. If the relative clause expresses a present intention or necessity, the future indicative may be used (cp. 1396): ἐν τούτω κεκωλῦσθαι (1138) ἐδόκει ἐκάστω τὰ πράγματα ῷ μή τις αὐτὸς παρέσται each thought that progress was surely impeded in any undertaking in which he was not going to take part in person (= ἐν τούτω κεκώλῦται ῷ μὴ παρέσομαι) Τ. 2. 8. More common is μέλλω with the present or future infinitive: ἔλοισθ' ὅ τι ἄπᾶσι συνοίσειν ὑμῖν μέλλει may you adopt whatever course is likely to be of advantage to you all D. 3. 36.
- 1478. Present and past unreal conditional relative clauses have a secondary tense of the indicative. The main clause has a secondary tense with $a\nu$ (cp. 1397).

οἱ παίδες ὑμῶν, ὅσοι (cp. εἴ τινες) ἐνθάδε ἦσαν. ὑπὸ τούτων αν ὑβρίζοντο your children, if there had been any of them present, would be now suffering insults

from these men L. 12. 98, οὐ γὰρ ἄν αὐτοὶ ἐπεχειροῦμεν πράττειν ἃ μὴ ἡπιστά-μεθα for we should not ourselves be attempting (as we are) to do what we did not understand P. Charm. 171 e.

1479. More vivid future conditional relative clauses vividly anticipate the realization of a future event, and take the subjunctive with $\tilde{a}\nu$. The main clause has some form referring to the future (cp. 1407).

τῷ ἀνδρὶ ὅν ἀν (cp. ἐάν τινα) ἔλησθε πείσομαι I will obey whatever man you may choose X. A. 1. 3. 15, ἔπεσθε ὅπη ἄν τις ἡγῆται follow where any one may lead you T. 2. 11, ὡς ἀν (cp. ἐάν πως) ἐγὼ εἶπω, πειθώμεθα let us all obey as I shall bid B 139, ὥστ' ἀποφύγοις ἀν (potential opt.) ἢντιν' ἀν βούλη δίκην so that you can get off in any suit you please Ar. Nub. 1151, ἀπόκρῖναι ὅ τι ἄν σε ἐρωτῶ answer whatever I ask you L. 12. 24.

- a. In the relative clause the future indicative is very rare (T. 1. 22).
- b. Homer has some cases of the subjunctive (1169) without $\kappa \acute{e}\nu$ or $\acute{a}\nu$ (e.g. N 234), and sometimes uses the future with $\kappa \acute{e}\nu$ or $\acute{a}\nu$ in the main clause: \acute{o} δέκεν κεχολώσεται, $\acute{o}\nu$ κεν Γκωμαι and he will be wroth to whom I shall come A 139.
- 1480. Less vivid future conditional relative clauses set forth less vividly the realization of a future event, and take the optative. The main clause has the optative with $\tilde{a}\nu$ (cp. 1413).

όκνοίην ἄν εἰς τὰ πλοῖα ἐμβαίνειν ἃ (cp. εἴ τινα) ἡμῖν Κῦρος δοίη I should hesitate to embark in the vessels that Cyrus might give us X. A. 1. 3. 17, ὅσφ δὲ πρεσβύτερος γίγνοιτο, μᾶλλον ἀεὶ ἀσπάζοιτο ἃν (χρήματα) the older he grows, the more he would always respect wealth P. R. 549 b, οὕ κεν ἀλήϊος εἴη ἀνὴρ ῷ τόσσα γένοιτο he were not a man without booty to whom so many things come I 125. These clauses (as those of 1479) may be particular or generalizing.

- a. The main clause has the optative without ἄν in wishes: δῶρα θεῶν ἔχοι, ὅττι διδοῖεν may he keep the gifts of the gods whatever they may give σ 142.
 - b. Homer sometimes uses $\kappa \acute{\epsilon \nu}$ or $\mathring{a}\nu$ in the relative clause (ϕ 161).
- 1481. Present generalizing relative clauses have $d\nu$ with the subjunctive. The main clause has the present indicative or an equivalent (cp. 1420).

οὖς (cp. εἴ τινας) ἄν γνῶσι τούτων τι ἀδικοῦντας, τῖμωροῦνται whomsoever they find doing wrong in any of these respects, these they punish X. C. 1. 2. 6, τὸ μὲν γὰρ πέρας, ὡς ἄν ὁ δαίμων βουληθῆ, πάντων γίγνεται for the end of all events happens as God wills D. 18. 192, πατρὶς γάρ ἐστι πᾶσ' ἵν' ἄν πράττη τις εὖ for every land is a man's own country wheresoever he fares well Ar. Plut. 1151, ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον (gnomic aorist) αὖτοῦ whoever obeys the gods, him they most do hear A 218.

- a. The subjunctive without $\tilde{a}\nu$ ($\kappa\acute{\epsilon}\nu$) is found in Homer, later poetry, and Herodotus. Cp. 1169.
- 1482. Past generalizing relative clauses have the optative. The main clause has the imperfect or an equivalent (cp. 1421).

ἔπρῶττεν ἃ δόξειεν αὐτῷ he always did whatever he pleased D. 18. 235, ἐθήρῶ ὅπου περ ἐπιτυγχάνοιεν θηρίοις he used to hunt wherever they fell in with large game X. C. 3. 3. 5, ὅπη μέλλοι ἀριστοποιεῖσθαι τὸ στράτευμα, ἐπανήγαγεν ἄν (1422) τὸ κέρας when the squadron was about to take breakfast, he would draw back the wing X. H. 6. 2. 28.

LESS USUAL FORMS OF CONDITIONAL RELATIVE SENTENCES

- 1483. Indicative with ἄν or potential optative with ἄν in the relative clause (cp. 1432): ὅντιν' ἄν ὑμεῖς εἰς ταύτην τὴν τάξιν κατεστήσατε, οὖτος τῶν ἴσων ἄν αἴτιος ἢν κακῶν ὅσωνπερ καὶ οὖτος whomsoever you might have appointed to this post, such a one would have been the cause of as great evils as this man has been D. 19. 29, τὰς δ' ἐπ' Ἰλλυρίους καὶ ὅποι τις ἄν εἴποι παραλείπω στρατείᾶς I omit his expeditions against the Illyrians and many others (lit. whithersoever) one might speak of 1.13.
- 1484. Optative in the relative clause, with the present indicative in the main clause (cp. 1423): ἀλλ' δν πόλις στήσειε, τοῦδε χρὴ κλύειν but whomever the State might appoint, him we must obey S. Ant. 666, εἰκῆ κράτιστον ζῆν, ὅπως δύναιτό τις 'tis best to live at hazard, as one may S. O. T. 979. The future indicative and the imperative are rare.
- a. The present indicative sometimes may have the force of an emphatic future (ζ 286). Sometimes the optative indicates a case that is not likely to occur; as $\tilde{a}\lambda\lambda\psi$ $\nu\epsilon\mu\epsilon\sigma\hat{a}\tau\sigma\nu$, $\tilde{\sigma}\tau\iota\varsigma$ $\tau\sigma\iota\hat{a}\tilde{\nu}\tau\acute{a}$ $\gamma\epsilon$ $\tilde{\rho}\acute{\epsilon}\zeta\sigma\iota$ you are ready to be wroth with another, supposing any one do such things Ψ 494.

TEMPORAL CLAUSES

- 1485. Temporal clauses are introduced by temporal conjunctions or relative expressions having the force of temporal conjunctions.
- A. Denoting time usually the same as that of the main verb: ὅτε, ὁπότε, less often ἡνίκα and ὁπηνίκα, when; ὁσάκις as often as; ἔως, μέχρι, ὅσον χρόνον, so long as; ἔως, ἐν ῷ, while. Poetic or Ionic: εὖτε (= ὅτε), ἡμος, ὅπως, when, ὄφρα so long as.

B. Denoting time usually prior to that of the main verb: ἐπεί, ἐπειδή, after, after that (less exactly when); ἐπεὶ πρῶτον, ὡς (ἐπεὶ, ἐπειδή) τάχιστα, as soon as; ἐξ (ἀφ') οῦ, ἐξ ὅτον, since. ἐπείτε after is common in Hdt.

C. Denoting time subsequent to that of the main verb: ἔως, ἔστε, μέχρι (οὖ), ἄχρι (οὖ), until; πρίν, πρότερον ἢ, before, until. ἔστε in prose is common only in Hdt. and Xen.; ἄχρι is not common. Hom. has also ὄφρα, εἰς ὅτε (κεν), εἰς ὅ (κεν), ὁππότε until. Hdt. has ἐς ὅ, ἐς (ἔως) οὖ, until.

- **1486.** Demonstrative adverbs in the principal clause often correspond to the relative conjunctions: $\delta \tau \epsilon \ldots \tau \delta \tau \epsilon$, $\epsilon \nu \tilde{\psi} \ldots \tilde{\epsilon} \nu \tau \delta \tau \psi$, $\tilde{\epsilon} \omega \varsigma \ldots \tau \tilde{\epsilon} \omega \varsigma (\mu \epsilon \chi \rho \iota \tau \delta \tau \tau \delta \upsilon)$. So also $\tilde{\epsilon} \pi \epsilon \tilde{\iota} \ldots \tau \delta \tau \epsilon$, etc.
- 1487. Clauses introduced by conjunctions or relative adverbs of time have the effect of imposing a limitation or condition on the main clause. In general they have the same constructions as clauses introduced by relative pronouns and by relative adverbs of place and manner.
- a. Until clauses differ from ordinary conditional relative clauses in the use of the optative in implied indirect discourse (1504) and in the greater frequency of the absence of $\tilde{a}\nu$ (1479, 1481 a, 1494).

TEMPORAL CLAUSES WITH THE INDICATIVE

1488. Present or past temporal clauses take the indicative if the action is marked as a fact and refers to a definite present or past occasion (negative $o\vec{v}$). The main clause commonly has the indicative, but may take any form of the simple sentence. Cp. 1394, 1476.

έως ἐστὶ καιρός, ἀντιλάβεσθε των πραγμάτων while there is opportunity, take our public affairs in hand D. 1. 20, ήνίκα δε δείλη εγίγνετο, εφάνη κονιορτός but when it was getting to be afternoon, a cloud of dust appeared X. A. 1.8.8, ἡνίκ' οὐκ ἔπειθε τὸν φυτοσπόρον τὴν παίδα δοῦναι, ἐπιστρατεύει when he could not persuade her sire to give him his daughter, he made war S. Tr. 359, ἐν ῷ ὑπλίζοντο, ήκον οἱ σκοποί while they were arming, the scouts came X. A. 2. 2. 15. — ἐπεὶ δ' έξηλθεν (1132), έξήγγειλε τοις φίλοις την κρίσιν του 'Ορόντα ως εγένετο but after he had come out, he announced to his friends how the trial of Orontas had resulted Χ. Α. 1. 6. 5, ἐπειδὴ δὲ ἐτελεύτησε Δαρέιος, Τισσαφέρνης διαβάλλει τὸν Κῦρον after Darius died, Tissaphernes calumniated Cyrus 1.1.3, ώς τάχιστα έως ὑπέφαινεν, εθύοντο as soon as daylight indistinctly appeared, they sacrificed 4.3.9. - έξ οῦ τὰ ξενικὰ ὑμιν στρατεύεται, τοὺς φίλους νικά ever since mercenaries have been in your service, they have been vanquishing your friends D. 4.24, Exervar Ews ἀφίκοντο οἱ στρατηγοί they waited until the generals arrived X. H. 1. 1. 29, καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο and they kept doing this until darkness came on X. A. 4. 2. 4.

- **1489**. μέμνημαι, οἶδα, ἀκούω often take ὅτε when instead of ὅτι that; as μέμνημαι ὅτε ἐγὼ πρὸς σὲ ἦλθον I remember when (that) I came to you X. C. 1.6.12. οἶδα (ἀκούω) ὅτε probably imitates μέμνημαι ὅτε, originally I remember (the moment) when.
- **1490.** The negative is $\mu \dot{\eta}$ only when the temporal relation is regarded as conditional (indefinite): $\delta \tau \dot{\sigma} \dot{\tau} \dot{\epsilon} \tau \dot{\sigma} \delta i \kappa \omega \iota \nu \mu \dot{\eta}$ οἶδα, $\ddot{o} \dot{\epsilon} \sigma \tau \iota$, $\sigma \chi o \lambda \dot{\eta}$ εἴσομαι εἴτε

άρετή τις οὖσα τυγχάνει εἴτε καὶ οˇ when (if) I do not know what justice is, I am scarcely likely to know whether it is or is not a virtue P. R. 354 c (cp. 1449).

1491. A temporal clause, depending on a past tense of the indicative denoting non-fulfilment, itself denotes non-fulfilment and takes a past tense of the indicative.

ἐβασάνιζον ἂν μέχρι αὐτοῖς ἐδόκει they would have kept questioning them under torture as long as they pleased D. 53. 25. Cp. 1335, 1397, 1478.

1492. The indicative is seldom used in temporal clauses of present and past indefinite frequency (cp. 1420, 1421, 1481, 1482).

περὶ τῶν ἄλλων τῶν ἀδικούντων, ὅτε δικάζονται, δεῖ παρὰ τῶν κατηγόρων πυθέσθαι with regard to other malefactors, one has to learn during their trial (lit. when they are tried) from the accusers 1..22.22, καὶ ἦδον καὶ ἐχόρευον ὁπότε οἱ πολέμιοι αὐτοὺς ὄψεσθαι ἔμελλον they both sang and danced whenever the enemy were likely to see them X.A.4.7.16.

1493. The future indicative is rarely used in temporal clauses, and when so used refers to definite time.

τηνικαῦτα . . . ὅτε οὐδο ὅτι χρὴ ποιεῖν ἔξετε at that time when you will not be able to do even what is necessary D. 19. 262.

a. The future is rare because that tense does not usually make clear the difference between action continuing and action simply occurring in the future. For $\delta\tau\epsilon$ with the future, $\delta\tau\alpha\nu$ with the subj. is commonly used.

TEMPORAL CLAUSES WITH THE SUBJUNCTIVE

- 1494. Temporal clauses with the subjunctive and $\tilde{a}\nu$ refer either to the future or to indefinite present time.
- a. $\tilde{\epsilon}\omega_s$ ($\tilde{\epsilon}\sigma\tau$, $\mu\tilde{\epsilon}\chi\rho\iota$) $\tilde{a}\nu$ means as long as or until. The subjunctive without $\tilde{a}\nu$ ($\kappa\tilde{\epsilon}\nu$) occurs in poetry (cp. 1169) and in Hdt.; in Attic prose only with $\mu\tilde{\epsilon}\chi\rho\iota$, $\mu\tilde{\epsilon}\chi\rho\iota$ ob, and $\pi\rho\tilde{\iota}\nu$ (1515 b).
- 1495. The present marks the action as continuing (not completed), the acrist marks the action as simply occurring (completed). The present generally sets forth an action contemporaneous with that of the leading verb; the acrist, an action antecedent to that of the leading verb (cp. the Lat. future perfect). The same distinction holds true in the case of the tenses of the optative.
- 1496. Future Time. The subjunctive with $\tilde{a}v$, referring to the future, stands in temporal clauses corresponding to more

vivid future conditions (negative $\mu\dot{\eta}$). The main clause has the future indicative or any form of the verb referring to the future except the optative without $\dot{a}\nu$. Cp. 1407, 1479.

ἡνίκα δ' ἄν τις ὑμᾶς ἀδικῆ, ἡμεῖς ὑπὲρ ὑμῶν μαχούμεθα but when any one wrongs you, we will fight in your defense X.C.4.4.11, ὅταν μὴ σθένω, πεπαύσομαι when my strength fails, I shall cease S.Ant.91, ἐπειδὰν ἄπαντ' ἀκούσητε, κρίνατε when you have heard everything, decide D.4.14, περιμένετε ἔστ' ἄν ἐγὼ ἔλθω wait until I come X.A.5.1.4, μὴ ἀναμείνωμεν ἔως ἄν πλείους ἡμῶν γένωνται let us not wait until they outnumber us X.C.3.3.46, ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἔως ἄν εἶς 'Αθηναίων λείπηται, οὐδέποτ' ἄν συμβουλεύσαιμι ποιήσασθαι τῆ πόλει so long as a single Athenian is left, I never would recommend the city to make this peace D.19.14 (here the opt. with ἄν is nearly equivalent to the future).

- 1497. In until clauses the main verb is negative only if the main action does not continue until the subordinate action begins: οὖκ ἀναμένομεν ἔως ἄν ἡ ἡμετέρā χώρα κακῶται we are not waiting until our country is being ravaged X. C. 3. 3. 18. ἔως while generally takes the pres. subj., ἔως until generally takes the aor. subjunctive.
- 1498. Indefinite Present Time. In temporal sentences of indefinite frequency, if the main clause has the present indicative or some other tense denoting a present customary or repeated action or a general truth, the temporal clause has the subjunctive with $a\nu$. Cp. 1420, 1481.

μαινόμεθα πάντες ὁπόταν ὀργιζώμεθα we are all mad whenever we are angry Philemon 184, ποιοῦμεν ταῦθ' ἐκάστοτε, ἔως ἃν αὖτὸν ἐμβάλωμεν εἰς κακόν we always do this until we throw him into misfortune Ar. Nub. 1460, ὅταν σπεύδη τις αὖτός, χώ θεὸς συνάπτεται whenever a man is eager himself, God too works with him A. Pers. 742, ὅταν δ' ἐτέρψ ταῦτα παραδῷ, καταλέλυκε (1136) τὴν αὖτὸς αὖτοῦ δυναστείᾶν but whenever he surrenders these rights to another, he destroys once and for all his own sovereignty Aes. 3. 233, πολλάκις ἐθαύμασα (1121) τῆς τόλμης τῶν λεγόντων ὑπὲρ αὖτοῦ, πλὴν ὅταν ἐνθῦμηθῶ κτλ. I have often marvelled at the effrontery of the speakers in his behalf, except when (ever) I consider, etc. L. 12. 41.

TEMPORAL CLAUSES WITH THE OPTATIVE

- 1499. Temporal clauses with the optative refer either to the future or to indefinite past time.
- 1500. Future Time. The optative, referring to the future, stands in temporal clauses corresponding to less vivid future

conditions (negative $\mu\dot{\eta}$). The main clause has the optative referring to the future. Cp. 1413, 1480.

πεινῶν φάγοι ἄν ὁπότε βούλοιτο when hungry he would eat whenever he wished X. M. 2. 1. 18, εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι, ὁπότε ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν, τί ἄν ποιοίης; should you desire to induce one of your friends to care for your interests when you were away from home, what would you do? 2. 3. 12, τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι may I die, when I shall no longer care for these (delights) Mimnermus 1. 2.

1501. Homeric Constructions. — a. The optative with ἄν (κέν) in the temporal clause in Homer for the simple optative in Attic, is either potential, or virtually equivalent to a future; as αὐτίκα γάρ με κατακτείνειεν ἀχιλλεύς, ἐπὴν γόον ἐξ ἔρον εἴην for let Achilles slay me forthwith, when I (shall) have satisfied my desire for lamentation Ω 227, ἔως κε (potential) β 78.

b. The future indicative rarely occurs in the main clause (cp. 1417 b): αἰπύ οἱ ἐσσεῖται νῆας ἐνιπρῆσαι, ὅτε μὴ αὐτός γε Κρονίων ἐμβάλοι αἰθόμενον δᾶλὸν νήεσσι hard will it be for him to fire the ships unless (lit. when . . . not)

the son of Kronos himself hurl upon the ships a blazing brand N 317.

c. The subjunctive with $\delta \nu$ ($\kappa \epsilon \nu$) in the main clause: où κ $\delta \nu$ τοι χραίσμη $\kappa i\theta$ αρις, $\delta \tau$ è ν κονίησι μιγείης thy eithern will not avail thee when thou grovellest in the dust Γ 55.

- 1502. The potential optative with ἄν having its proper force may appear in temporal clauses (cp. 1432): φυλάξας τὸν χειμῶν ἐπιχειρεῖ, ἡνίκ ἄν ἡμεῖς μὴ δυναίμεθ ἐκεῖσ ἀφικέσθαι by watching for winter to set in he begins his operations when we could not (in his opinion) reach the spot D. 4. 31 (cp. 1501 a).
- 1503. After a secondary tense introducing indirect discourse (real or implied) the optative without $\tilde{a}\nu$ may represent the subjunctive with $\tilde{a}\nu$.

παρήγγειλαν, ἐπειδή δειπνήσαιεν, πάντας ἀναπαύεσθαι καὶ ἔπεσθαι ἡνίκ' ἄν τις παραγγέλλη (=ἐπειδὰν δειπνήσητε, ἀναπαύεσθε) they issued orders that, when they had supped, all should rest and follow when any one should give the command X. A. 3. 5 18, ἔδοξεν αὐτοῖς προϊέναι, ἔως Κύρω συμμείξειαν (=προΐωμεν ἔως ἃν συμμείξωμεν) they resolved to keep advancing until they should join Cyrus 2. 1. 2.

1504. Temporal conjunctions meaning so long as, while, and until sometimes seem to imply purpose, and take the aorist optative after a secondary tense. Since such optatives are due to the principle of implied indirect discourse (1591), the subjunctive with \mathring{a}_{ν} , denoting mere futurity, might have been used instead. Thus $\sigma\pi\sigma\nu\delta\mathring{a}_{s}$ εποιήσαντο εως $\mathring{a}\pi\alpha\gamma\gamma\epsilon\lambda\theta\epsilon\acute{i}\eta$ τὰ $\lambda\epsilon\chi\theta\epsilon\acute{\nu}\tau a$ they made a truce (to last) until the terms should be announced X. H. 3. 2. 20 (here we might have had εως $\mathring{a}\nu$ $\mathring{a}\pi\alpha\gamma\gamma\epsilon\lambda\theta\mathring{\eta}$). Compare εως $\mathring{a}\nu$ τα $\mathring{a}\tau$ διαπράξωνται φυλακ $\mathring{\eta}\nu$ κατέλιπε he left a garrison (to remain there) until they should settle these matters X. H. 5. 3. 25 (here εως διαπράξαιντο might have been used).

1505. Indefinite Past Time. — In temporal sentences of indefinite frequency, if the main clause has the imperfect or some other tense denoting a past customary or repeated action, the temporal clause has the optative. Cp. 1421, 1482, 1492.

ἐθήρευεν ἀπὸ ἵππου ὁπότε γυμνάσαι βούλοιτο ἑαυτόν he was wont to hunt on horseback whenever he wanted to exercise himself X. A. 1. 2. 7, ὁπότε προσβλέψειε τινας τῶν ἐν ταῖς τάξεσιν, εἶπεν ἄν (1422) κτλ. whenever he looked toward any of the men in the ranks, he would say X. C. 7. 1. 10.

1506. Indefinite Present Time. — The optative is rarely used for the subjunctive (1423) in sentences of indefinite present time : $\phi \rho o \nu \dot{\eta} \sigma \epsilon \omega s$ δεί πολλῆς πρὸς τοὺς πολὺ πλείους, ὁπότε καιρὸς παραπέσοι when the critical moment arrives, he must have great judgment to cope with forces much more numerous than his own X. Hipp. 7. 4.

πρίν BEFORE, UNTIL

- 1507. $\pi\rho i\nu$ takes sometimes the infinitive and sometimes the indicative, subjunctive, and optative. After an affirmative clause $\pi\rho i\nu$ generally takes the infinitive and means before. After a negative clause $\pi\rho i\nu$ generally means until and takes a secondary tense of the indicative (of definite time), and the subjunctive or optative (of future or indefinite time).
- **1508.** When the main clause is a firmative, the clause with $\pi\rho\acute{\nu}$ simply designates the time before which something happens. When the main clause is negative, the clause with $\pi\rho\acute{\nu}$ not only defines the time as before, but generally serves also as a condition realized or to be realized before the action of the main clause is realized; as $\mu \dot{\eta}$ $\mathring{a}\pi\acute{\epsilon}\lambda\theta\eta\tau\epsilon$ $\pi\rho\grave{\nu}$ $\mathring{a}\nu$ $\mathring{a}\kappa\acute{\nu}$ $\mathring{a}\kappa\acute{\nu}$ not go away until you hear X. A. 5. 7. 12 (i.e. without hearing = $\mathring{\epsilon}\mathring{a}\nu$ $\mu\mathring{\eta}$ $\mathring{a}\kappa\acute{\nu}$ $\sigma\eta\tau\epsilon$).
- 1509. $\pi\rho\acute{\nu}$ is used with the aorist or (less often) with the imperfect indicative only when $\pi\rho\acute{\nu}$ is equivalent to $\tilde{\epsilon}\omega_S$ until; but, when the verb of the main clause is negatived, $\pi\rho\acute{\nu}$ may be translated by either before or until. When $\pi\rho\acute{\nu}$ means before and not until, it takes the infinitive. Thus, I was doing this before Socrates arrived is $\tau a \hat{\nu} \tau a \hat{\nu}$

It is correct to say οὐ ποιήσω τοῦτο πρὶν αν κελεύσης, ποιήσω (or οὐ ποιήσω) τοῦτο πρὶν κελεύσαι, but incorrect to say ποιήσω τοῦτο πρὶν αν κελεύσης.

1510. $\pi\rho i\nu$ was originally an adverb meaning before, i.e. sooner or formerly. This use appears in Homer when $\pi\rho i\nu$ occurs with the indic., the

anticipatory subj. (1195), or the opt. with κέν. Thus τὴν δ' ἐγὰ οὐ λύσω πρίν μιν καὶ γῆρας ἔπεισιν but her I will not release; sooner shall old age come upon her A 29, οὐδέ μιν ἀνστήσεις · πρὶν καὶ κακὸν ἄλλο πάθησθα nor shalt thou recall him to life; sooner (before this) thou wilt suffer yet another affliction Ω 551, πρίν κεν . . . πατρίδα γαῖαν ἴκοιο sooner you would return to your native country γ 117. The adverbial force survives in Attic only after the article: ἐν τοῖς πρὶν λόγοις in the foregoing statements T. 2. 62.

1511. $\pi \rho \dot{\sigma} \tau \epsilon \rho \sigma \nu$ or $\pi \rho \dot{\sigma} \sigma \theta \epsilon \nu$ may be used in the principal clause as a forerunner of $\pi \rho \dot{\nu}$. Examples 1512, 1515, 1516. Hom. has $\pi \rho \dot{\nu} \nu$. . . $\pi \rho \dot{\nu}$.

πρίν WITH THE INDICATIVE

1512. $\pi\rho i\nu$ in Attic prose when referring to a definite past action takes the indicative if the verb of the main clause is *negative* or implies a negative (rarely when it is affirmative).

οὖτε τότε Κύρφ ἰέναι ἤθελε πρὶν ἡ γυνὴ αὐτὸν ἔπεισε nor was he willing then to enter into relations with Cyrus until his wife persuaded him X. A.1.2.26, οὐ πρόσθεν ἐπαύσαντο πρὶν ἐξεπολιόρκησαν τὸν *Ολουρον they did not cease from hostilities until they had captured Olurus by siege X. H.7.4.18. The tense in the $\pi \rho i \nu$ clause is usually the aorist or historical present.

a. The verb of the main clause may be virtually negative: τοὺς ᾿Αθηναίους λανθάνουσι πρὶν δὴ τῷ Δήλῳ ἔσχον they escaped the notice of the Athenians (i.e. οὐχ ὁρῶνται ὑπὸ τῶν ᾿Αθηναίων) until at last they reached Delos T. 3. 29.

b. When the verb of the principal clause is affirmative (in prose only in T. 7.39, 7.71, Aes. 1.64), the leading verb is an imperfect, which emphasizes the continuation of the action up to the point of time expressed by the $\pi\rho\dot{\nu}$ clause.

1513. A $\pi\rho i\nu$ clause, depending on a past tense of the indicative denoting non-fulfilment, itself denotes non-fulfilment and takes a past tense of the indicative. See 1335, third example.

πρίν WITH THE SUBJUNCTIVE

- 1514. $\pi\rho i\nu$ with the subjunctive and $\mathring{a}\nu$ refers to the future or to indefinite present time.
- **1515.** After a negative clause referring to the future, unless it contains an optative without $\mathring{a}\nu$, $\pi\rho\acute{b}\nu$ takes the subjunctive (generally the aorist) with $\mathring{a}\nu$, to denote an anticipated future action.

οὖ πρότερον κακῶν παύσονται αἱ πόλεις πρὶν αν ἐν αὐταῖς οἱ φιλόσοφοι ἄρξωσιν States will not find relief from their miseries until philosophers become rulers

in them P. R. 487 e, μη ἀπέλθητε πρὶν ἃν ἀκούσητε do not go away until you hear (shall have heard) X. A. 5. 7. 12, οὐ χρή μ ἐνθένδε ἀπελθεῖν πρὶν ἄν δῶ δίκην I must not depart hence until I have suffered punishment 5. 7. 5, μηδένα φιλον ποιοῦ πρὶν ἄν ἐξετάσης πῶς κέχρηται τοῖς πρότερον φίλοις make no one your friend until you have inquired how he has treated his former friends I. 1. 24 (a rule of action).

a. The principal clause may be virtually negative: $ai\sigma χρὸν$ (= οὐ καλὸν or οὐ δεῖν) δ' ἡγοῦμαι πρότερον παύσασθαι πρὶν ἂν ὑμεῖς ὅ τι ἂν βούλησθε ψηφίσησθε I consider it base (i.e. I do not consider it to be honorable, or necessary) to stop until you have voted what you wish L. 22. 4.

b. Homer does not use $\kappa \acute{\epsilon} \nu$ or $\emph{a}\nu$ in this construction since $\pi \rho \acute{\iota} \nu$ is used adverbially by him (cp. 1510). But Hom. has $\pi \rho \acute{\iota} \nu$ γ $\acute{\sigma} r$ $\acute{a}\nu$. $\pi \rho \acute{\iota} \nu$ with the subjunctive without $\emph{a}\nu$ occurs as an archaism in Hdt. and the drama; in Attic prose rarely, except in Thuc.

1516. After a negative clause of present time expressing a customary or repeated action or a general truth, $\pi\rho i\nu$ takes the subjunctive with $a\nu$.

οὐ πρότερον παύονται πρὶν ἃν πείσωσιν οὖς ἠδίκησαν they do not cease to endure until they have won over those whom they have wronged P. Ph. 114 b, οὐδεὶς πώποτε ἐπέθετο (1121) πρότερον δήμου καταλύσει πρὶν ἃν μεῖζον τῶν δικαστηρίων ἰσχύση no one has ever attempted the subversion of the people until he became superior to the courts of justice Aes. 3. 235.

1517. In actual or implied indirect discourse depending on a secondary tense, the subjunctive with $\tilde{a}\nu$ is often retained unchanged after $\pi\rho\ell\nu$ (cp. 1519).

εἶπον μηδένα τῶν ὅπισθεν κῖνεῖσθαι πρὶν ἃν ὁ πρόσθεν ἡγῆται I ordered that none in the rear should move until the one before him led the way X.C.2.2.8 (here πρὶν ἡγοῖτο is possible).

$\pi \rho i \nu$ WITH THE OPTATIVE

- 1518. $\pi\rho i\nu$ with the optative is used only in indirect discourse or by assimilation to another optative.
- 1519. In actual or implied indirect discourse, after a negative secondary tense, $\pi\rho i\nu$ with the optative may represent $\pi\rho i\nu$ with $\check{a}\nu$ and the subjunctive of the direct form. Cp. 1515, 1517, 1504.

ἀπηγόρευε μηδένα βάλλειν πρὶν Κῦρος ἐμπλησθείη θηρῶν he forbade any one to shoot until Cyrus should have had his fill of hunting X. C. 1. 4. 14 (= μηδείς βαλλέτω πρὶν ἄν Κῦρος ἐμπλησθῆ). But in indirect discourse the infinitive is preferred (1522).

1520. $\pi\rho l\nu$ may take the optative by assimilation to a negative optative on which it depends. See 1337 a, third example.

$\pi \rho \ell \nu$ WITH THE INFINITIVE

1521. When the main clause is affirmative, $\pi \rho i \nu$ before regularly takes the infinitive (generally the aorist).

ἐπὶ τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρίν τινας αἰσθέσθαι τῶν πολεμίων Chirisophus ascended the height before any of the enemy perceived him X. A. 4. 1.7, πρὶν καταλῦσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη before the army halted for breakfast, the king appeared 1.10.19.

- 1522. When the main clause is negative, $\pi \rho i \nu$ sometimes takes the infinitive in Attic. In such cases $\pi \rho i \nu$ generally means before, though occasionally it means until. There is often a contrast between before and after. Thus $\pi \rho i \nu$ ἀνάγεσθαί με εἰς τὴν Αἶνον οὐδεὶς ἢτιάσατό με before (and not after) I proceeded to set sail for Aenus no one accused me Ant. 5. 25, οὖς (λόγους) εἴ τις ἐπέδειξεν αὐτοῖς $\pi \rho i \nu$ ἐμὲ διαλεχθῆναι $\pi \epsilon \rho i$ αὐτῶν, οὐκ ἔστιν ὅπως οὐκ ἄν δυσκόλως $\pi \rho i \nu$ ς διετέθησαν and if any one had shown these arguments to them before I discussed them, it is inevitable that they would have been discontented with you I. 12. 250, καί μοι μὴ θορυβήση μηδείς $\pi \rho i \nu$ ἀκοῦσαι and pray let no one raise a disturbance before he hears D. 5. 15.
- a. In some cases the subjunctive with δv or the optative might have been used instead of the infinitive: $i\kappa \epsilon \tau \epsilon v o \nu \mu \eta \delta a \mu \hat{\omega} s$ $\delta \pi \sigma \tau \rho \epsilon \pi \epsilon \sigma \theta a \iota \pi \rho i v$ $\epsilon \mu \beta a \lambda \epsilon \hat{v} v$ $\epsilon i s$ $\tau \eta v$ $\tau \hat{\omega} v$ $\lambda a \kappa \epsilon \delta a \iota \mu o v$ $\lambda \omega \rho \bar{\omega} v$ they entreated them by no means to turn aside until they should invade the territory of the Lacedaemonians X. H. 6. 5. 23 (here the opt. might stand to represent the subj. with δv , 1519), $\delta v \kappa \delta v v$ $\delta v \tau v \tau v u$ $\epsilon v \tau v u$ $\epsilon v u u$ $\epsilon v u$
- 1523. The lyric poets and Herodotus use $\pi\rho'\nu$ with the infinitive as it is used in Attic. Homer has the inf. after affirmative or negative clauses (before and until), and often where Attic would use a finite verb: $\nu a i \epsilon \delta i$ $\Pi' \eta \delta a i \sigma \nu \pi \rho i \nu \epsilon \lambda \theta \epsilon i \nu \nu i a \lambda \chi a i \sigma \nu$ he dwelt in Pedaeon before the sons of the Achaeans came N 172, o $i \nu$ $i \pi \sigma \tau \rho \epsilon \psi \epsilon \iota s \tau \rho i \nu \chi a \lambda \kappa \hat{\varphi} \mu a \chi \epsilon \sigma a \sigma \theta a \iota$ (= Attic $i \nu \kappa \chi a \lambda \kappa \hat{\varphi}$) thou shalt not dissuade me until thou hast fought with the spear Y 257.

πρότερον ή, πρόσθεν ή, πρίν ή, πάρος

1524. πρότερον ή sooner than, before, is used with the (a) indicative: οὐ πρότερον ἐνέδοσαν ἡ αὐτοὶ ἐν σφίσιν αὐτοῖς ἐσφάλησαν they did not succumb before they were overthrown by themselves T.2.65; (b) infinitive: τὰς δ' ἄλλᾶς πόλεις ἔφη ἀδικεῖν, αι ἐς ᾿Αθηναίους πρότερον ἡ ἀποστήναι ἀνήλουν he said the

- other States were wrong, which, before they revolted, used to pay money into the treasury of the Athenians T. 8. 45; (c) subjunctive (without $\tilde{a}\nu$), chiefly in Hdt.
- 1525. πρόσθεν $\mathring{\eta}$ sooner than, before: ἀπεκρίνατο ὅτι πρόσθεν $\mathring{\alpha}$ ν ἀποθάνοιεν $\mathring{\eta}$ τὰ ὅπλα παραδοίησαν he answered that they would die before (sooner than that) they would surrender their arms X. A. 2. 1. 10.
- 1526. πριν ή sooner than, before with the infinitive occurs in Homer (only E 288, X 266) and Hdt. (2.2); in Hdt. also with the indicative and subjunctive.
 - 1527. πάρος before in Homer takes the infinitive (e.g. Z 348).

INTERROGATIVE SENTENCES (QUESTIONS)

- 1528. Questions are either direct (independent) or indirect (dependent): τίς ἔλεξε ταῦτα; who said this? ἐρωτῶ ὅστις ἔλεξε ταῦτα I ask who said this.
- 1529. Yes and No Questions are asked by the verb (whether something is or is done) and are commonly introduced by an interrogative particle. Questions of Detail are asked by an interrogative pronoun, adjective, or adverb (who, what, where, when, how, etc.).
- 1530. Deliberative Questions ask what is to be done or what was to be done. Questions asking what is to be done in the present or future are expressed by the deliberative subjunctive (1192) or future (1111), by $\delta \epsilon \hat{\imath}$ or $\chi \rho \hat{\eta}$ with the infinitive, or by the verbal in $-\tau \hat{\epsilon} o \nu$ with $\hat{\epsilon} \sigma \tau \hat{\iota}$. Questions asking what was to be done are expressed by $\chi \rho \hat{\eta} \nu$ ($\hat{\epsilon} \chi \rho \hat{\eta} \nu$) or $\hat{\epsilon} \delta \epsilon \iota$ with the infinitive, or by the verbal in $-\tau \hat{\epsilon} o \nu$ with $\hat{\eta} \nu$.
- **1531.** Rhetorical Questions are questions asked for effect and not for information: $\partial \lambda \lambda'$ our $\delta \sigma \tau \iota \tau \alpha \hat{\nu} \tau \alpha \cdot \pi \delta \theta \epsilon \nu$; but this is not so. How can it be? D. 18.47, cp. other examples 1537, 1540.
- 1532. An interrogative pronoun or adverb often depends on a participle and not on the main verb of the sentence: τί οὖν ποιήσαντος κατεχειροτονήσατε τοῦ Εὐάνδρου; for what act then did you condemn Evander? D.21.176.
- 1533. A subordinate clause introduced by a conjunction or a relative pronoun may suddenly change into a direct question of detail, though the construction of the clause remains unaltered: ἐπειδὴ περὶ τίνος ᾿Αθηναῖοι διανοοῦνται βουλεύεσθαι, ἀνίστασαι συμβουλεύων; when the Athenians are intending to deliberate (lit. about what?) do you get up to give them advice? P. Alc. I. 106 c.

- **1534.** Two questions may be condensed into one by placing an interrogative expression between a noun and its article: ἐγὰ οὖν τὸν ἐκ ποίᾶς πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; am I then waiting for a general to do this? From what city? X. A. 3. 1. 14.
- **1535.** Two or more interrogative pronominal words without a connective may occur in the same sentence: ἀπὸ τούτων τίς τίνος αἴτιός ἐστι γενήσεται φανερόν from this it will become clear who is chargeable with what D. 18.73.

DIRECT (INDEPENDENT) QUESTIONS

1537. Any form of statement may be used as a direct question. The interrogative force may be indicated by the use of certain particles (see 1539, 1540), by placing an emphatic word first, or merely by the context, as

Έλληνες ὄντες βαρβάροις δουλεύσομεν; shall we, who are Greeks, be subject to barbarians? Ε. Fr. 719, ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν; have we anything else to say on the other side? P. Ph. 80 b.

- 1538. Questions of detail (1529) generally have no interrogative particle: πόσον ἄπεστιν ἐνθένδε τὸ στράτευμα; how far distant from here is the army? X. C. 6. 3. 10, τί ἃν αὐτῷ εἶπες; what would you have said to him? P. R. 337 c.
- 1539. Direct Questions Introduced by Interrogative Particles. $\hat{\eta}$ and $\hat{a}\rho a$ introduce questions asking merely for information and imply nothing as to the answer expected.
- ἢ τέθνηκεν Οἰδίπου πατήρ; is Oedipus' father dead? S. O. T. 943, ἆρ' εἰμὶ μάντις; am I a prophet? S. Ant. 1212.
- **1540**. οὐ, ἀρ' οὐ, οὐκοῦν expect the answer yes; μή, ἀρα μή, μῶν (= μ η) οὖν) expect the answer no.

οὐχ οὖτως ἔλεγες; did you not say so? P. R. 334 b (i.e. 'I think you did, did you not?'), ἆρ' οὐχ ὖβρις τάδε; is not this insolence? S. O. C. 883, οὐκοῦν εὖ σοι δοκοῦσι βουλεύεσθαι; do they not then seem to you to plan well? X. C. 7.1.8, μή τι νεώτερον ἀγγέλλεις; no bad news, I hope? P. Pr. 310 b, ἆρα μὴ αἰσχυνθῶμεν; we shall not be ashamed, shall we? X. O. 4.4, μῶν τί σε ἀδικεῖ; surely he has not wronged you, has he? P. Pr. 310 d.

- 1541. εἶτα and ἐπειτα (more emphatic κάτα, κάπειτα) strengthen questions expressing surprise, indignation, etc.; and often indicate a contrast between what a person has or has not done and what is or was to be expected of him: εἶτα πῶς οὖκ εὖθὺς ἐπήγειράς με; then why did you not rouse me at once? P. Cr. 43 b.
- 1542. ἄλλο τι η; is it anything else than? and ἄλλο τι; is it not? are used as direct interrogatives: ἄλλο τι η οὐδὲν κωλύει παρείναι; there's nothing to hinder our passing, is there? (lit. is there anything else the case than this that nothing prevents, etc.) X. A. 4. 7. 5, ἄλλο τι φιλείται ὑπὸ θεῶν; is it not loved by the gods? P. Euth. 10 d.
- 1543. ἀλλά (or ἀλλ' ἢ) introduces a question opposed to an expressed or implied thought of the speaker (especially an objection): ἤτουν τί σε καὶ ἐπεί μοι οὐκ ἐδίδους ἔπαιον; ἀλλ' ἀπήτουν; did I ask anything of you and strike you when you would not give it to me? Or did I demand anything back? X. A. 5. 8. 4, ἀλλ' ἢ, τὸ λεγόμενον, κατόπιν ἑορτῆς ἥκομεν; but have we arrived, as the proverb says, late for a feast? P. G. 447 a.
- 1544. Direct Alternative Questions. Direct alternative questions are generally introduced by $\pi \acute{o} \tau \epsilon \rho o \nu \ (\pi \acute{o} \tau \epsilon \rho a) \ . \ . \ . \ \mathring{\eta}$ whether . . . or.

πότερον δέδρακεν $\mathring{\eta}$ οὖ; has he done it or not? D.23.79. $\mathring{\eta}$ often stands alone without πότερον: ἔλῦε τὴν εἰρήνην $\mathring{\eta}$ οὖ; did he break the peace or not? D.18.71.

1545. ἢ (ἡὲ) . . . ἢ (ἦε), or ἢ (ἦε) alone, occur in Homer, who does not use πότερον; as ἢ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἢε καὶ οὐκί; do we know aught in heart, or do we not? δ 632, ψεύσομαι ἢ ἔτυμον ἐρέω; shall I speak falsehood or the truth? K 534. Cp. 1554. These words are so accented by the ancients.

INDIRECT (DEPENDENT) QUESTIONS

- 1546. Indirect questions are introduced by interrogative pronouns, adjectives, and adverbs, indefinite relative pronouns and adverbs (304, 310), or by certain interrogative words (1550, 1553).
- 1547. The interrogative of the direct question may be retained in an indirect question, but frequently an interrogative pronoun, adjective, or adverb, is replaced by the corresponding indefinite relative.

πρώτων αὐτοὺς τίνες εἶεν they asked them who they were X. A. 4. 5. 10 (= τίνες ἐστέ;), ἤρώτων ὅ τι ἐστὶ τὸ πρᾶγμα I asked what the matter was 5. 7. 23 (= τί ἐστι;). Cp. 847.

- 1548. After verbs meaning to say, know, see, make known, perceive, etc. (but not after verbs of asking, 1547) the indirect question has the form of a relative sentence, the simple relatives being found where the indefinite relatives (or the interrogatives) might stand in an indirect question. When os is so used, it has the force of olos; and rarely follows a negative clause, because verbs denoting lack of knowledge are allied in meaning to verbs of asking. The usual forms are e.g. οἶδά σε δς εἶ I know thee who thou art and οὖκ οἶδά σε δστις εἶ. Thus ἐκέλευσε δεἶξαι δς εἴη he ordered him to explain who (what sort of person) he was D. 52.7 (direct τίς; indirect τίς or ὅστις), προυδήλου α᾽ ἔμελλε πράξειν he set forth what (sort of things) he intended to do T. 1.130 (direct τίνα or ποῖα, indirect τίνα (ἄ τινα) or ποῖα (ὁποῖα)), ἥδει τὸ ἀργύριον οὖ ἢν (cp. 1594) he knew where the money was D. 48.14 (direct ποῦ, indirect ποῦ or ὅπου). Cp. 1558.
- 1549. The context must often determine whether a sentence is an indirect question or a relative clause. Thus, without the context, οὖκ εἶχον ὅποι ἀποσταῖεν (Χ. Η. 3. 5. 10) might mean they did not know to whom (= ἢγνόονν πρὸς τίνας) to revolt or they had no allies to whom (πρὸς οὖς) to revolt. But the present or aorist optative in relative clauses of purpose is rare (1469 c).
- 1550. Simple indirect questions are introduced by ϵi whether, less often by $\delta \rho a$.

ήρετο αὐτὸν εἰ βληθείη (= ἐβλήθης;) he asked him whether he had been struck X. C. 8. 3. 30, ἴδωμεν ἆρ' οὐτωσὶ γίγνεται πάντα let us see whether everything is thus produced P. Ph. 70 d.

- 1551. ϵl often has an affirmative force (whether); but it not seldom has a negative force (whether . . . not) after verbs expressing uncertainty: ϵl μεν δὴ δίκαια ποιήσω, οὖκ οἶδα I don't know whether or not I shall do what is right X. A. 1. 3. 5.
- 1552. ἐάν rarely, if ever, means whether, even after verbs of examining, considering, where its use is best explained by 1433. Such conditional clauses often approach closely to indirect questions. Cp. σκέψαι ἐὰν ἄρα καὶ σοὶ συνδοκῆ ἄπερ ἐμοί consider if (in case that, on the chance that) you too agree with me (P. Ph. 64 c) with σκέψασθε εἰ ἄρα τοῦτο πεποιήκασιν οἱ βάρβαροι consider whether the barbarians have (not) done this X. A. 3. 2. 22. Cp. ἀναμιμνήσκεσθαι ἐὰν ἀληθῆ λέγω to recall to your recollection if I speak the truth And. 1. 37.

πότερον (πότερα) . . . ἤ: διηρώτα τὸν Κῦρον πότερον βούλοιτο μένειν ἢ ἀπιέναι she asked Cyrus whether he wanted to stay or go away X. C. 1. 3. 15.

- εἴτε (εἰ) . . . εἴτε: τὴν σκέψιν ποιώμεθα εἴτε ὀφελίᾶν εἴτε βλάβην παρέχει let us make the inquiry whether it produces benefit or injury P. Phae. 237 d. εἰ . . . ἢ: ἢρώτᾶ εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς ἰοῦσι καὶ ἀπιοῦσιν, ἢ καὶ τοῖς ἄλλοις ἔσοιντο σπονδαί he asked whether he was making a truce merely with the individual men who were coming and going or whether the truce would be with the rest as well X.A.2.3.7.
- 1554. ἢ (ἢὲ) . . ἢ (ἦε) is Homeric: ὄφρ' ἐὺ εἰδῶ ἢὲ νέον μεθέπεις ἢ καὶ πατρώιός ἐσσι ξεῖνος that I may know well whether thou art newly a visitor or art actually an ancestral guest-friend a 175, φρασσόμεθ' ἢ κε νεώμεθ' ἢ κε μένωμεν (cp. 1192) we shall consider whether we are to go or stay I 619. Cp. 1545.
- 1555. The Moods in Questions. The moods and tenses of direct questions are the same as those used in other simple sentences. The moods and tenses of indirect questions follow the same rules as govern clauses in indirect discourse. After primary tenses, the mood and tense of the direct question are retained (indicative, past indicative with $\mathring{a}\nu$, deliberative subjunctive, potential optative with $\mathring{a}\nu$). After secondary tenses, the mood and the tense of the direct form are either retained or more commonly the optative is used instead. But a past indicative with $\mathring{a}\nu$ always remains unchanged. Examples 1580, 1581.
- 1556. Homer does not change an indicative to an optative in indirect discourse except in indirect questions; as $\epsilon i \rho \rho \nu \tau \sigma \tau i s \epsilon i \eta \kappa \alpha i \pi \delta \theta \epsilon \nu \epsilon \lambda \theta \sigma \iota they$ asked who he was and whence he had come ρ 368. See 1595.
- 1557. In the same indirect question, after a secondary tense, one verb may be retained (usually for vividness) in the mood of the direct question and then changed to the optative (cp. 1601).
- 1558. For the dependent past tense in cases like ἤδει ὅπου ἔκειτο (direct κεῖται) ἡ ἐπιστολή he knew where the letter had been put X. C.2. 2. 9, see 1594.

EXCLAMATORY SENTENCES

1559. Direct (independent) exclamatory sentences are formed with the infinitive (1250, 1262), or with a finite verb (expressed or understood) introduced by οἶος, ὄσος, or ὡς. These words are commonly associated with vocatives or interjections. Cp. 304. The moods are the same as in questions (1555).

- οΐα ποιεῖς, & έταῖρε what are you about, my friend! P. Euth. 15 c, ὄσην ἔχεις τὴν δύναμιν how great your power is! Ar. Plut. 748, ὡς ἀστεῖος ὁ ἄνθρωπος how charming the man is! P. Ph. 116 d.
- a. Direct exclamations without a verb may be expressed by the vocative or nominative (861) or by the genitive of cause (906 a).
- 1560. Indirect (dependent) exclamations are introduced by οἶος, ὅσος, οἴως, ὡς, οἶ, ἵνα, and form subordinate clauses (neg. οὐ).
- a. It is often difficult to distinguish between indirect exclamations and indirect questions introduced by ofos or $\delta\sigma_{0}$ s. Dependent exclamations are not introduced by the direct interrogatives $\pi o\hat{\iota}os$, $\pi \acute{o}\sigma os$, $\pi \acute{\omega}s$, etc., nor by the indefinite relatives $\delta\pi o\hat{\iota}os$, $\delta\pi \acute{o}\sigma os$, $\delta\pi \acute{o}\sigma os$, $\delta\pi \acute{o}\sigma os$, etc., both of which classes of words may stand in indirect questions.
- b. The introductory verb is sometimes omitted; as τω μιαρώτατος, τν τοδέδυκεν oh the rascal! (to think) where he crept in! Ar. Vesp. 188.
- 1561. Dependent exclamatory clauses follow, as regards mood and tense, the same rules as govern indirect questions (1555, 1585–1590).
- οἷον ἄνδρα λέγεις ἐν κινδύνῳ εἶναι what a noble man you say is in danger! P. Th. 142 b, τίς οὐκ οἶδεν ἐξ οἴων συμφορῶν εἰς ὅσην εὐδαιμονίᾶν κατέστησαν; who does not know into what good fortune they came and after how great sufferings? I. 6.42, ἐπιδεικνύντες οἴᾶ εἴη ἡ ἀπορίᾶ pointing out what their difficulty was X. A. 1.3.13. See also 1562.
- **1562.** Verbs and other words expressing emotion or its manifestations are often followed by a dependent exclamatory clause with olos, ὅσος, ὡς, etc., which is nearly equivalent to a causal sentence introduced by ὅτι τοιοῦτος (τοσοῦτος, οὖτως). In English such clauses are generally preceded by considering, upon the reflection how, or the like. Thus ἀπέκλᾶον τὴν ἐμαυτοῦ τύχην, οἶου ἀνδρὸς ἐταίρου ἐστερημένος εἶην I bewailed my fale considering what a companion I had lost (direct = οἶου ἀνδρὸς ἐταίρου (ὄντος) ἐστέρημαι) P. Ph. 117 c.

DEPENDENT STATEMENTS

- 1563. Dependent statements, or subordinate clauses stating that something is, are expressed by an infinitive or participle with or without an accusative (735 ff., 1303 ff.), by $\tilde{o}\tau\iota$ ($\dot{o}s$) with the indicative or optative, especially in indirect discourse.
- a. Other such conjunctions are διότι, ὅπως (rare), οὕνεκα and ὁθούνεκα (both poetic), and Hom. ὅττι, ὅ, ὅ τε.
- 1564. ö71, &s, etc., that introduce dependent statements in the indicative or optative after verbs of emotion (rejoicing,

grieving, wondering, 1373) and after verbs of saying, thinking, knowing, perceiving, showing, etc.

- 1565. A dependent statement with ὅτι (ὡς) sometimes does not depend directly on a verb but serves simply to explain a clause or a word in the main clause: τοῦτο ἄξιον ἐπαινεῖν τῶν ἀνδρῶν τῶν τότε ναυμαχησάντων, ὅτι τὸν φόβον διέλῦσαν τῶν Ἑλλήνων it is right to praise this in the men who engaged in the sea-fight of those days, (namely) that they dispelled the fear felt by the Greeks P. Menex. 241 b.
- 1566. Some verbs of saying or thinking are followed, in most cases at the option of the writer, either by a clause with $\delta \tau \iota$ or $\delta \varsigma$ or by an infinitive. $\delta \varsigma$ is often preferred to $\delta \tau \iota$ when the writer wishes to mark a statement as an opinion, a pretext, or as untrue; so when the main clause or the subordinate clause is negative, or when both are negative: $\delta \iota \iota \iota \beta \delta \lambda \delta \iota \iota \iota$ over $\delta \iota \iota \iota$ or $\delta \iota$ or δ
- 1567. The personal δήλός εἰμι ὅτι (cp. 1304), λανθάνω ὅτι are often used instead of δήλόν ἐστιν ὅτι, λανθάνει ὅτι, etc.: ὅτι πονηρότατοί εἰσιν οὐδὲ σὲ λανθάνουσιν not even you fail to perceive that they are the very worst X.O.1.19.
- 1568. δήλον ὅτι (δηλονότι) evidently, οίδ' ὅτι (εὖ οίδ' ὅτι) surely, εὖ tσθι ὅτι be assured are often used parenthetically and elliptically: ἔχει δὴ οὖτωσὶ δῆλον ὅτι τούτων πέρι the case then stands clearly thus about these matters P. G. 487 d. ὅτι here loses all conjunctive force.
- 1569. A clause with $ω_s$ may be used independently in poetry to mark a decisive statement: $ω_s$ τησδ' έκοῦσα παιδὸς οὐ μεθήσομαι (know) that I will not willingly let my daughter go E. Hec. 400.

INDIRECT DISCOURSE

- 1570. In a direct quotation or question the words or thoughts quoted are given at first hand in the exact form used by the original speaker or thinker. In an indirect quotation or question the words or thoughts are given at second hand with necessary modifications of person to indicate that the words or thoughts are reported. A speaker may state his own words or thoughts in the form of indirect discourse. Cp. 1578 ff.
- 1571. Direct quotations may, in prose, be introduced by ὅτι, which has the value of quotation marks. So usually when the finite verb is omitted; as ἀπεκρίνατο ὅτι οὕ he answered (that) "no" X. A. 1. 6. 7.

- 1572. The constructions of indirect discourse are regulated by the character of the leading verb or expression.
- a. Verbs of saying (cp. 1566) take either the infinitive or $\delta\tau\iota$ ($\dot{\omega}$ s). $\phi\eta\mu\dot{\iota}$ almost always takes the infinitive. $\lambda\dot{\epsilon}\gamma\omega$ takes $\delta\tau\iota$ ($\dot{\omega}$ s), or the infinitive (especially with the passive $\lambda\dot{\epsilon}\gamma\epsilon\tau a\iota$, etc.). $\epsilon\dot{\ell}\tau\sigma\nu$ generally takes $\delta\tau\iota$ ($\dot{\omega}$ s). With the infinitive $\lambda\dot{\epsilon}\gamma\omega$, especially in the active, $\phi\rho\dot{\alpha}\zeta\omega$ and $\phi\omega\nu\dot{\omega}$, and $\epsilon\dot{\ell}\pi\sigma\nu$ generally mean command.
 - b. Most verbs of thinking and believing take the infinitive.
- c. Most verbs of knowing, learning, perceiving, hearing, showing and the like take the participle (1303, 1307), but admit the construction with or (ws). Some of these verbs take the infinitive (cp. 1308, 1314).

d. On the construction with verbs of hoping, promising, and swearing,

see 1157.

- 1573. The change from direct to indirect discourse often involves a change of mood, seldom a change of tense. No verb ever becomes subjunctive by reason of indirect discourse. The subjunctive (with or without $\tilde{a}\nu$) may, after a secondary tense, become optative without $\tilde{a}\nu$. No verb can be changed to the optative in indirect discourse except after a secondary tense, and no verb is necessarily changed to the optative even after a secondary tense.
- 1574. All optatives in the direct form are retained (with or without $\tilde{a}\nu$) in indirect discourse introduced by $\tilde{o}\tau\iota$ or $\hat{\omega}_{S}$. After verbs requiring the participle or infinitive, such optatives in principal clauses become participles or infinitives (with or without $\tilde{a}\nu$).
- a. A present optative in indirect discourse may represent (1) the present indicative; (2) the imperfect (1593 b) indicative; (3) the present subjunctive with or without $\tilde{a}\nu$; (4) the present optative.
- 1575. $\check{a}\nu$ of the direct form is retained in indirect discourse except when a dependent subjunctive with $\check{a}\nu$ becomes optative after a secondary tense. Here $\dot{\epsilon}\dot{a}\nu$, $\delta\tau a\nu$, $\dot{\epsilon}m\epsilon\iota\delta\dot{a}\nu$, $\check{\epsilon}\omega$ \$, $\check{a}\nu$, etc., become $\epsilon\dot{l}$, $\delta\tau\epsilon$, $\dot{\epsilon}m\epsilon\iota\delta\dot{\eta}$, $\check{\epsilon}\omega$ \$, etc.
- 1576. The same negative $(o\vec{v} \text{ or } \mu \acute{\eta})$ used in the direct discourse is commonly kept in the indirect form. But in some cases with the infinitive and participle $\mu \acute{\eta}$ takes the place of $o\vec{v}$ (1616 ff., 1622, 1626).

1577. The retention of the mood of direct discourse, where either the changed or unchanged form is possible, is at the option of the writer or speaker; and reproduces with vividness the time and situation in which the quoted words were used.

SIMPLE SENTENCES IN INDIRECT DISCOURSE (INCLUDING INDIRECT QUESTIONS)

1. Indicative and Optative after ὅτι or ὡs

1578. In indirect quotations introduced by ὅτι (ὡς), after primary tenses the verb of the direct form remains unchanged in mood and tense.

λέγει δ' ὡς ὑβριστής εἰμι he says that I am insolent L.24.15 (= ὑβριστής εἶ you are insolent), οἶδ ὅτι οὐδ ἄν τοῦτό μοι ἐμέμφου I know that you would not blame me even for this X.O.2.15, ἀπεκρίνατο ὅτι οὐδὲν ἄν τοῦτων εἴποι he replied that he would have nothing to say in this matter X.A.5.6.37 (= ἄν εἴποιμι I will say).

Indirect questions (1555): εἰ ξυμπονήσεις σκόπει consider whether you will assist me? S. Ant. 41, οὐκ ἔχω τί εἴπω I do not know what I shall say D. 9. 54 (= τί εἴπω; what shall I say?).

- 1579. After secondary tenses, an indicative or subjunctive without $\tilde{a}\nu$ usually becomes optative, but may be retained unchanged. An indicative with $\tilde{a}\nu$ and an optative with $\tilde{a}\nu$ are retained.
- **1580.** Changed Form. ἔγνωσαν ὅτι κενὸς ὁ φόβος εἴη they recognized that their fear was groundless X. A.2. 2. 21 (= ἐστί), ἤδη ὅτι εὑρήσοιμι I knew that I should find P. A. 22 d (= εὑρήσω), ἤγγέλθη ὅτι ἡττημένοι εἶεν οἱ Λακεδαιμόνιοι καὶ Πείσανδρος τεθναίη it was reported that the Lacedaemonians had been defeated and that Peisander was dead X. H. 4. 3. 10 (= ἡττημένοι εἶσι and τέθνηκε). Indirect questions (1555): ὅ τι δὲ ποιήσοι οὐ διεσήμηνε he did not distinctly indicate what he was going to do X. A. 2. 1. 23 (= τί ποιήσω; what am I intending to do ?), τὸν θεὸν ἐπηρώτων εἶ παραδοῖεν Κορινθίοις τὴν πόλιν they questioned the god whether they should surrender the city to the Corinthians T. 1. 25 (= παραδώμεν; shall we surrender?).
- 1581. Direct Form Retained. διῆλθε λόγος ὅτι διώκει αὐτοὺς Κῦρος a report spread that Cyrus was pursuing them X. A.1.4.7, ἀποκρῖνάμενοι ὅτι πέμψουσι πρέσβεις, εὐθὺς ἀπήλλαξαν they withdrew immediately on answering that they would send envoys T.1.90 (= πέμψομεν, we shall send). Indirect questions: ἢπορεῖτο τί ποιήσει he was uncertain what to do X. A.7.3.29 (= τί ποιήσω; what shall I do?), ἢρώτησε ποῦ ἃν ἴδοι Πρόξενον he asked where he could see Proxenus 2.4.15 (= ποῦ ἃν ἴδοιμι; where shall I find?).

2. Infinitive or Participle

1582. After primary and secondary tenses of verbs which take the infinitive or participle in indirect discourse, the finite verb of the direct form is changed to an infinitive or participle. The tense is unchanged except that a present infinitive or participle may represent an imperfect, and a perfect infinitive or participle may represent a pluperfect. The infinitive or participle with $\check{a}\nu$ represents either a past indicative with $\check{a}\nu$ or an optative with $\check{a}\nu$, the context determining which mood is meant.

1583. Infinitive. — Σωκράτη φησὶν ἀδικεῖν he says that Socrates is guilty P. A. 24 b (= Σωκράτης ἀδικεῖ), τριήρεις παρασκευάσασθαί φημι δεῖν I say you must prepare triremes D. 4. 16 (= παρασκευάσασθε or παρασκευάσασθαι δεῖ), ἔφη ἢ ἄξειν Λακεδαιμονίους ἢ αὐτοῦ ἀποκτενεῖν he said that he would either bring the Laceduemonians or kill them on the spot T. 4. 28 (= ἄξω, ἀποκτενῶ).

With δv : ἀκούω Λακεδαιμονίους δv ἀναχωρεῖν ἐπ' οἴκου I hear the Lacedae-monians used to return home D. 9. 48 (= ἀνεχώρουν ἄν, 1183), οἴεσθε γὰρ τὸν πατέρα οὖκ δv φυλάττειν for do you think my father would not have taken care 49.35 (= ἐφύλαττεν ἄν, 1181), οὖδ' δv εἶς εὖ οἶδ' $\delta \tau$ ι φήσειεν πάντα ταῦθ' ὑπὸ τῶν βαρβάρων δv ἡλωκέναι no one, I know full well, would say that all this would have been captured by the barbarians 19.312 (= ἡλώκει δv), ἐνόμισεν οὖκ δv δύνασθαι μένειν τοὺς πολιορκοῦντας he thought the besiegers would not be able to maintain their position V0. Α. V1. Α. V2. Α. V3. Ε΄ δύναιντο δv 3. V1. V1 V2 (= δύναιντο δv 3), τί δv 0 οἰόμεθα παθεῖν; what do we think our fate would be? δv 3. 1. δv 4. δv 6 παθοιμεν;), ἡγεῖτο τοὺς ἀγνοοῦντας ἀνδραποδώδεις δv 6 δικαίως κεκλῆσθαι he thought that those who were ignorant might deservedly be called slaves δv 6. Μ. 1. 1. 1. 16 (= κεκλημένοι δv 6 εἶεν). Other examples, δv 6, 1252, 1377, 1378, 1615.

1584. Participle. — ὁρῶ δὲ καὶ σοὶ τούτων δεῆσον and I see that you, too, will have need of these $X.M.2.6.29 \ (= δεῆσει)$, οὐ γὰρ ἥδεσαν αὐτὸν τεθνηκότα for they did not know that he was dead $X.A.1.10.16 \ (= τέθνηκε)$.

With $\mathbf{\check{a}v}$: οὖτε ὄντα οὖτε $\mathbf{\check{a}v}$ γενόμενα λογοποιοῦσιν they make up stories of what neither is, nor could be, the case T. 6.38 (= $\mathbf{\check{a}}$ οὖτε ἔστιν οὖτ $\mathbf{\check{a}v}$ γένοιτο), πάντ $\mathbf{\check{a}v}$ φοβηθείσ $\mathbf{\check{c}o}$ τοθι know that thou wouldst fear anything E. Hipp. 519 (= $\mathbf{\check{a}v}$ φοβηθείης). Other examples 1160, 1303–1309.

COMPLEX SENTENCES IN INDIRECT DISCOURSE

1585. When a complex sentence passes into indirect discourse, its *principal* verb is treated like the verb of a simple sentence and stands, according to the leading verb, in a finite mood after ὅτι or ὡς, in the infinitive, or in the participle.

1586. After primary tenses, all subordinate verbs retain the original mood and tense.

λέγουσιν ώς, ἐπειδάν τις ἀγαθὸς ὢν τελευτήση, μεγάλην μοῖραν ἔχει they say that, when a good man dies, he enjoys great esteem P. Crat. 398 b, συλλέγεσθαί φησιν ἀνθρώπους ὡς ἐμὲ πονηροὺς καὶ πολλούς, οῖ τὰ μὲν ἑαυτῶν ἀνηλώκασι he asserts that there gather about me many base men who have squandered their property L. 24. 19, παράδειγμα σαφές καταστήσατε, ος ἃν ἀφιστῆται θανάτω ζημιωσόμενον give plain warning that whoever revolts shall be punished with death \mathbf{T} . 3. 40 (= ὅτι ζημιώσεται).

1587. After secondary tenses, all subordinate verbs in the present, future, perfect, and future perfect indicative, and in the subjunctive, are usually either changed to the corresponding tenses of the optative, or they are retained unchanged (graphic sequence). Subjunctives with $a\nu$ lose $a\nu$ on passing into the optative.

1588. Optative for Indicative, and Indicative Retained. — εἶπε . . . ὅτι ἄνδρα ἄγοι ὅν εἶρξαι δ έοι he said that he was bringing a man whom it was necessary to lock up X. H. 5. 4. 8 (= ἄγω, δεῖ), εὖ δὲ εἰδέναι ἔφασαν ὅτι παρέσοιντο for they said that they knew well that they would come 6. 5. 19 (= ἴσμεν ὅτι παρέσονται), ἔλεγον ὅτι ἥκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτούς, ἐὰν σπονδαὶ γ ένωνται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια they said that they had come with guides who would lead them, should a truce be made, to a place where they would get their supplies X. A. 2. 3. 6 (= ἥκομεν, ὑμᾶς, ἄξουσιν, ἔξετε), ἀγαπήσειν με ἔφασκεν, εἰ τὸ σῶμα σώσω he said I might think myself well off if I saved my life L. 12. 11 (= ἀγαπήσεις, εἰ σώσεις).

1589. Optative for Subjunctive and Subjunctive Retained. — εἶπεν ὅτι οἰμώξοιτο, εί μη σιωπήσειεν he said that he would rue it unless he became silent Χ. Η. 2. 3. 56 (= οἰμώξει, ἐὰν μὴ σιωπήσης), ἔλεγες ὅτι οὐκ ἄν ἔχοις ἐξελθων ὅ τι χρφο (1337 a) σαυτφ you were saying that if you escaped you would not know what to do with yourself P. Cr. 45 b (= $\tau i \chi \rho \hat{\omega} \mu \alpha \iota \hat{\epsilon} \mu \alpha \nu \tau \hat{\omega}$;), $\epsilon i \pi \epsilon \nu \delta \tau \iota \hat{\epsilon} \pi \iota \tau \iota \theta \epsilon \sigma \theta \alpha \iota$ μέλλοιεν αὐτῶ, ὁπότε ἀπάγοι τὸ στράτευμα he said that they intended to attack him when he led his forces away X.C.7.5.2 (= μέλλουσι, σοί, ὁπόταν ἀπάγης), ωμοσεν 'Αγησιλάω, εί σπείσαιτο έως έλθοιεν ους πέμψειε προς βασιλέα άγγέλους, διαπράξεσθαι κτλ. he swore to Agesilaus that, if he would make a truce until the messengers whom he would send to the king should arrive, he would bring it about that, etc. X. Ages. 1. 10 (= ἐὰν σπείσης ἔως ἃν ἔλθωσιν ους αν πέμψω, διαπράξομαι), ούκ έφασαν ίέναι, έαν μή τις αὐτοῖς χρήματα διδφ they refused to go unless a largess were given them X. A. 1.4.12 (= οὐκ ίμεν, ήμιν), την αιτίαν, η πρόδηλος ην έπ' εκείνους ηξουσα εί τι πάθοι Χαρίδηuos the charge which it was plain in advance would be brought against them if anything happened to Charidemus D. 23. 12 (= ἐάν τι πάθη).

1590. Subordinate verbs in the imperfect, agrist (usually), and pluperfect indicative, and in the optative, remain unchanged.

ἐπιστείλαι δὲ σφίσιν αὐτοῖς τοὺς ἐφόρους συγκαλέσαντας τοὺς στρατιώτᾶς εἰπεῖν ὡς ὧν μὲν πρόσθεν ἐποίουν μέμφοιντο αὐτοῖς κτλ. they reported that the ephors enjoined upon them to call together the soldiers and say that they blamed them (the soldiers) for what they had done before X. H. 3. 2. 6 (= ἐποιεῖτε, μεμφόμεθα ὑμῖν), ἤλπιζον τοὺς Σικελούς, οὖς μετέπεμψαν, ἀπαντήσεσθαι they were expecting that the Sicels whom they had sent for would meet them T. 7. 80 (μετεπέμψαμεν, ἀπαντήσονται), εἶπεν ὅτι ἔλθοι ἄν εἰς λόγους, εἰ ὁμήρους λάβοι he said that he would enter into negotiations if he should receive hostages X. H. 3. 1.20 (= ἔλθοιμ² ἄν, εἰ λάβοιμ). See 1593 a, 1596.

IMPLIED INDIRECT DISCOURSE

1591. Indirect discourse is *implied* in the case of any subordinate clause, which, though not depending formally on a verb of *saying* or *thinking*, contains the *past thought of another* person and not a statement of the writer or speaker. Implied indirect discourse shows itself formally only after secondary tenses.

οἱ δ' ἄκτῖρον εἰ ἀλώσοιντο others pitied them if they should be captured X. A. 1.4.7 (= οἰκτίρομεν εἰ ἀλώσονται we pity them if they are going to be captured, 1374), ἔμελλον μαχεῖσθαι ἢν περιτύχωσιν they intended to fight if they met the enemy T. 5. 66 (= μαχούμεθα ἢν περιτύχωμεν). Cp. 1371, 1504.

1592. So in clauses depending on an infinitive introduced by a verb meaning to command, advise, plan, ask, wish, etc. (1233). Here the infinitive expressing the command, wish, etc. is not itself in indirect discourse. The negative is $\mu\eta$. Thus ἀφικνοῦνται (historical pres.) ὡς Σιτάλκην βουλόμενοι πεῖσαι αὐτόν, εἰ δύναιντο, στρατεῦσαι they came to Sitalces with the desire of persuading him, if they could, to make an expedition T.2.67 (= ἐὰν δυνώμεθα).

REMARKS ON THE CONSTRUCTIONS OF INDIRECT DISCOURSE

1593. Past Tenses in Indirect Discourse. — a. The potential indicative with $\mathring{a}\nu$, the unreal indicative with $\mathring{a}\nu$ (or without $\mathring{a}\nu$, as $\mathring{\epsilon}\chi\rho\hat{\eta}\nu$, etc.), remain unchanged to prevent confusion with the optative of the direct form. Thus $\mathring{a}\pi\epsilon\lambda o\gamma o\hat{v}\nu\tau o$ ώς $\mathring{o}v\kappa$ $\mathring{a}\nu$ $\pi o\tau\epsilon$ $\mathring{o}\mathring{v}\tau \omega$ $\mu\hat{\omega}\rhooi$ $\mathring{\eta}$ $\sigma a\nu$ ϵi $\mathring{\eta}\delta\epsilon\sigma a\nu$ they pleaded that they never would have been so foolish, if they had known X. H. 5. 4. 22 (= $\mathring{o}\mathring{v}\kappa$ $\mathring{a}\nu$ $\mathring{\eta}\mu\epsilon\nu$, ϵi $\mathring{\eta}\sigma\mu\epsilon\nu$), ($\check{\epsilon}\lambda\epsilon\gamma\epsilon\nu$) $\mathring{o}\tau\iota$ $\kappa\rho\epsilon\hat{\iota}\tau\tau o\nu$ $\mathring{\eta}\nu$ $\mathring{a}\mathring{v}\tilde{\nu}$ $\mathring{\tau}$ $\mathring{\tau}\tau\epsilon$ $\mathring{a}\pi o\theta a\nu\epsilon\hat{\iota}\nu$ he said that it would have been better for him to die then L. 10. 25 (= $\mathring{\eta}\nu$ $\mu\omega$).

b. The imperfect and pluperfect in simple sentences or principal clauses usually remain unchanged after secondary tenses to prevent ambiguity; but

when there is no doubt that a past tense stood in the direct form, the imperfect passes into the present optative, the pluperfect into the perfect optative. In subordinate clauses both tenses are kept. Thus $\epsilon \tilde{l}\chi \epsilon \ \gamma \tilde{a}\rho \ \lambda \epsilon \gamma \epsilon \iota \nu \ \kappa \alpha \tilde{l} \ \tilde{o}\iota \iota \nu \kappa \alpha \tilde{l} \ \tilde{o}\iota \iota \nu \epsilon \iota \omega \nu \epsilon \mu \dot{\alpha} \chi \circ \nu \tau \circ \tilde{e}\nu \ \Pi \lambda \alpha \tau \iota \alpha \tilde{a} \tilde{l} \chi \epsilon \nu \kappa \alpha \tilde{l} \ \tilde{o}\iota \iota \nu \kappa \alpha \tilde{l} \ \tilde{o}\iota \nu \kappa \alpha \tilde{l} \ \tilde{o}\iota \iota \nu \kappa \alpha \tilde{l} \ \tilde{o}\iota \nu \kappa \alpha \tilde{l} \ \tilde{o}\iota \iota \nu \kappa \alpha \tilde{l} \ \tilde{o}\iota \nu \kappa \alpha \tilde{l} \ \tilde{l}$

- 1594. Inserted Statement of Fact. When the present or perfect indicative would have stood in the direct discourse, the imperfect or pluperfect after a secondary tense is often inserted as a statement of fact by the writer from his own point of view, though the rest of the sentence may be given in indirect discourse from the point of view of the subject of the leading verb. Here $\delta \tau \iota$ may often be translated by the fact that.

ἐπείθοντο ὁρῶντες ὅτι μόνος ἐφρόνει οἱα δεῖ τὸν ἄρχοντα they obeyed him seeing that he alone had the mind of an officer X. A. 2. 2. 5 (= φρονεῖ), ἔφη εἶναι παρ' ἑαυτῷ ὅσον μὴ ἢν ἀνηλωμένον he said that he had in his possession all that had not been expended D. 48.16 (= παρ' ἐμοί ἐστιν ὅσον μὴ ἔστιν ἀνηλωμένον), τοὺς φυγάδις ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσεσθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε he urged the exiles to make the expedition with him, promising them that, if he should succeed in accomplishing the purposes of his campaign, he would not cease until he had brought them back to their homes X. A. 1. 2. 2 (= ἢν καταπράξω ἐφ' ἃ στρατεύομαι, οὐ παύσομαι πρὶν ἂν καταγάγω). Cp. δῆλον ἢν ὅτι ἐγγύς που ὁ βασιλεὺς ἢν it was clear that the king was somewhere near X. A. 2. 3. 6 with δῆλον ἢν ὅτι πρᾶγμά τι εἴη it was clear that something was the matter 4.1.17.

1595. Except in indirect questions, the optative of indirect discourse is unknown to Homer (1556). After primary or secondary tenses Homer em-

1596. Optatives with or without $\tilde{a}\nu$ are retained after $\tilde{o}\tau\iota$ ($\dot{\omega}_{S}$).

εδίδασκον ώς συνεστρατεύοντο ὅποι ἡ γοῦν το they showed that they always followed them in their campaigns wherever they led X. H. 5. 2. 8 (= συνεστρατευ-όμεθα, ὅποι ἡγοῦσθε, cp. 1482), ἀπεκρίνατο ὅτι πρόσθεν ἃν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίησαν he replied that they would sooner die than surrender their arms X. A. 2. 1. 10 (= ἃν ἀποθάνοιμεν, παραδοῦμεν).

- 1597. Indirect discourse introduced by $\delta\tau\iota$ ($\delta\varsigma$) may pass into the infinitive as if the leading verb required the infinitive.
- ή δὲ ἀπεκρίνατο ὅτι βούλοιτο μὲν ἄπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα χαλεπὸν εἶναι νομίζειν (for νομίζοι) καταλιπεῖν she answered that she wished to do everything to oblige her father, but that she considered it unkind to leave the child behind against his inclination X.C.1.3.13.
- 1598. An optative introduced by $\delta\tau\iota$ (δs) may be followed, in a parenthetical or appended clause (often containing $\gamma \delta \rho$ or $o\delta \nu$), by an *independent* optative, which continues the quotation as if dependent.

ἔλεγον πολλοὶ ὅτι παντὸς ἄξια λέγοι Σεύθης · χειμὼν γὰρ εἴη many said that what Seuthes said was of supreme importance; for it was winter X.A.7.3.13 (here we might have had χειμῶνα γὰρ εἶναι by 1597).

- 1599. An infinitive in indirect discourse may follow a sentence which merely *involves* the idea of indirect statement.
- δ δὲ αὐτοὺς εἰς Λακεδαίμονα ἐκέλευεν ἰέναι οὐ γὰρ εἶναι κύριος αὐτός he recommended them to go to Lacedaemon; for (he said that) he was not himself empowered to act X. H. 2. 2. 12.
- 1600. In subordinate temporal, relative, and conditional clauses the infinitive may be used for the indicative or optative by attraction to an infinitive standing in the principal clause after a verb of saying.

οὖτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη ᾿Αριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, ους οὐκ ἀν ἀνασχέσθαι αὐτοῦ βασιλεύοντος and they said that Ariaeus said that there were many Persians better than himself, who would not endure his being king

Χ. Α. 2. 2. 1 (= πολλοί εἰσι ἐμαυτοῦ βελτίους, οἳ οὐκ ἃν ἀνάσχουντο ἐμοῦ βασιλεύοντος). Here the relative is equivalent, in sense, to καὶ τούτους (1438).

1601. In the same sentence transition from indirect to direct quotation is not seldom permitted, and one verb may become optative while another remains unchanged after a past tense introducing indirect discourse.

καν μεν ή ἐκεῖ, τὴν δίκην ἔφη χρήζειν $(=\chi ρήζω)$ ἐπιθεῖναι αὐτῷ, ἡν δὲ φύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα if he were there, he said he wished to inflict punishment on him, "but if he be fled, we will there take counsel about this" X.A.1.3.20, οὖτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, 'Αριαῖος δὲ πεφευγὼς εἴη these said that Cyrus was dead but that Ariaeus had fled 2.1.3 (here we might have τεθνήκοι, πέφευγε), ἐδόκει δῆλον εἶναι ὅτι αἰρήσονται αὐτὸν εἴ τις ἐπιψηφίζοι it seemed to be clear that they would elect him if any one should put it to vote 6.1.25 (here we might have αἰρήσοιντο, ἐὰν ἐπιψήφίζη), παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, ἀναπαύεσθαι καὶ ἕπεσθαι, ἡνίκ' ἄν τις παραγγέλλη they gave orders that, when they had supped, they should rest and follow when any one gave the command 3.5.18 (here we might have ἐπειδὰν δειπνήσωσι, ἡνίκα παραγγέλλοι).

1602. The idea conveyed by an imperative, a hortatory (or even a deliberative) subjunctive, of direct discourse may be set forth in the infinitive by a statement as to what ought to be.

ἀπηγόρενε μηδένα βάλλειν he forbade any one to shoot X. C. 1. 4. 14 (cp. μηδεὶς βαλλέτω), εἶς δὲ δὴ εἶπε (1236) στρατηγοὺς μὲν ελέσθαι ἄλλους and some one urged that they choose other generals X. A. 1. 3. 14 (cp. ἔλεσθε or ἔλωμεν), ἄροντο ἀπιέναι they thought that they should retire X. H. 4. 7. 4 (cp. ἀπίωμεν). The imperative idea may be expressed by ἔφη χμῆναι (δεῖν), as ἔφη χρῆναι πλεῖν ἐπὶ Συρᾶκούσᾶς he said that they ought to sail to Syracuse T. 4. 69.

1603. Long sentences (and even some short complex sentences), and a series of sentences, in indirect discourse depending on a single verb of saying or thinking, are uncongenial to the animated character of Greek. To effect variety and to ensure clearness by relieving the strain on the leading verb, Greek may, e.g., repeat the verb of saying or thinking, abandon the indirect for the direct form (1601), insert $\epsilon \phi \eta \chi \rho \hat{\eta} \nu a \iota$ or $\epsilon \kappa \epsilon \lambda \epsilon \nu \sigma \epsilon$ (1602). Some long passages in indirect discourse do, however, appear; as X. C. 1. 3. 4, 8. 1. 10–11, T. 6. 49, P. R. 614 b.

NEGATIVE SENTENCES

- 1604. The simple negative particles are of and $\mu \dot{\eta}$. of contradicts or denies, and negatives assertions; $\mu \dot{\eta}$ rejects or deprecates, and negatives commands, conditions, and wishes. The rules for the simple negatives apply also to their compounds of $\nu \tau \in \mu \dot{\eta} \tau \in 0$, of $\nu \dot{\eta} \tau \in 0$, of $\nu \dot{\eta} \dot{\tau} \in 0$.
- a. The rarer $o\dot{v}\chi$ ($o\dot{v}$ - χ i) denies with greater emphasis than $o\dot{v}$. The form $\mu\eta\kappa\dot{\epsilon}\tau$ no longer is due to the analogy of $o\dot{v}\kappa$ - $\dot{\epsilon}\tau\iota$.

b. And not is expressed by και οὐ (μή) after a positive clause, by οὐδέ

(μηδέ) after a negative clause.

- c. In où δ' ($\mu\eta\delta'$) ϵi or $\epsilon \acute{a}\nu$ not even if, the negative belongs to the leading clause, while even ($-\delta \acute{e}$) belongs to the dependent clause. The negative may be repeated in the leading clause: où δ' $\epsilon \acute{i}$ $\pi \acute{a}\nu\tau\epsilon_{S}$ $\tilde{\epsilon}\lambda\theta$ oi $\epsilon\nu$ $\Pi \acute{e}\rho\sigma ai$, $\pi\lambda\acute{\eta}\theta\epsilon i$ où χ $\tilde{\nu}\pi\epsilon\rho\beta a\lambda oi\mu\epsilon\theta'$ $\tilde{a}\nu$ τ où S π o $\lambda\epsilon\mu\acute{e}$ ous even if all the Persians should come, we should not exceed the enemy in numbers X.C. 2.1.8.
- 1605. où and $\mu\dot{\eta}$ generally precede the word they negative; but may follow an emphatic word they negative.
- οί δὲ στρατηγοὶ ἐξῆγον μὲν οὖ, συνεκάλεσαν δέ and the generals did not lead them out, but called them together X.A.6.4.20.
- a. The negative may stand before an infinitive though the English translation joins it to another verb in the sentence. Cp. 1233 (second example).
- b. où with the governing verb may be equivalent in sense to $\mu\dot{\eta}$ with a dependent infinitive: où συμβουλεύων Ξέρξη στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα advising Xerxes not to march against Greece (= συμβουλεύων μὴ στρατεύεσθαι) Hdt. 7. 46.
- 1606. où adherescent adheres closely to the following word, with which it practically forms a compound.
- α οὐκ ἐᾶτε $(=\kappa\omega\lambda$ ύετε) ἡμᾶς ποιεῖν what you (do not permit =) forbid us to do X. C. 1. 3. 10. Similarly οὖ φημι refuse, deny (ep. nego), οὖκ ἐθέλω be unwilling, οὖκ ἀξιῶ regard as unworthy, οὖκ ὀλίγοι not a few = πολλοί many, οὖχ ἦττον not less = μᾶλλον more, οὖ πάνυ not at all.
- a. With verbs of saying and thinking ov is often to be translated with a dependent infinitive: ov $\xi \phi \eta$ léval he said that he would not (i.e. refused to) go X. A. 1. 3. 8, ov $\phi \bar{a} \sigma v \epsilon \bar{b} v a \bar{a} \lambda \lambda \eta v$ $\delta \delta \delta v$ they say there is no other road 4. 1. 21.

b. ov adherescent is sometimes called ov privative because it deprives the following word of its positive meaning.

1607. où is used in declarations, $\mu\dot{\eta}$ in commands and wishes. In direct questions, où expects the answer yes, $\mu\dot{\eta}$ expects the

answer no. In deliberative questions $\mu \hat{\eta}$ is employed. For the use of the negatives in subordinate clauses see the Index.

- 1608. μή is often used to mark character (of such a sort): ὁ μηδὲν ἄν ὂμόσāς the man who would not take an oath D. 54. 40. In such cases δς μή may refer to a definite person or thing: ταλαίπωρος ἄρα τις σύ γε ἄνθρωπος εἶ, ῷ μήτε θεοὶ πατρῷοί εἰσι μήτε ἰερά a wretched being art thou then, who hast neither ancestral gods nor shrines P. Eu. 302 b. But note οὐδεὶς (or οὐκ ἔστιν) ὅστις οὐ (1445 a).
- 1609. Oaths and protestations in the indicative with μή express a solemn denial or refusal, or repudiate a charge: ἴστω νῦν Ζεὺς μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποιχήσεται ἄλλος let Zeus now know (i.e. I swear by Zeus) that no other man shall mount these horses K 329.
- 1610. The negatives of finite verbs in direct discourse are retained in indirect discourse introduced by ὅτι (ώς).
- εἶπε . . . ὅτι οὐ περὶ πολῖτείᾶς ὑμῖν ἔσται ἀλλὰ περὶ σωτηρίᾶς, εἰ μὴ ποιήσαιθ (= ἐἀν μὴ ποιήσητε) ἃ Θηρᾶμένης κελεύοι he said that the question would not be about your constitution but about your safety, if you did not do what Theramenes urged L. 12. 74.

$o\dot{v}$ AND $\mu\dot{\eta}$ WITH THE INFINITIVE

NEGATIVES OF THE INFINITIVE NOT IN INDIRECT DISCOURSE

- 1611. $\mu \dot{\eta}$ is the regular negative of the infinitive not in indirect discourse (1233–1250). Cp. 1376, 1385.
- a. The articular infinitive has μή, as τὸ μὴ μαθεῖν σοι κρεῖσσον ἡ μαθεῖν τάδε 'tis better for thee not to learn than to learn these things A. Pr. 624.
- 1612. χρή takes either $\mu\eta$ or où with the infinitive: χρη $\mu\eta$ καταφρονεῖν τοῦ πλήθους one must not despise the multitude I. 5. 79, χρη δ' οὖποτ' εἶπεῖν οὖδέν' ὅλβιον βροτῶν but one must never call any mortal happy E. And. 100. δεῖ takes $\mu\eta$ with the infinitive: $\mu\eta$ ὀκνεῖν δεῖ αὖτούς they must not fear T. 1. 120. οὖ δεῖ may be used for δεῖ $\mu\eta$ (cp. 1605 b).
- a. For $o\vec{v} \chi \rho \acute{\eta}$ was substituted (for emphasis 1605) $\chi \rho \grave{\eta}$ o \mathring{v} , where o \mathring{v} was still taken with $\chi \rho \acute{\eta}$; then o \mathring{v} was felt to belong with the infinitive.
- **1613.** μή is used in oaths and protestations: ἴστω νῦν τόδε γαῖα . . . μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο let earth now know this (i.e. I swear by earth) that I will not devise any other harmful mischief to thine own hurt ϵ 187.
- 1614. μή is used when the infinitive stands in apposition (1230): τοῦτο ξν ἐστιν ὧν φημι. μηδένα ἄν ἐν βραχυτέροις ἐμοῦ τὰ αὐτὰ εἰπεῖν this is one of the things I maintain—that no one can say the same things in fewer words than I can P.G.449 c.

NEGATIVES OF THE INFINITIVE IN INDIRECT DISCOURSE

- 1615. The infinitive in indirect discourse after verbs of saying and thinking retains où if où was the negative of the direct discourse.
- $\mathring{\eta}$ (i.e. ἀνάγκη) φαμεν οὐδένα θεῶν οὕτε μάχεσθαι τὰ νῦν οὕτε μαχεῖσθαί ποτε we declare that no one of the gods either now contends with necessity, or ever will contend P. L. 818 e (= οὐδείς, μάχεται, μαχεῖται). See 1583. On οὕ φημι, see 1606 a.
- **1616.** Verbs of saying and thinking may take $\mu\eta$ in emphatic declarations involving a wish that the utterance may hold good. Cp. 1618.
- φαίην δ' αν έγωγε μηδενὶ μηδεμίαν είναι παίδευσιν παρὰ τοῦ μὴ ἀρέσκοντος but for my part I would maintain that no one gets any education from (a teacher) who is not pleasing X.M.1.2.39, πάντες ἐροῦσι μηδὲν είναι κερδαλεώτερον ἀρετῆς all will say that nothing is more profitable than bravery X.C.7.1.18.
- 1617. μή is often found after verbs denoting an oracular response or a judicial decision actual or implied: ἀνεῖλεν ἡ Πῦθία μηδένα σοφώτερον εἶναι the Pythian prophetess made answer that no one was wiser P. A. 21 a (direct οὐδεὶς σοφώτερος ἐστι).
- **1618.** The infinitive in indirect discourse after verbs and other expressions of asseveration and belief, often takes $\mu\dot{\eta}$, where we might expect ov. Such verbs are those signifying to hope, expect, promise, put trust in, be persuaded, agree, testify, swear, etc. The use of $\mu\dot{\eta}$ indicates strong assurance, confidence, and resolve; and generally in regard to the future. Cp. 1616.

ἐλπὶς ὑμᾶς μὴ ὀφθῆναι there is hope that you will not be seen X. C. 2. 4. 23, ὑπῖσχνοῦντο μηδὲν χαλεπὸν αὐτοὺς πείσεσθαι they promised that they should suffer no harm X. H. 4. 4. 5, πιστεύω μὴ ψεύσειν με ταύτᾶς τὰς ἀγαθὰς ἐλπίδας I trust that these good hopes will not deceive me X. C. 1. 5. 13, ἐπείσθησαν ᾿Αθηναῖοι Σωκράτην περὶ θεοὺς μὴ σωφρονεῖν the Athenians were persuaded that Socrates did not hold temperate opinions regarding the gods X. M. 1. 1. 20, ὁμολογεῖ μὴ μετεῖναί οἱ μακρολογίᾶς he acknowledges that he cannot make a long speech P. Pr. 336 b, αὐτὸς ἑαυτοῦ καταμαρτυρεῖ μὴ ἐξ ἐκείνου γεγενῆσθαι he proves by his own testimony that he is not his son D. 40. 47.

- 1619. ἐπίσταμαι and οίδα generally take $\mu \dot{\eta}$ when they denote confident belief: ἐξίσταμαι $\mu \dot{\eta}$ του τόδ ἀγλάϊσμα πλὴν κείνου μολεῖν I know well (= I assure you) this fair offering has not come from any one save from him S. El. 908. Cp. 1622.
 - $o\dot{v}$ And $\mu\dot{\eta}$ with participles and substantives
- 1620. The participle has $o\dot{v}$ when it states a fact, $\mu\dot{\eta}$ when it states a condition. On $\mu\dot{\eta}$ due to the force of the leading verb, see 1626.

- ἀνέβη ἐπὶ τὰ ὅρη οὐδενὸς κωλύοντος he went up on the mountains since no one hindered him X. A. 1. 2. 22, οὐκ ἃν δύναιο μὴ καμὼν εὐδαιμονεῖν thou canst not be happy if thou hast not toiled E. Fr. 461.
- **1621.** On \vec{ov} with circumstantial participles of cause, purpose, concession, see 1279-1281. \vec{ov} is used with supplementary participles in indirect discourse (see 1299, 1303-1309).
- 1622. ἐπίσταμαι and οίδα denoting confident belief may take $\mu\dot{\eta}$ for οὐ. Thus ἔξοιδα φύσει σε $\mu\dot{\eta}$ πεφῦκότα τοιαῦτα φωνεῖν κακά well do I know that by nature thou art not adapted to utter such guile S. Ph. 79; cp. 1619.
- 1623. The participle with the article has ov when a definite person or thing is meant, but $\mu\eta'$ when the idea is indefinite and virtually conditional (whoever, whatever); and when a person or thing is to be characterized (of such a sort, one who; 1608). Thus δ ον δράσας the definite person who did not do something, δ $\mu\eta$ δράσας any one who did not do something (a supposed case); οι ον βουλόμενοι ταντα οντως έχειν the party of opposition And. 1.9, οι $\mu\eta$ δυνάμενοι any who are unable X. A. 4.5. 11 (= οντινές $\mu\eta$ δύνανται οτ δσοι αν $\mu\eta$ δύνανται), δ $\mu\eta$ δαρείς ανθρωπος ον παιδεύεται he who gets no flogging gets no training Men. Sent. 422.
- **1624.** où and (more commonly) $\mu\dot{\eta}$ are used with substantives and substantivized adjectives with the same general difference as with participles.
- ή τῶν γεφῦρῶν οὐ διάλυσις the non-destruction of the bridges T. 1. 137, οἱ μὴ πλούσιοι whoever are not rich P. R. 330 a, οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλεύμασιν οὐδ ἐλπίς in schemes that are unwise there is no place even for hope S. Tr. 725, ἡ μὴ ἐμπειρία lack of experience Ar. Eccl. 115.

THE NEGATIVES IN INDIRECT QUESTIONS

1625. The negative of the direct form is generally preserved in indirect questions.

εἴσομαι πότερον ὁ ἔχων αὐτὸ οὐκ εὐδαίμων ἐστὶν ἢ εὐδαίμων I shall know whether its possessor is happy or not P. R. 354 C, οὐκ οἶδ ὅπως φῶ τοῦτο καὶ μὴ φῶ I know not how I am to say this and not to say it E. I. A. 643 (= π ῶς μὴ φῶ;).

a. Indirect questions with εἰ have οὐ or μή. Thus ἤρετο τὸν δῆμον εἰ οὐκ aἰσχύνοιντο he asked the people whether they were not ashamed Aes. 1.84, ἤρετό με εἰ μὴ μέμνημαι he asked me whether I did not remember 2.36.

b. As the second member of an alternative question introduced by εἰ, or not may be either ἡ οὐ or ἡ μή. Thus σκοπῶμεν εἰ ἡμῦν πρέπει ἡ οὕ let us consider whether it is proper for us or not P. R. 451 d, νῦν ἔμαθον ὁ λέγεις · εἰ δὲ ἀληθὲς ἡ μή, πειράσομαι μαθεῖν now I have made out what you mean; and I

will try to make out whether it is true or not 339 a.

APPARENT EXCHANGE OF $o\dot{v}$ AND $\mu\dot{\eta}$

1626. Where $\mu\dot{\eta}$ is used when we expect $o\dot{v}$ the expression negatived usually depends on a verb that either has $\mu\dot{\eta}$ or would have it, if negatived.

νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον εἶναι consider nothing in human life to be secure I. 1. $42 \ (= μ \grave{\eta})$ νόμιζέ τι), εἰ δέ τις νομίζει τι μ \grave{\eta} ἰκανῶς εἰρῆσθαι but if any one thinks some point has not been sufficiently mentioned And. 1. 70, κελεύει μεῖναι ἐπὶ τοῦ ποταμοῦ μ \grave{\eta} διαβάντας he orders them to remain by the river without crossing X. A. 4. 3. 28 (cp. 1618).

a. But où may assert itself even under the above circumstances: $\mathring{\eta}$ ἀφίετε $με \mathring{\eta}$ μη ἀφίετε ώς έμοῦ οὐκ ἃν ποιήσαντος ἄλλα either acquit me or do not acquit me in the knowledge that I should not act otherwise P. A. 30 b, εἰ νομίζεις οὐχ ὑφέξειν τὴν δίκην if thou thinkest not to suffer the penalty S. O. T. 551 (direct οὐχ ὑφέξω).

1627. où is sometimes found in clauses introduced by $\epsilon i (\epsilon \acute{a}\nu)$.

a. When où is adherescent (1606): εὶ δ' ἀποστῆναι ᾿Αθηναίων οὐκ ἡθελήσαμεν, οὐκ ἡδικοῦμεν but if we refused to revolt from the Athenians, we were not doing wrong T. 3.55.

b. When there is an emphatic assertion of fact or probability and not a hypothetical statement; as where a direct statement is quoted: εἰ, ὡς νῦν Φήσει, οὐ παρεσκεύαστο if, as he will presently assert, he had not made preparations D. 54. 29.

c. When ϵi ($\epsilon \acute{a}\nu$) is used instead of $\delta \tau i$ that (because) after verbs of emotion (1373): $\mu \grave{\eta}$ $\theta a \nu \mu \acute{a} \sigma \eta s$ $\epsilon \acute{i}$ $\pi o \lambda \lambda \grave{a}$ $\tau \hat{\omega} \nu$ $\epsilon \acute{i} \rho \eta \mu \acute{\epsilon} \nu \omega \nu$ où $\pi \rho \acute{\epsilon} \pi \epsilon i$ $\sigma o i$ do not be surprised if much of what has been said does not apply to you I.1.44. Here $\mu \acute{\eta}$ is possible.

d. When εἰ (ἐάν) approaches the idea of ἐπεί since: εἰ τούσδε οὐ στέργει πατήρ if (since) their father has ceased to love these children E. Med. 88 (often

explained as où adherescent). Here un is possible.

- e. Homer sometimes has ϵi and the indicative with o v if the subordinate clause precedes; but usually he has $\epsilon i \mu \eta$ if the subordinate clause follows: $\epsilon i \delta \epsilon \mu \omega i v \tau \epsilon i \sigma o v \sigma i \beta o \omega v \epsilon \pi i \epsilon i \epsilon \epsilon i \mu \eta i f the subordinate clause follows: <math>\epsilon i \delta \epsilon \mu \omega i v \tau \epsilon i \sigma o v \sigma i \delta c \omega i \epsilon \epsilon i \delta \epsilon \mu \omega i \epsilon i \epsilon \epsilon i \delta \epsilon i$
- 1628. où may go with the leading verb though it stands with the infinitive.

βουλοίμην δ' αν οὐκ είναι τόδε I would fain it were not so (I should not wish that this were so) E. Med. 73.

1629. où in a contrast may go closely with a following word or words.

κελεύων οὐκ ἐν τ $\hat{\eta}$ ἐκκλησί α ἀλλ' ἐν τ $\hat{\psi}$ θεάτρ ψ τὴν ἀνάρρησιν γίγνεσθαι demanding that the proclamation be made not in the assembly but in the theatre Aes. 3. 204.

$\mu\dot{\eta}$ And $\mu\dot{\eta}$ of with the infinitive redundant or sympathetic negative

I. With the Infinitive depending on Verbs of Negative Meaning

1630. Verbs and expressions of negative meaning, such as deny, refuse, hinder, forbid, avoid, often take the infinitive with a redundant $\mu\dot{\eta}$ to confirm the negative idea of the leading verb.

καταρν $\hat{\eta}$ μη δεδρακέναι τάδε; dost thou deny that thou hast done this? S. Ant. 442, ἀποκωλῦσαι τοὺς Έλληνας μη ἐλθεῖν to hinder the Greeks from coming X. A. 6. 4. 24, ἀπέσχοντο μη ἐπὶ την ἑκατέρων γῆν στρατεῦσαι they abstained from marching upon each other's territory T. 5. 25.

1631. When a verb of denying, refusing, etc., is itself negatived, either directly or by appearing in a question expecting a negative answer, the infinitive generally has $\mu \dot{\eta}$ od. Here both the introductory clause and the dependent clause virtually have an affirmative sense.

οὐδεὶς πώποτ ἀντεῖπεν μὴ οὐ καλῶς ἔχειν αὐτούς (i.e. τοὺς νόμους) no one ever denied that the laws were excellent D.24.24, τίνα οἴει ἀπαρνήσεσθαι μὴ οὐχὶ καὶ αὐτὸν ἐπίστασθαι τὰ δίκαια; who, think you, will deny that he too understands what is just? P.G.461 c (= οὐδεὶς ἀπαρνήσεται).

1632. Constructions after Verbs of Hindering, etc. — After verbs signifying (or suggesting) to hinder and the like (1630), the infinitive admits the article $\tau \acute{o}$ or $\tau o \hat{v}$ (cp. 901). Hence we have a variety of constructions, here classed under formal types.

1. είργει με μη γράφειν he hinders me from writing (the usual construction: examples 1630).

2. εξργει με γράφειν (less common): οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις the oaths sworn in the name of the gods prevent us from being enemies to each other X. A. 2. 5. 7.

3. εἴργει με τὸ μὴ γράφειν (rather common): εἶργον τὸ μὴ κακουργεῖν they prevented them from doing damage T. 3.1.

4. εξργει με τὸ γράφειν (not uncommon): ἔστιν τις, ὅς σε κωλύσει τὸ δρᾶν there is some one who will prevent thee from the deed S. Ph. 1241.

5. εξργει με τοῦ μὴ γράφειν (not so common as 3): πᾶς γὰρ ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδῦναι for each skin-bag will prevent two men from sinking X.A.3.5.11.

6. είργει με τοῦ γράφειν (rare): κωλύσειε τοῦ κάειν ἐπιόντας he said that he would prevent them from attacking and burning X. A. 1. 6. 2.

7. οὐκ εἴργει με γράφειν (not very common, but found especially with κωλύω): τί κωλύει (= οὐδὲν κ.) καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκαταλαβεῖν; what hinders our ordering Cyrus to take also the heights in advance for us? X. A. 1. 3. 16.

- 8. οὐκ εἴργει με μὴ οὐ γράφειν (regular): οὐκ ἀμφισβητω μὴ οὐχὶ σὲ σοφώτερον $\mathring{\eta}$ ἐμέ (εἶναι) I do not dispute that you are wiser than I P. Hipp. Minor 369 d.
- 9. οὐκ εἴργει με τὸ μὴ γράφειν (occasionally): καὶ φημὶ δρᾶσαι κοὖκ ἀπαρνοῦμαι τὸ μή (δρᾶσαι) I both assent that I did the deed and do not deny that I did it S. Ant. 443.
- 10. οὐκ εἴργει με τὸ μὴ οὐ γράφειν (very common): οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν πῶν Ι will not refuse to declare all A. Pr. 786.

II. μη οὐ with the Infinitive depending on Negatived Verbs

1633. Any infinitive that would take $\mu\dot{\eta}$ may take $\mu\dot{\eta}$ où (with a negative force), if dependent on a negatived verb. Here où is the sympathetic negative and is untranslatable. This use is often found with verbs and other expressions formed by où (or a-privative) with a positive word and meaning impossible, difficult, wrong, and the like.

οὐκ ἃν πιθοίμην μὴ οὐ τάδ' ἐκμαθεῖν I cannot consent not to learn this S. O. T. 1065, πάνυ ἀνόητον ἡγοῦμαι εἶναί σοι μὴ οὐ καὶ τοῦτο χαρίζεσθαι I think it is utterly senseless for me not to grant you this favor also P. S. 218 c, οὐδεὶς οἶός τ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι no one by speaking otherwise can avoid being ridiculous P. G. 509 a, ιστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάζειν so that all were ashamed not (i.e. felt it was not right) to coöperate zealously X. A. 2. 3. 11.

1634. Instead of μὴ οὐ we find also μή (rarely): ἔλεγον ὅτι οὖ δυνήσουντο μὴ πείθεσθαι τοῦς Θηβαίοις they said that they could not help submitting to the Thebans X. H. 6.1.1; τὸ μή: ἔφη οὖχ οἷόν τ᾽ εἶναι τὸ μὴ ἀποκτεῖναί με he said it was not possible not to condemn me to death P. A. 29 c; τοῦ μή: ἡ ἀπορίᾶ τοῦ μὴ ἡσυχάζειν the inability to rest T.2.49 (the whole result is negative); τὸ μὴ οὖ: ἄλογον τὸ μὴ οὖ τέμνειν διχŷ it is irrational not to make a two-fold division P. Soph. 219 e.

$\mu\dot{\eta}$ où WITH THE PARTICIPLE

1635. $\mu\dot{\gamma}$ où, instead of $\mu\dot{\gamma}$, with conditional participles occurs after expressions preceded by où or involving a negative, and generally when such expressions mean *impossible*, difficult, wrong, and the like.

οὖκ ἄρα ἐστὶν φίλον τῷ φιλοῦντι οὐδὲν μὴ οὖκ ἀντιφιλοῦν nothing then is heloved by a lover except it love in return P. Lys. 212 d, δυσάλγητος γὰρ ἄν εἴην τοίᾶνδε μὴ οὖ κατοικτίρων ἔδρᾶν for I should prove hard of heart, did I not pity such a supplication as this S. O. T. 11 (μὴ οὖ κατοικτίρων = εἰ μὴ κατοικτίρουμι).

REDUNDANT où

1636. Redundant où may appear in $\dot{\omega}s$ ($\delta\tau\iota$) clauses dependent on verbs of denying, doubting, etc.

ώς μεν οὐκ ἀληθη ταῦτ' ἐστίν, οὐχ εξετ' ἀντιλέγειν that this is true you will not be able to deny D.8.31.

1637. Redundant où often appears after $\pi\lambda\dot{\eta}\nu$, $\chi\omega\rho\dot{\iota}s$, $\dot{\epsilon}\kappa\tau\dot{\iota}s$, $\dot{a}\nu\epsilon\nu$ except, without, and after $\pi\rho\dot{\iota}\nu$ dependent on a negative (which may be involved in a question).

νῦν δὲ φαίνεται (ἡ ναῦς) πλέουσα πανταχόσε πλὴν οὐκ εἰς ᾿Αθήνᾶς but now it seems that the ship is sailing everywhere except to Athens D. 56. 23, πρὶν δ' οὐδὲν ὀρθῶς εἰδέναι, τί σοι πλέον λῦπουμένη γένοιτ' ἄν; before thou knowest the facts, what can sorrow avail thee? E. Hel. 322. Redundant οὐ is sometimes used after μᾶλλον ἡ rather than: πόλιν ὅλην διαφθεῖραι μᾶλλον ἡ οὐ τοὺς αἰτίους to destroy a whole city rather than the guilty T. 3. 36.

ού μή

1638. An emphatic denial may be expressed by $o\dot{v} \mu \dot{\eta}$ with the aorist subjunctive or by $o\dot{v} \mu \dot{\eta}$ with the future indicative (first and third persons). The present subjunctive is less common.

οὐ μὴ παύσωμαι φιλοσοφῶν I will not cease from searching for wisdom P. A. 29 d, οὐδεὶς μηκέτι μείνη τῶν πολεμίων not one of the enemy will stand his ground any longer X. A. 4. 8. 13, οὖτι μὴ φύγητε you shall not escape (a threat) E. Hec. 1039, οὖ μή σοι δύνωνται ἀντέχειν οἱ πολέμιοι your enemies will not be able to withstand you X. Hi. 11. 15, οὖ σοι μὴ μεθέψομαί ποτε never will I follow thee S. EI. 1052, οὖ μὴ δυνήσεται Kῦρος εὐρεῖν Cyrus will not be able to find X. C. 8. 1. 5. In indirect discourse, the future indicative may become optative or infinitive: ἐθέσπισεν ὡς οὖ μή ποτε πέρσοιεν he prophesied that they never would destroy S. Ph. 611, εἶπεν οὖ μή ποτε εὖ πράξειν πόλιν he declared that the city would never prosper E. Phoen. 1590.

1639. A strong prohibition (cp. 1114) may be expressed in the drama by $o\dot{v}$ $\mu\dot{\eta}$ with the second person singular of the future indicative, rarely by $o\dot{v}$ $\mu\dot{\eta}$ with the agrist subjunctive.

ου μη καταβήσει don't come down Ar. Vesp. 397, ου μη ληρήσης don't talk twaddle Ar. Nub. 367 (many editors change to ληρήσεις).

a. A positive command in the future indicative (2 sing.) may be joined by ἀλλά or δέ to the prohibition introduced by οὐ μή: οὐ μὴ λαλήσεις ἀλλ' ἀκολουθήσεις ἐμοί don't prattle but follow me Ar. Nub. 505.

ACCUMULATION OF NEGATIVES

- 1640. If in the same clause a simple negative $(o\vec{v} \text{ or } \mu \hat{\eta})$ with a verb follows a negative, either simple or compound, each keeps its own force if they belong to different words or expressions. If they belong to the same word or expression, they make an affirmative.
- οὐ διὰ τὸ μὴ ἀκοντίζειν οὐκ ἔβαλον αὐτόν it was not because they did not throw that they did not hit him Ant. 3. δ. 6, οὐδεὶς οὐκ ἔπασχέ τι no one was not suffering something (i.e. everybody suffered) X. S. 1.9.
- a. Two negatives belonging to different words sometimes make an affirmative; as οὐκ ἔστιν (οὐδεὶς) ὅστις οὐ every one. Cp. 1445, 1472.
- 1641. If in the same clause one or more compound negatives follow a negative, the compound negative simply confirms the first negative.

οὐδεὶς οὐδὲν πενία δράσει no one will do anything because of want Ar. Eccl. 605, μὴ θορυβήση μηδείς let no one raise an uproar D. 5. 15, καὶ οὖτε ἐπέθετο οὐδεὶς οὐδαμόθεν οὖτε πρὸς τὴν γέφῦραν οὐδεὶς ἦλθε and neither did any one make an attack from any quarter nor did any one come to the bridge X. A. 2. 4. 23, τούτους φοβούμενοι μήποτε ἀσεβὲς μηδὲν μηδὲ ἀνόσιον μήτε ποιήσητε μήτε βουλεύσητε holding them (the gods) in fear, never do or intend anything either impious or unholy X. C. 8. 7. 22.

1642. The negative of one clause is sometimes repeated in the same or in another clause either for emphasis or because of lax structure.

ος οὐκ, ἐπειδὴ τῷδε ἐβούλευσας μόρον, δρᾶσαι τόδ' ἔργον οὐκ ἔτλης who did not, after you had planned his death, dare to do this deed A. Ag. 1634.

SOME NEGATIVE PHRASES

- **1643.** ούχ ὅτι (ούχ ὅπως, μὴ ὅτι) . . . ἀλλὰ (καί) not only . . . but (also): οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ not only was Crito in peace, but his friends also X. M. 2.9.8.
- a. These expressions and those of 1644, 1645 are probably due to an early omission of a verb of saying. Thus où $\lambda \acute{\epsilon} \gamma \omega$ (or oùk $\acute{\epsilon} \rho \hat{\omega}$) $\mathring{\delta} \pi \omega \varsigma$, $\mu \grave{\eta}$ $\mathring{\epsilon} \mathring{\iota} \pi \omega$ ($\lambda \acute{\epsilon} \gamma \epsilon$, $\mathring{\epsilon} \mathring{\iota} \pi \eta \varsigma$) $\mathring{\delta} \tau \iota$ I do (will) not say that, let me not say that, do not say that. But oùx $\mathring{\delta} \pi \omega \varsigma$, etc., are often used when the above verbal forms cannot be supplied by reason of the form of the sentence.

- 1644. οὐχ ὅπως (rarely οὐχ ὅτι) οτ μἢ ὅτι . . . ἀλλὰ (καί) not only not (so far from) . . . but (also): οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ μισθώσᾶς σαυτὸν κατὰ τουτωνὶ πολῖτεύει not only are you not grateful to them, but you let yourself out for hire as a public man to their prejudice D. 18. 131.
- 1645. οὐχ ὅπως (rarely οὐχ ὅτι) οτ μὴ ὅτι (μὴ ὅπως) . . . ἀλλ' οὐδέ (μηδέ) οτ ἀλλ' οὐ (μή) not only not (so far from) . . . but not even : νομίζει ἐαυτὸν μὴ ὅτι Πλαταιέα εἶναι, ἀλλ' οὐδ' ἐλεύθερον he considers himself not only not a Plataean but not even a free man L.23.12.
- 1646. μόνον οὐ, ὅσον οὐ all but, almost: μόνον οὐ διεσπάσθην I was almost torn in pieces D.5.5.
- 1647. οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά nevertheless, notwithstanding require a verb or some other word to be supplied. Thus ὁ ἴππος μῖκροῦ κἀκείνον ἐξετραχήλισεν · οὖ μὴν (ἐξετραχήλισεν) ἀλλ' ἐπέμεινεν ὁ Κῦρος the horse was within a little of throwing him also over his head; (not that it did throw him over however, but =) nevertheless Cyrus kept his seat X. C. 1.4.8.
- 1648. οὐ μὴν οὐδέ nor (yet) again, not however corresponds to the positive οὐ μὴν (μέντοι) ἀλλά. Thus οὐ μὴν οὐδὲ βαρβάρους εἴρηκε nor again has he spoken of burbarians T. 1. 3, οὐ μὰν οὐδ ᾿Αχιλεύς no, nor even Achilles B 703.
- 1649. In οὐδὲ γὰρ οὐδὲ the first negative belongs to the whole sentence, while the second limits a particular part: οὐδὲ γὰρ οὐδὲ τοῦτο ἐψεύσατο for he did not deceive me even in this X. C. 7. 2. 20.

APPENDIX: LIST OF VERBS

THIS List in general includes the common verbs showing any formal peculiarity of tense. The forms printed in heavy-faced type belong to standard Attic, that is, to the language used in common speech and in ordinary prose; others are poetical, doubtful, dialectal or late. Many regular forms are omitted because they do not appear in the classical writers; though their non-appearance in the extant texts may often be accidental. Later forms are usually excluded, but reference is made to Aristotle, and to Hippocrates, though many works ascribed to him are of later date. The determination of the forms of Attic prose as distinguished from those of poetry is often difficult because of insufficient evidence, and in many cases certainty is not to be attained. The tenses employed in the dialogue parts of Aristophanes and other early writers of Attic comedy are usually to be regarded as existing in the spoken language except when the character of the verb in question is such as to indicate borrowing from Epic or tragedy. Sometimes a tense attested only in tragedy and in Attic prose of the latter part of the fourth century may have been used in the best Attic prose. The expression in prose means in Attic prose.

A prefixed hyphen indicates that a form used in prose is attested generally, or only, in composition; and that a poetical form occurs only in composition. Rigid consistency would have led to too great detail; besides, many tenses cited as existing only in composition may have occurred also in the simple form. For the details of usage on this and other points the student is referred to Veitch, Greek Verbs, Irregular and Defective, and to Kühner-Blass, Ausführliche Grammatik.

The tenses cited are those of the *principal parts* (330). Tenses inferred from these are omitted, but mention is made of the future perfect, future passive, and of the

future middle when it shows a passive sense.

An assumed form is marked by * or has no accent; the abbreviations aor. and perf. denote first aorist and first perfect; of alternative forms in $\tau\tau$ or $\sigma\sigma$ (64), that in $\tau\tau$ is given when the verb in question belongs to the classical spoken language. In the citation of Epic forms, futures and aorists with $\sigma\sigma$, and several other Epic peculiarities, are usually not mentioned.

The appended Roman numerals indicate the class (453-476) to which the present system of each verb belongs; all verbs not so designated belong to the first class.

*ἀάω (ἀρα-ω), ἀάζω harm, infatuate: pres. only in mid. ἀᾶται; αοτ. ἄασα (ἄασα or ἄασσα), ἀσα, ἀασάμην (and ἀασάμην or ἀασσάμην) erred; aor. pass. ἀάσθην; v. a. in ά-άατος, ά-άατος, άν-ατος. Chiefly Epic.

άγάλλω (άγαλ-) adorn, honor (act. in Com. poets): άγαλῶ, ἤγηλα; mid.

άγάλλομαι glory in only pres. and imperf. (III.)

ἄγα-μαι admire: aor. ἠγάσθην, rarely ἠγασάμην, v. a. ἀγαστός. Epic fut. ἀγάσ-(σ)ομαι, Epic aor. ήγασ(σ)άμην. Hom. has also άγάομαι admire and άγαίομαι (dya- for dyas-) envy, am indignant at or with.

άγγελλω (άγγελ-) announce: άγγελω, ήγγειλα, ήγγελκα, ήγγελμαι, ήγγελθην, άγγελθήσομαι, άγγελτός. 2 aor. pass. $\dot{\eta}\gamma\gamma\epsilon\lambda\eta\nu$ rarely on Att. inser. (III.)

άγείρω (άγερ-) collect: ήγειρα. Epic are aor. mid. ξυν-ηγειράμην; 2 aor. mid. άγεροντο assembled, ήγρετο (MSS. έγρετο), άγερέσθαι 393 a, D. (some read άγέρεσθαι), άγρόμενος; plupf. 3 pl. άγηγέρατο; and aor. pass. ήγέρθην. Epic by-form ήγερέθομαι. (ΙΙΙ.)

άγινέω Epic and Ion. = άγω. Inf. άγινέμεναι Hom., 495.

άγνοέω not to know: regular, but άγνοήσομαι as pass. (1058). Hom. άγνοιέω. ἄγ-νῦμι (ἀγ- for ραγ-) break, in prose generally κατάγνῦμι, κατάγνύω in all tenses: -άξω, -έᾶξα (399), 2 perf. -έᾶγα (406), 2 aor. pass. -έᾶγην (400), -ακτός. Epic aor. ηξα, and 2 aor. pass. ϵᾶγην and ᾶγην; Ion. 2 perf. ϵηγα. (IV.)

ἄγω lead: ἄξω, 2 aor. ἥγαγον, ἦχα, ἦγμαι, ἤχθην, ἀχθήσομαι, ἀκτέος. Fut. mid. ἄξομαι, also = fut. pass. (1058 a). Aor. ἢξα suspected in Att., Hom. ἀξάμην: Hom. has mixed aor. ἄξετε, ἀξέμεναι, ἀξέμεν (515 D.).

άδε- or άδε- be sated in Epic aor. opt. άδήσειεν and perf. άδηκότες.

ἄδω sing: ἄσομαι (1057), ἦσα, ἦσμαι, ἤσθην, ἀστέος. Uncontracted forms in Epic and Ion. are ἀείδω, ἀείσω and ἀείσομαι, ἤεισα.

άε- rest, sleep: Epic aor. ἄεσα, ἀσα.

άείρω: see αίρω.

άέξω: Hom. for αύξω (αὐξάνω).

ἄημι (ἀη-, ἀε-, 458 a) blow: 3 s. ἄησι, 3 du. ἄητον, 3 pl. ἀεῖσι, inf. ἀήμεναι, ἀῆναι, part. ἀείs, imperf. 3 s. ἄη; mid. pres. ἄηται, part. ἀήμενος, imperf. ἄητο. Poetic, chiefly Epic.

alδέσμαι (aίδε- for aίδεσ-) respect, feel shame: alδέσομαι (443 a), ήδεσμαι, ήδεσθην, alδεσθήσομαι rare (1107), ήδεσάμην pardon a criminal in prose, otherwise Tragic. Imv. alδείο Hom. (489). Poetic alδομαι.

alκίζομαι outrage: αlκιούμαι, ήκισάμην, ήκισμαι, ήκισθην was outraged. αίκίζω

act. plague poetic. Ερία ἀεικίζω. (ΙΙΙ.)

αινέω praise, usu. comp. w. έπι, παρά, etc., in prose : -αινέσω (in prose usu. -αινέσομαι, 443 b, 1057 a), -ηνέσα, -ηνέα, -ηνέθην, -αινεσθήσομαι, -αινετέος, -τός Aristotle. Epic and Lyric are αινήσω, ηνησα.

at-νυμαι take: only pres. and imperf. (alνύμην). Epic. (IV.)

αἰρέω (αἰρε-, ἐλ-) take, mid. choose: αἰρήσω, 2 aor. είλον (399), ἤρηκα, ήρημαι (mid. or pass.), ἡρέθην (usu. was chosen), αἰρεθήσομαι, αἰρετός, -τέος. Fut. perf. ἡρήσομαι rare. Hdt. perf. ἀραίρηκα, ἀραίρημαι; Hom. v. a. ἐλετός. (VI.)

αίρω (518 b) raise: ἀρῶ, ἦρα (ἄρω, ἄραιμι, ἀρον, ἀραι, ἄρᾶς), ἦρκα, ἦρμαι, ἤρθην, ἀρθήσομαι, ἀρτέος. Ionic and poetic ἀείρω (ἀρερ-): ἀερῶ, ἤειρα, ἤέρθην, Hom. plupf. ἄωρτο (from ἠορτο) for ἤερτο. Fut. ἄροῦμαι and aor. ἠρόμην belong to ἄρνυμαι (ἀρ-) win. (III.)

αἰσθ-άνομαι (αἰσθ-, αἰσθε-) perceive: αἰσθήσομαι, 2 αοτ. ήσθόμην, ήσθημαι, αἰ-

σθητός. The by-form αίσθομαι is doubtful. (IV.)

άτσσω rush: see ἄττω.

αισχ-ύνω (αισχυν-) disgrace, mid. feel ashamed: αισχυνώ, ήσχυνα, ήσχύνθην felt ashamed, αισχυντέος. On fut. mid. αισχυνούμαι and fut. pass. αισχυνθή-

σομαι, see 1107. Hom. perf. pass. part. ησχυμμένος. (III.)

άτω hear, with \bar{a} usu. in Att. poets, \check{a} in Epic, Lyric, and in some Att. poets: imperf. Hom. ἤτον, ἀτον and ἄτον, αοτ. ἐπ-ἦτοε Hdt. (MSS. ἐπἢτοε), v. a. ἐπ-ἀτστος Hdt. Poetic and Ion. Hom. has also ἀείω, of which ἀτών (MSS. ἀτων) may be the 2 aor.

åtω breathe out: imperf. ἄιον Epic.

άκ-αχ-ίζω (άκαχιδ-, άκαχ-, άκαχε-, from άχ- redupl., 393 b, D.) afflict, grieve: άκαχήσω, άκάχησα (rare), 2 aor. ήκαχον, άκάχημαι am grieved (3 pl. άκηχέδαται), inf. ἀκάχησθαι (cp. 393 a, D.), part. ἀκαχήμενος and ἀκηχέμενος. Cp. άχέω, άχεύω, ἄχνυμαι. Epic. (III.)

άκ-αχ-μένος (άκ-; cp. άκ-ρον peak) sharpened; Epic redupl. perf. part., with no

present in use.

- άκέομαι (άκε- for άκεσ-; cp. τὸ άκος cure) heal: ἡκεσάμην, άκεστός. Hom. has also άκείω.
- άκηδέω (άκηδε- for άκηδεσ-, 443 d; cp. άκηδής uncared for) neglect: άκήδεσα Epic. Epic and poetic.
- -άκούω (άκου-, άκου-, 37) hear: άκούσομαι (1057), ήκουσα, 2 perf. άκήκοα (409), 2 plupf. ήκηκόη οr άκηκόη, ήκούσθην, άκουσθήσομαι, άκουστός, -τέος.
- άλαλάζω (άλαλαγ-) raise the war-cry, usu. poetic or late prose : άλαλάξομαι (1057), ήλάλαξα. (III.)
- άλάομαι wander, rare in prose: pres. Epic imv. ἀλάου (mss. ἀλόω, 483), perf. Epic ἀλάλημαι as pres. (ἀλάλησο, ἀλάλησθαι, -ήμενος, 393 D.), aor. Epic ἀλήθην.
- άλαπάζω (ἀλαπαγ-) destroy, plunder: Epic are ἀλαπάξω, ἀλάπαξα. By-forms λαπάζω, λαπάσσω. (III.)
- άλδαίνω (άλδαν-) with the by-forms άλδάνω, άλδήσκω, nourish: Epic 2 aor. (or imperf.) ήλδανον, v. a. Epic άν-αλτος insatiate. Poetic. (IV.)
- άλείφω (ἀλειφ-, άλιφ-) anoint: ἀλείψω, ἤλείψα, ἀπ-αλήλιφα (409), ἀλήλιμμαι, ἤλείφθην, ἀλειφθήσομαι, ἐξ-αλειπτέος. 2 aor. pass. $\dot{\eta}$ λίφην, $\dot{\eta}$ λείφην doubtful.
- ἀλέξω and ἀλέκω (ἀλέξ-, ἀλεξε-, ἀλεκ-, ἀλκ-) ward off: fut. ἀλέξω poetic (rare), ἀλέξομαι Xen., Soph., ἀλεξήσω Hom., ἀλεξήσομαι Hdt.; aor. ἤλεξα Aesch., ἡλέξησα Epic, ἡλεξάμην Ion., Xen., ἡλεξησάμην (?) Xen., 2 aor. ἄλαλκον poetic (523. 2). By-form ἀλκάθω poetic (445).

άλέομαι avoid: aor. ήλεάμην (37, 517 a, D.). Cp. άλεύω. Poetic.

- άλεύω avert: ήλευσα. Usu. in mid. άλεύομαι avoid, aor. ήλευάμην, subj. έξ-αλεύ-σωμαι (έξ-αλύξωμαι?). Poetic. Other forms with like meaning are άλεείνω, άλύσκω, άλυσκάζω, άλυσκαίνω.
- άλέω grind: άλω (511), ήλεσα, άλήλεμαι (άλήλεσμαι). By-form άλήθω.

 \dot{a} λ $\hat{\eta}$ ναι: see ϵ ίλω.

- άλθομαι (άλθ-, άλθε-) am healed: Epic άλθετο and έπ-αλθήσομαι. Hippocr. has aor. -ηλθέσθην.
- άλίνδω cause to roll (also άλινδέω, άλίω), usu. comp. with έξ: -ήλῖσα, -ήλἴκα, ήλίνδημαι. άλίω is a pres. derived from ήλῖσα $(= \dot{\eta}\lambda\iota\nu\delta\sigma a)$.
- **.άλ-ίσκομαι** (άλ- for ραλ-, άλο-, 441) am captured (used as pass. of αίρεω): άλωσομαι, 2 αοτ. ἐάλων (400) οτ ἥλων (άλῶ, άλοίην, άλῶναι, άλούς, 524 b), ἐάλωκα (406) οτ ἥλωκα, άλωτός. Epic 2 αοτ. subj. ἀλώω. Act. ἀλίσκω is not used, but see ἀνᾶλίσκω expend. (V.)
- άλιταΙνομαι (άλιτ-, άλιταν-) sin: Epic are aor. ήλιτον (-όμην), perf. part. άλιτήμενος sinning. Mostly Epic. Epic by-form άλιτραίνω. (III. IV.)
- άλλάττω (άλλαγ-) change, often comp. w. άπό, διά, μετά: ἀλλάξω, ἤλλαξα, -ήλλαχα, ἤλλαγμαι, ἤλλάχθην (usu. in tragedy) and ἤλλάγην (both usu. in comp.), fut. pass. ἀπ-αλλαχθήσομαι (so in tragedy) and ἀπ-αλλαγήσομαι, fut. mid. -αλλάξομαι, fut. perf. ἀπ-ηλλάξομαι, v. a. ἀπ-αλλακτέος. (III.)
- άλλομαι (άλ-) leap: άλοῦμαι, ἡλάμην. 2 aor, ἡλόμην rare and uncertain in Att. Epic 2 aor. ἆλσο, ἆλτο, ἄλμενος (8 D.). (III.)
- άλυκτάζω am distressed Ion., άλυκτέω am anxious late Ion.: Ερίς άλαλύκτημαι w. reduplication. (III.)
- άλύσκω (άλυκ-, 475 d) avoid: άλύξω, ήλυξα. Hom. has also άλυσκάζω and άλυσκάνω. Poetic. (V.)
- άλφ-άνω (άλφ-) find, acquire: Epic 2 aor. ħλφον. (IV.)
- άμαρτ-άνω (άμαρτ-, άμαρτε-) err: άμαρτήσομαι (1057), 2 aor. ήμαρτον, ήμάρτηκα,

ήμάρτημαι, ήμαρτήθην, άν-αμάρτητος, ἐπεξ-αμαρτητέος. Epic 2 aor. ήμβροτον (for β , see 113 D.). (IV.)

άμβλ-ίσκω (dμβλ-) and άμβλόω miscarry; reg. in comp. w. έξ: -ήμβλωσα, -ήμβλωκα, -ήμβλωμαι, Other forms are late. (V.)

άμείβω change, rare in Att. prose: ἀμείψω, ἤμειψα. Mid. ἀμείβομαι make return, rare in prose and comedy: ἀμείψομαι, ἦμειψάμην. In the meaning answer ἡμειψάμην and ἡμείφθην are poetic.

άμειρω (άμερ-) deprive only in pres. Poetic. (III.)

άμέρδω deprive: ήμερσα, ήμέρθην. Poetic.

άμπ-έχω and rare άμπ-ίσχω (ἀμφί + ἔχω, 108 d) put about, clothe: imperf. άμπ-έχον (Hom. ἀμπ-έχον), ἀμφ-έξω, 2 aor. ἤμπ-ισχον. Mid. ἀμπ-έχομαι (ἀμπ-ίσχομαι and ἀμφ-ισκνέομαι) wear: imperf. ἡμπ-ειχόμην (414), fut. ἀμφ-έξομαι, 2 aor. ἡμπ-εσχόμην and ἡμπ-ισχόμην. See ἔχω and ἴσχω.

άμπλακ-ίσκω (άμπλακ-, άμπλακε-) err, miss: 2 aor. ήμπλακον and ήμβλακον (part. άμπλακών and ἄπλακών). ήμπλάκημαι, άν-αμπλάκητος. Poetic. (V.)

άμπνυε, άμπνύνθην, άμπνῦτο (Epic): see πνέω.

άμύνω (άμυν-) ward off: άμυνῶ, ἤμῦνα. Mid. άμύνομαι defend myself: άμυνοῦμαι, ἤμῦνάμην, v. a. ἀμυντέος. By-form ἀμῦνάθω, 445 a. (III.)

άμύττω (άμυχ-) scratch: άμύξω, ήμυξα. Poetic and Ion. (III.)

άμφι-γνοέω doubt: imperf. ήμφ-εγνόουν (ήμφι-γνόουν?), aor. ήμφ-εγνόησα. 414. άμφι-έννῦμι (late ἀμφιεννύω) clothe: ἀμφι-ῶ (511 c), ήμφί-εσα (413), ήμφί-εσμαι. Mid. fut. ἀμφι-έσομαι, aor. ἀμφι-εσάμην poetic. (IV.)

άμφεσβητέω dispute: the augmented (414) ήμφεσβήτουν, ήμφεσβήτησα (inscr.) are better than ήμφι- (MSS.). Fut. mid. άμφισβητήσομαι as pass. (1058).

άναίνομαι (άναν-) refuse, only pres. and imperf. in prose; aor. ἡνανάμην poetic. (III.)

ἀν-αλ-ίσκω (ἀλ-, ἀλο-, 441) and ἀναλόω expend (from ἀνα-ςαλ-): imperf. ἀνήλισκον (ἀνήλουν, rare), ἀναλώσω, ἀνήλωσα, ἀνήλωκα, ἀνήλωμαι, ἀνηλώθην, fut. pass. ἀναλωθήσομαι, ἀναλωτέος. Att. inser. prove the Mss. forms ἀνάλωσα, ἀνάλωκα, ἀνάλωμαι, ἀναλώθην to be late. Cp. 401. κατ-ηνάλωσα, -ηνάλωμαι, -ηναλώθην are also late. See ἀλίσκομαι. (V.)

άνδάνω (άδ- for σ_Γαδ-, 106, and άδε-) usu. Epic and Ion., but the pres. occurs in Att poetry: imperf. Hom. probably ἐάνδανον and ἄνδανον (Mss. ἐήνδανον and ἤνδανον), Hdt. ἤνδανον (some write ἐάνδανον); fut. Hdt. ἀδήσω; 2 aor. Hdt. ἔαδον, Hom. εὔαδον (for ἐγγαδον from ἐσγαδον) and ἄδον; 2 perf. Hom. ἔᾶδα (406). Adj. ἄσμενος pleased, in common use. Chiefly Epic and Ion. (IV.)

ἀν-έχω hold up, poetic and New Ion.: ἀν-εῖχον, ἀν-έξω and ἀνα-σχήσω, ἀν-έσχον. ἀν-έχομαι endure: ἡν-ειχόμην (414), ἀν-έξομαι and ἀνα-σχήσομαι, 2 aor. ἡν-εσχόμην, ἀν-εκτός, -τέος.

ἀνήνοθε (ἀνεθ-, ἀνοθ-) mounts up ρ 270, sprang forth Λ 266. ἀν- is probably the prep. Cp. -ενήνοθε.

ἀν-οίγ-νῦμι and ἀν-οίγω open: imperf. ἀν-έφγον (399), ἀν-οίξω, ἀν-έφξα, 1 perf. ἀν-έφχα, 2 perf. ἀν-έφγα (rare, 406) have opened, ἀν-έφγμαι stand open. ἀν-εφχθην, fut. perf. ἀν-εφξομαι, ἀν-οικτέος. οἴγνῦμι and οἴγω (q.v.) poetic. Imperf. ἀνφγον Ξ 168 may be written ἀνέφγον w. synizesis. ἤνοιγον and ἤνοιξα in Xen. are probably wrong; Hom. has φξα (οἶξα?), and ὥειξα (Mss. ὥῖξα) from ὁείγω (Lesb.); Hdt. ἄνοιξα and ἀνφξα (Mss.). (IV.)

άν-ορθόω set upright has the regular augment (άν-ώρθωσα); but ἐπ-ανορθόω has double augment: ἐπ-ην-ώρθουν, ἐπ-ην-ώρθωσα, ἐπ-ην-ώρθωμαι (414).

ἀντιβολέω meet, beseech often has two augments: ἡντ-εβόλουν, ἡντ-εβόλησα (414). ἀντιδικέω am defendant may have double aug.: ἡντ-εδίκουν, ἡντ-εδίκησα (415).

άνύω and (rarer) άνύτω (478) (often written ἀνύω, ἀνύτω) accomplish: ἀνύσω, ἤνυσα, ἥνυκα, δι-ήνυσμαι (?) Χεη., ἀνυστός, ἀν-ήνυ(σ)τος poetic. Hom. fut. -ανύω. Poetic forms are ἄνω, ἄνω (pres. and imperf.), and ἄνυμι (ἤνυτο ε 243), ἐπ-ηνύσθην Ερίς.

ἄνωγα (403 D.) Epic 2 perf. as pres. command (1 pl. ἄνωγμεν, imv. ἄνωχθι, ἀνώχθω, ἀνωχθε), 2 plupf. as imperf. ἡνώγεα, 3 s. ἡνώγει and ἀνώγει. Το ἀνώγω, a pres. developed from the perf., many forms may be referred, as pres. ἀνώγει, subj. ἀνώγω, opt. ἀνώγοιμ, imv. ἄνωγε, inf. ἀνωγέμεν, part. ἀνώγων, imperf. ἤνωγον, fut. ἀνώξω, aor. ἤνωξα. Poetic and Ion.

/άπ-αντάω meet: άπ-αντήσομαι (1057), άπ-ήντησα, άπ-ήντηκα, άπ-αντητέος.

άπατάω deceive: regular, but as fut. pass. ἀπατήσομαι and ἔξ-απατηθήσομαι (1058 a).

άπ-αυράω take away, found in the imperf. $\dot{\alpha}\pi\eta\dot{\nu}\rho\omega\nu$ (with a oristic force), fut. $\dot{\alpha}\pi\sigma\nu\rho\dot{\eta}\sigma\omega$, aor. part. $\dot{\alpha}\pi\sigma\dot{\nu}\rho\bar{\sigma}s$ (as if from $\dot{\alpha}\pi\sigma\dot{\nu}\rho\eta\mu\iota$), $\dot{\alpha}\pi\sigma\nu\rho\dot{\alpha}\mu\epsilon\nu\sigma$ s. The root is probably $\rho\rho\bar{\alpha}$, $\dot{\alpha}\pi\eta\dot{\nu}\rho\omega\nu$ representing $\dot{\alpha}\pi-\epsilon\nu\rho\omega\nu$ for $\dot{\alpha}\pi-\epsilon\rho\omega\nu$ (with η for ϵ by mistake), as $\dot{\alpha}\pi\sigma\dot{\nu}\rho\bar{\alpha}s$ represents $\dot{\alpha}\pi\sigma-\epsilon\rho\bar{\alpha}s$. Poetic and Epic.

άπ-αφ-ίσκω (άπ-αφ-, άπ-αφε-) deceive, comp. w. έξ: -απαφήσω rare, -απάφησα rare, 2 aor. -ήπαφον, mid. opt. -απαφοίμην. Poetic. (V.)

άπ-εχθ-άνομαι (έχθ-, έχθε-) am hated: άπ-εχθήσομαι, 2 aor. άπ-ηχθόμην, άπ-ήχθημαι. Simple forms are ξχθω, ξχθομαι. (IV.)

 $\dot{a}\pi b$ - (ϵ) $\epsilon \rho \sigma \epsilon$ swept off: $\dot{a}\pi o$ - $\dot{\epsilon}\rho \sigma \eta$, $\dot{a}\pi o$ - $\dot{\epsilon}\rho \sigma \epsilon \iota \epsilon$. Epic.

ἀπο-λαύω enjoy (the simple λαύω is unused): ἀπο-λαύσομαι (1057), ἀπ-έλαυσα, ἀπο-λέλαυκα.

σάπ-τω (ἀφ-) fasten, kindle, mid. touch: ἄψω, ἦψα, ἦμμαι, ἤφθην, ἀπτός, -τέος.
(II.)

ἀράομαι pray (Epic ἀράουαι), often comp. w. ἐπί οr κατά: ἀράσομαι, ἡρᾶσάμην,
-ήρᾶμαι, ἀρᾶτός poetic. Epic act. inf. ἀρήμεναι. Ion. ἀρέομαι.

άρ-αρ-Ισκω (άρ-) fit, join trans.: ήρσα, 2 aor. ήραρον trans. and intrans. (409 D.), 2 perf. ἄρᾶρα intrans., aor. pass. ήρθην. Ion. and Epic 2 perf. ἄρηρα, plupf. ἀρήρεα and ἡρήρεα. 2 aor. part. mid. ἄρμενος, as adj., fitting. Poetic. (V.)

άράττω (άραγ-) strike, comp. in prose w. ἀπό, ἐξ, ἐπί, κατά, σύν; -αράξω, -ήραξα, -ηράχθην. Cp. ῥάττω. (ΙΙΙ.)

άρξ-σκω (άρε- for άρεσ- ; cp. τὸ άρος help) please : ἀρέσω, ἤρεσα ; mid. ἀρέσκομαι appease : ἀρέσομαι, ἠρεσάμην, ἠρέσθην (?), ἀρεστός pleasing. (V.)

άρημένος oppressed. Epic perf. mid. of uncertain derivation.

άρκεω (άρκε- for άρκεσ-; cp. τὸ άρκος defence) assist, suffice: άρκεσω, ήρκεσα.

άρμόττω and poetic άρμόζω (άρμοδ-) ft: άρμόσω, ήρμοσα, ήρμοσμαι, ήρμόσθην Αοτ. συνάρμοξα Pind., perf. ήρμοκα Aristotle. 478. (III.)

άρ-νυμαι (ἀρ-) win: ἀροῦμαι, 2 aor. ἡρόμην (inf. ἀρέσθαι). Chiefly poetic. Cp. αἴρω. (IV.)

άροω plough: aor. act. ήροσα and aor, pass. ήροθην are, in Attic, attested only in poetry; perf. mid. άρήρομαι Epic and Ion.

άρπάζω (άρπαγ-) seize, snatch: άρπάσομαι (1057), less often άρπάσω, ήρπασα,

ήρπακα, ήρπασμαι, ήρπάσθην. άρπασθήσομαι. Fut. άρπάξω Epic (468), aor. ήρπαξα poetic. aor. pass. ήρπάχθην Hdt., v. a. άρπακτός Hesiod. (III.)

άρτύω (Hom. ἀρτύω) prepare: in prose often comp. w. έξ οι κατά: ἀρτύσω, / ἤρτῦσα, -ἡρτῦκα, -ἡρτῦμαι, -ηρτύθην. Cp. Ερία ἀρτύνω (ἀρτυν-): ἀρτυνέω, ἤρτῦνα, ἡρτύθην.

ἀρύω (ἀρύτω) draw water: ἤρυσα, ἐπ-ηρύθην, ἀπ-αρυστέος; ἤρύσθην Hippocr. 478. ͵ ἄρχω begin, rule, mid. begin; ἄρξω, ἦρξα, ἦρχα late, ἦργμαι mid., ἤρχθην, ἀρκτέος, fut. mid. ἄρξομαι sometimes as pass. (1058), ἀρχθήσομαι Aristotle.

άστράπ-τω (ἀστραπ-) lighten, flash : ἀστράψω, ἤστραψα. (II.)

ἀτιτάλλω (ἀτιταλ-) rear, Epic and Lyric: ἀτίτηλα. (III.)

ἄττω (ἄσσω; from faι-fικ-ίω) rush, rare in prose: ἄξω, ἦξα. From Ion. and poetic ἀΐσσω (Hom. ἀΐσσω) come ἀΐξω, ἤίξα (-ἀμην), ἡτχθην (with act. meaning). (III.)

αὐαίνω and αὐαίνω, (αὐαν-) dry: αὐανῶ Soph., ηὕηνα or αὕηνα Hdt., ηὐάνθην or αὐάνθην Aristoph., fut. pass. αὐανθήσομαι Aristoph., fut. mid. αὐανοῦμαι as pass.

Soph. Mainly poetic and Ion., rare in Att. prose. (III.)

αὐξ-άνω and (less often) αὕξω (αὐξ-, αὐξε-) make increase. grow: imperf. ηΰξανον οτ ηὖξον (ηὐξανόμην οτ ηὐξόμην), αὐξήσω, ηὕξησα, ηὕξηκα, ηὕξήμαι, ηὐξήθην, αὐξηθήσομαι (fut. pass. also αὐξήσομαι, 1058 a), αὐξητέος Aristotle. Cp. Epic and Ion. ἀέξω (-ομαι), imperf. ἀεξον. (IV.)

ἀφάσσω feel, handle (Hdt.): ἤφασα. Cp. Ion. and Epic ἀφάω or ἀφάω handle (rare in Att.); Hom. ἀφόων, Ion. ἐπ-αφήσω, ἐπ-ήφησα. (III.)

άφτημι let go: in the imperf. ήφ-την or άφ-την. See 413.

ἀφύσσω (ἀφυγ-) dip up: ἀφύξω. Poetic, chiefly Epic. (III.)

ἀφύω dip up: ἤφυσα (-άμην). Poetic, chiefly Epic.

ἄχθομαι am vexed; as if from *άχθέομαι (ἄχθε- for άχθεσ-; cp. τὸ ἄχθος distress) come ἀχθέσομαι, ἠχθέσθην, fut. pass. as mid. ἀχθεσθήσομαι (1107).

άχ-νυμαι (άχ-) am troubled, imperf. άχνυτο Ξ 38. Poetic. (IV.)

äχομαι (άχ-) am troubled. Epic present.

*ἄω satiate (cp. ἄ-δην sufficiently, Lat. sa-tis): ἄσω, ἀσα, 2 aor. satiate myself (subj. ἔωμεν or ἐωμεν, from ἡομεν, inf. ἄμεναι). Mid. ἄαται (better ἄεται), ἄσομαι, ἀσάμην, ἀτος (ἄ-ατος ?). Epic.

άωρτο: see αίρω.

βαδίζω go: βαδιούμαι (511 e, 1057), βεβάδικα Aristotle, βαδιστέος. (ΙΙΙ.)

βάζω (βακ-) speak, utter: βάξω, βέβακται. Poetic. (III.)

βαίνω (βα-, βαν-, 474 h, 477) go: -βήσομαι (1057), 2 aor. -έβην (524 b and n.), βέβηκα, 2 perf. βεβᾶσι (subj. -βεβῶσι, 541), -βέβαμαι rare, -εβάθην rare, βατός, δια-βατέος. The simple verb appears in Att. prose only in the pres. and perf. act. Epic aor. mid. έβησάμην (rare) and έβησόμην (515 D.). Causative (make go) are βήσω poetic, έβησα poetic and Ion. prose. Cp. also βάσκω, βιβάω, βίβημι. (III. IV.)

βάλλω (βαλ-, βλη-, 111 a, βαλλε-) throw: βαλῶ in good prose in comp. (βαλλήσω Aristoph. of continued action), 2 aor. ἔβαλον (-δμην usu. in comp.), βέβληκα, βέβλημαι (opt. δια-βεβλῆσθε, 559), ἐβλήθην, fut. pass. βληθήσομαι, fut. perf. βεβλήσομαι usu. in comp., ἀπο-βλητέος. Epic forms of the fut. are ξυμ-βλήσεαι; of the 2 aor. act. ξυμ-βλήτην, ξυμ-βλήμεναι; of the 2 aor. mid.

as pass. $\epsilon \beta \lambda \dot{\eta} \mu \eta \nu$ (subj. $\beta \lambda \dot{\eta} \epsilon \tau a\iota$, opt. $\beta \lambda \dot{\eta} o$ or $\beta \lambda \epsilon \hat{\iota} o$, inf. $\beta \lambda \dot{\eta} \sigma \theta a\iota$, part. $\beta \lambda \dot{\eta} - \mu \epsilon \nu os$); of the perf. 2 s. $\beta \dot{\epsilon} \beta \lambda \eta a\iota$ and 1 s. $\beta \dot{\epsilon} \beta \delta \lambda \eta \mu a\iota$. (III.)

βάπ-τω (βαφ-) dip : ἐμ-βάψω, ἔβαψα, βέβαμμαι, 2 aor. pass. ἐβάφην (1 aor. pass. ἐβάφθην Aristoph.), βαπτός. (ΙΙ.)

βαρύνω (βαρυν-) load, annoy: βαρυνώ, έβαρύνθην. (III.)

βάσκω (βα-) go: poetic form of βαίνω. ἐπιβασκέμεν Β 234 cause to go. (V.)

βαστάζω (βασταδ-) carry: βαστάσω, ἐβάστασα. Poetic. Late forms are from βασταγ-. (III.)

βήττω ($\beta\eta\chi$ -) cough. Ion. are $\beta\eta\xi\omega$, $\xi\beta\eta\xi\alpha$.

βιβάζω (βα-) make go: usu. comp. w. ἀνά, διά, etc. in prose: -βιβάσω (-ομαι) and -βιβῶ (511 d), -εβίβασα, ἐβιβάσθην Aristotle, -βιβαστέος. 410 a. (III.)

βιβάω (βα-) step: part. βιβῶν. Epic.

βίβημι (βα-) go: part. βιβάς. Epic.

βι-βρώ-σκω (βρω-) eat: βέβρωκα (2 perf. part. βεβρώs poetic, 541 D.), βέβρωμαι, έβρώθην Hdt., fut. perf. βεβρώσομαι Hom., βρωτόs Eur. Epic 2 aor. ἔβρων. In Att. other tenses than perf. act. and pass. are supplied from ἐσθίω. (V.)

βιόω live (for pres. and imperf. ζάω and βιοτεύω were preferred): βιώσομαι (1057), ἐβίωσα rare, 2 aor. ἐβίων (524 b), βεβίωκα, βεβίωται (with the dat. of a pronoun), βιωτός, -τέος.

(βιώσκομαι) usu. ἀνα-βιώσκομαι reanimate, revive intrans.: ἀν-εβίωσα late Att., intrans., ἀν-εβιωσάμην reanimated, 2 aor. ἀν-εβίων intrans. (V.)

βλάπ-τω (βλαβ-) hurt, injure: βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην and 2 aor. ἐβλάβην, fut. mid. βλάψομαι (also as pass., 1058 a), 2 fut. pass. βλαβήσομαι, fut. perf. βεβλάψομαι Ion. Cp. βλάβομαι am injured T 82. (II.)

βλαστ-άνω (βλαστ-, βλαστε-) sprout: 2 aor. ἔβλαστον, βεβλάστηκα (less often ἐβλάστηκα, 405 c). ἐβλάστησα Ion. and poetic. (IV.)

βλέπω see: βλέψομαι (1057), ἔβλεψα, βλεπτέος, -τός poetic. Hdt. has fut. ἀναβλέψω. βλέπομαι is rare in pass. sense.

βλίττω for $\mu(\beta)$ λιτ- μ (from μ λιτ-, 113 D., cp. μ έλι, μ έλιτ-os honey) take honey : ἔβλισα. (III.)

βλώ-σκω for μ(β)λω-σκω from μολ-, μλω- (113 D.) go: fut. μολοῦμαι (1057), 2 aor. ἔμολον, perf. μέμβλωκα. Poetic. (V.)

βοάω shout: βοήσομαι (1057), ἐβόησα. Ιοπ. are βώσομαι, ἔβωσα, βέβωμαι, ἐβώσθην.

βό-σκω (βο-, βοσκ-, βοσκε-) feed: βοσκήσω and βοσκητέος Aristoph. βόσκομαι eat. (V.)

βούλομαι (βουλ-, βουλε-) w. augment έβουλ- οτ ήβουλ- (398) will, wish: βουλήσομαι, βεβούλημαι, έβουλήθην, βουλητός, -τέος Aristotle. Epic 2 perf. προβέβουλα prefer. Hom. has also βόλομαι.

βραχ-: 2 aor. (ἔ)βραχε, βραχεῖν resound. Epic.

βρέχω wet: ἔβρεξα, βέβρεγμαι, ἐβρέχθην.

βρίζω slumber, am drowsy: ἔβριξα. Poetic. (III.)

βρίθω am heavy: βρίσω, ἔβρῖσα, βέβρῖθα. Mainly poetic.

βροχ- swallow, often w. ἀνά, κατά: -έβροξε, 2 perf. -βέβροχε, 2 aor. pass. part. -βροχείs. The common verb is κατα-βροχθίζω (Aristoph.). Epic.

βρύκω bite, grind the teeth: βρύξω (128 a), έβρυξα, 2 aor. έβρυχον. Chiefly Ion. βρυχάομαι (βρυχ-, βρυχα-) roar: βέβρυχα as pres. (poetic), ἀν-εβρυχησάμην Plato, βρυχηθείς Soph.

- βρώ-θω eat: 2 perf. opt, βεβρώθοις Δ 35. Cp. βιβρώσκω.
- βυνέω (βῦ- for βυσ-) stop up, often w. ἐπί, πρό: -βύσω, -έβυσα, βέβυσμαι, παράβυστος. Hdt. has δια-βόνεται. Comic and Ion. (IV.)
- γαμέω (γαμ-, γαμε-, 440 a) marry (of the man): fut. γαμῶ, ἔγημα. γεγάμηκα. Mid. γαμέσμαι (of the woman): fut. γαμοῦμαι, ἐγημάμην, γεγάμημαι, ν. a. γαμετός (γαμετή wife), -τέος.
- γά-νυμαι (γα-) rejoice: Epic fut. γανύσσομαι (w. νυ of the pres. stem). Chiefly poetic. (IV.)
- γέγωνα (γων-, γωνε-) 2 perf. as pres. shout: part. γεγωνώς Epic. Other forms may be referred to γεγώνω or γεγωνέω; as subj. γεγώνω, imv. γέγωνε, inf. γεγωνέμεν (Epic) and γεγωνεῖν, imperf. ἐγεγώνει and ἐγέγωνε, 1 pl. ἐγεγώνευν, fut. γεγωνήσω, aor. ἐγεγώνησα, v. a. γεγωνητέος. Poetic, occasionally in prose. By-form γεγωνίσκω.
- γείνομαι (γεν-) am born Epic; aor. έγεινάμην begat (poetic) yields in Hdt., Xen. γεινάμενος, γειναμένη parent. (III.)
- γελάω (γελα- for γελασ-) laugh: γελάσομαι (1057), έγελασα, έγελάσθην, καταγέλαστος. 443 a.
- γέντο seized, Epic 2 aor. Σ 476. Also = ἐγένετο (γίγνομαι).
- $\gamma \eta \theta \dot{\epsilon} \omega$ ($\gamma \eta \theta$ -, $\gamma \eta \theta \dot{\epsilon}$ -, 440 a) rejoice: γέγηθα as pres.; $\gamma \eta \theta \dot{\eta} \sigma \omega$ and $\dot{\epsilon} \gamma \dot{\eta} \theta \eta \sigma \omega$ poetic.
- γηρά-σκω and less com. γηράω (γηρα-) grow old: γηράσομαι (1057), less often γηράσω, ἐγήρασα, γεγήρακα am old. 2 aor. ἐγήρα Epic and Ion., inf. γηράναι poetic, part. γηράς Hom. (524 b). (V.)
- γηρόω speak out: γηρόσομαι (1057), έγήρυσα, έγηρόθην. Poetic.
- γίγνομαι (γεν-, γενε-, γον-) become, am: γενήσομαι, 2 aor. ἐγενόμην, 2 perf. γέγονα am, have been, γεγένημαι, γενηθήσομαι rare. γίνομαι (75) Doric and New Ion. 2 aor. 3 s. γέντο Epic; aor. pass. ἐγενήθην Doric, Ion., late Att. comedy; 2 perf. part. γεγώς (other athematic forms w. γα- for γν- 541, cp. 544).
- γι-γνώ-σκω (γνω-, γνο-) know: γνώσομαι (1057), 2 aor. ἔγνων (524 b) perceived, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην, γνωσθήσομαι, γνωστός (γνωτός poetic), -στέος. 1 aor. ἀν-έγνωσα persuaded Hdt. Doric, New Ion. γῖνώσκω (75). (V.)
- γλύφω carve: γέγλυμμαι and ἔγλυμμαι (405 c). Hdt. has ἐνέγλυψα. Other forms are late.
- γνάμπ-τω(γναμπ-)bend: γνάμψω, ἔγναμψα, ἀν-εγνάμφθην. Poetic for κάμπτω. (II.) γοάω bewail: inf. γοήμεναι Hom. (495), 2 aor. γόον (γο-) Epic. Mid. γοάομαι poetic: γοήσομαι Hom.
- γράφω write: γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. pass. ἐγράφην, 2 fut. pass. γραφήσομαι, fut. perf. pass. γεγράψομαι, γραπτός, -τέος. γεγράφηκα, ἔγραμμαι, and ἐγράφθην are late.
- γρύζω (γρυγ-) grunt: γρύξομαι (1057, late γρύξω); ἔγρυξα, γρυκτός. Mostly in Att. comedy. (III.)
- δα- teach, learn. no pres.: 2 aor. ἔδαον learned, redupl. δέδαον taught, 2 aor. mid. δεδαέσθαι (δεδάασθαι Mss.), 1 perf. δεδάηκα (δαε-) have learned, 2 perf. part. δεδαώς having learned, perf. mid. δεδάημαι have learned, 2 aor. pass. as intrans. ἐδάην learned. 2 fut. pass. as intrans. δαήσομαι shall learn; ἀ-δάητος. Cp. Hom. δήω shall find and διδάσκω. Poetic, mainly Epic.
- δαι-δάλλω (δαιδαλ-, δαιδαλο-) deck out: Pind. has perf. part. δεδαιδαλμένος, aor. part. δαιδαλθείς, and fut. inf. δαιδαλωσέμεν. Epic and Lyric (III.)

δatζω (δaiγ-) rend: δatζω, ἐδάiζα, δεδάiγμαι, ἐδatχθην. Epic, Lyric, Tragic. (III.)δαί-νῦμι (δαι-) entertain: δαίνῦ Epic imperf. and pres. imv., δαίσω, ἔδαισα. Mid. δαίνυμαι feast (opt. δαινῦτο Ω 665, cp. 498 D.), έδαισάμην, aor. pass. part. δαισθείς, ά-δαιτος. Poetic, rare in Ion. prose. (IV.)

δαίομαι divide: perf. 3 pl. δεδαίαται α 23; subj. δάηται Υ 316 (for δαίηται) from

δαίομαι or δαίω? Cp. δατέομαι. Poetic.

δαίω (δας-ιω) kindle: 2 perf. δέδηα burn intrans., plupf, δεδήει. Mid. δαίομαι burn intrans. Mainly poetic. (III.)

δάκ-νω (δακ-, δηκ-) bite: δήξομαι (1057), 2 aor. έδακον, δέδηγμαι, έδήχθην, δαχθή-

σομαι. (IV.)

δαμ-άζω tame, subdue: fut. δαμάσω, δαμάω, δαμώ (Hom. 3 s. δαμά and δαμάα, 3 pl. δαμόωσι, 484), aor. έδάμασα. Att. prose has only δαμάζω, κατ-εδαμασάμην, έδαμάσθην. Mostly poetic, rare in prose. (III.)

δάμ-νη-μι (and δαμ-νά-ω, 505) (δαμ-, δμη-) tame, subdue: perf. mid. δέδμημαι, pass. 1 aor. έδμήθην and (more commonly) 2 aor. έδάμην, fut. perf. δεδμήσομαι.

Poetic. (IV.)

δαρθ-άνω (δαρθ-, δαρθε-) sleep, usu. in comp., espec. w. κατά: 2 aor. -έδαρθον

(Hom. ἔδραθον), perf. -δεδάρθηκα. (IV.)

δατέομαι (δατ-, δατε-) divide: δάσ(σ)ομαι, άν-εδασάμην rare in prose (έδασ-(σ) άμην Epic), δέδασμαι, ἀνά-δαστος. δατέασθαι in Hesiod should be δατέεσθαι. Cp. δαίομαι divide. Mainly poetic and New Ion.

δέαμαι appear, only imperf. δέατο ζ 242. From a kindred root aor. δοάσσατο N 458.

δέδια, δέδοικα, δείδω (540) fear: see δι-.

δεδίττομαι frighten (rare in prose): ἐδεδιξάμην rare. Poetic, mainly Epic, are δεδίσσομαι, δεδίσκομαι, δειδίσσομαι: fut. δειδίξομαι, aor. έδειδιξάμην. Derived from $\delta \hat{\epsilon} \delta \iota a (\delta \iota -)$. (III.)

δείδεκτο greeted I 224, δειδέχαται η 72 (-ατο Δ 4) are referred by some to the mid. of δείκνυμι. Others read δηκ-from another root. Cp. δεικανόωντο welcomed 0 86.

δειδίσκομαι greet, only pres. and imperf., to be read δηδίσκομαι (408 D.). Epic. (V.)

δείκ-νυμι and δεικ-νύ-ω (δεικ-) show (inflection 364, 498): δείξω, έδειξα, δέδειχα, δέδειγμαι, έδείχθην, δειχθήσομαι, δεικτέος. Hdt. has forms from $\delta \epsilon \kappa$ -: $-\delta \epsilon \xi \omega$, -έδεξα (-άμην), -δέδεγμαι, -εδέχθην. (ΙΥ.)

δέμω (δεμ-, δμη-) build: ἔδειμα, δέδμημαι. Poetic and Ion.

δέρκομαι (δερκ-, δορκ-, δρακ-) see: 2 aor. ἔδρακον, perf. δέδορκα as pres., pass. 1 aor. έδέρχθην (in tragedy) saw and 2 aor. έδράκην saw, μονδ-δερκτος. Poetic.

δέρω $(\delta \epsilon \rho -, \delta a \rho -) flay$: δερώ, ἔδειρα, δέδαρμαι, 2 aor. pass. ἐδάρην, δρατός Hom.

Pres. $\delta\epsilon i\rho\omega$ ($\delta\epsilon\rho$ - $\iota\omega$) Hdt., Aristoph.

δέχομαι receive, await: δέξομαι, έδεξάμην, δέδεγμαι, είσ-εδέχθην, άπο-δεκτέος. δέκομαι New Ion., Pindaric, and Aeolic. Fut. perf. as act. δεδέξομαι poetic. For Epic έδέγμην, δέξαι, δέχθαι, δέγμενος, δέχαται (3 pl.) see 479 a.

δέω bind (348 a): δήσω, ἔδησα, δέδεκα (δέδηκα doubtful), δέδεμαι, ἐδέθην, fut pass. δεθήσομαι, fut. perf. δεδήσομαι, σύν-δετος, άν-υπό-δητος, συν-δετέος

Aristoph. Mid. in prose only in comp., as περιδήσομαι.

δέω (δερω; δε-, δεε-) need, lack (348 a): δεήσω, εδέησα, δεδέηκα, δεδέημαι, εδεήθην. Epic aor. δήσεν Σ 100, έδεύησεν ι 540. Mid. δέομαι want, ask (Epic δεύομαι): δεήσομαι (Epic δευήσομαι). Impers. δεί it is necessary: εδει, δεήσει, έδέησε.

δηριάω and δηρίω contend: έδηρῖσα Theorr. Mid. δηριάομαι and δηρίομαι as act.: δηρίσομαι Theorr., έδηρῖσάμην θ 76, έδηρ θ ν Π 756 contended (as if from δηρίνω), άμφι-δηρῖτος Thuc. Epic and Lyric.

 $\delta \eta \omega$ shall find, Epic pres. w. fut. meaning. Cp. $\delta \alpha$ -.

δι- (δρι-, δρει-, δροι-) fear: ἔδεισα, δέδοικα as pres., 2 perf. δέδια as pres. (rare in the sing.; inflection, 540). Epic forms: δείδω (from δεδροια, 540 D.) as pres., δείσομαι (1057), ἔδδεισα (= ἐδρεισα), δείδοικα, δείδια (540 D.). Hom. has imperf. δίον feared, fled from an assumed pres. δίω.

διαιτάω arbitrate (from δίαιτα, but augmented as if a comp. w. double augment in perf., plupf., and in comps.; cp. 415): διαιτήσω, διήτησα (but άπ-εδιήτησα), δεδιήτηκα (plupf. κατ-εδεδιητήκη), δεδιήτημαι (plupf. ἐξ-εδεδιήτητο), διητήθην. Mid. pass one's life: διαιτήσομαι, κατ-εδιητησάμην effected arbitration.

διᾶκονέω minister (from διάκονος): ἐδιᾶκόνουν, διᾶκονήσω, δεδιᾶκόνηκα, δεδιᾶκόν νημαι, ἐδιᾶκονήθην. Forms in δεδιη- are wrong, forms in διη- are Ion. and

late (uncertain in classical poetry).

δι-δά-σκω (for διδακ-σκω from διδαχ-σκω, 475 d) teach, mid. cause to teach, learn: διδάξω, ἐδίδαξα, δεδίδαχα (538), δεδίδαγμαι, ἐδιδάχθην, διδάξομαι (1058), διδακτός, -τέος. Ερίς αυτ. ἐδιδάσκησα (διδασκε-) 410 a. (V.)

δί-δη-μι $(\delta\eta$ -, $\delta\epsilon$ -) bind, pres. and imperf. Poetic for δέω. Xen. has διδέ \bar{a} σι.

-δι-δρά-σκω (δρά-) run away, only in comp. w. ἀπό, ἐξ: -δράσομαι (1057), 2 aor. -έδραν (-δρώ, -δραίην, -δράθι late, -δράναι, -δράς, 524 b), -δέδρακα. Hdt. has -διδρήσκω, -δρήσομαι, -έδρην (but -δράς), -δέδρηκα. (V.)

δί-δω-μι (δω-, δο-) give: inflection 362. Fut. δώσω, 1 aor. ἔδωκα in s., 2 aor. ἔδοτον dual, ἔδομεν pl. (527), δέδωκα, δέδομαι, ἐδόθην, δοθήσομαι, δοτός, -τέοs. See 501 D. for pres. in Hom. and Hdt. Fut. διδώσω Epic, 2 aor. iter. δόσκον (450). δί-ζη-μαι (from δι-διη-) seek (cp. ζητέω) keeps η throughout in the pres. (imperf.

έδιζήμην), διζήσομαι, έδιζησάμην. Poetic and Ion.

δίη-μι cause to flee, only in imperf. έν-δίεσαν set on Σ 584. Mid. δίεμαι flee, cause to flee, subj. δίωμαι, opt. διοίμην (accent 392, n. 2), inf. δίεσθαι referred by some to the middle of δίω. Epic.

δικ- only in 2 aor. ἔδικον threw. In Pindar and the tragic poets.

διψάω (διψα-, διψη-) thirst: pres. see 346: διψήσω, ἐδίψησα.

 $\delta l\omega$: see $\delta \iota$ -.

· διώκω pursue: διώξομαι (1057) and (less well supported) διώξω, ἐδίωξα, δεδίωχα, ἐδιώχθην, διωκτέος. For ἐδιώκαθον see 445 a.

δοκέω (δοκ-, δοκε-, 440 a) seem, think: δόξω, ἔδοξα, δέδογμαι, κατ-εδόχθην, ά-δόκητος. Poetic forms are δοκήσω, ἐδόκησα, δεδόκημαι, ἐδοκήθην. In trimeter Aristoph. uses only the shorter forms.

δουπέω (δουπ-, δουπε-) sound heavily : έδούπησα, 2 perf. δέδουπα fell. Epic aor. έγδούπησα. Poetic.

δράττομαι (δραγ-) seize: ἐδραξάμην, δέδραγμαι. (ΙΙΙ.)

δράω do: δράσω, ἔδρασα, δέδρακα, δέδραμαι (δέδρασμαι, doubtful), ἐδράσθην, δραστέος.

δρέπω pluck: ἔδρεψα, 2 aor. ἔδραπον Pind.. ἀ-δρεπτος Aesch. Cp. δρέπ-τω poetic, δύναμαι am able, can (augment usually ἐδυν-, but also ἡδυν-, 398): δυνήσομαι, δεδύνημαι, ἐδυνήθην, δυνατός. Pres. 2. s. δύνασαι, δύνα poetic, δύνη Ion. (427 a, n. 2), imperf. ἐδύνω (ἐδύνασο late), aor. pass. ἐδυνάσθην Epic, New Ion., Pind.

- δύω enter, go down, sink, cause to enter (trans. generally in comp. w. άπό or κατά (1043): also δύ-νω (Ion., poetic, rare in Xen.) enter: -δύσω trans., -έδυσα trans., 2 aor. ἔδῦν intrans. (364), δέδῦκα intrans., -δέδύκα trans., -δέδυμαι, -εδύθην, -δυθήσομαι Aristoph., -δυτέος. Fut. mid. δύσομαι, aor. mid. -εδυσάμην (Epic also ἐδῦσόμην, 515 D.). Hom. 2 aor. opt. δόη and ἐκδῦμεν (524 b).
- $\dot{\epsilon}\dot{a}\phi\theta\eta$ N 543, acr. pass., was hurled (?), possibly from $\epsilon a\pi$ $(ia\pi\tau\omega)$; sometimes referred to ἄπτω or to ἔπομαι.
- έάω permit, let alone: έάσω, είασα (399), είακα, είαμαι, είάθην, έάσομαι pass. (1058), ἐατέος. Epic pres. also εἰάω, imperf. ἔα Ε 517, aor. ἔασα; Hdt. does not augment.
- έγγυάω pledge: the forms in ήγγυ- are better than those in ένεγυ- or έγγεγυ-(418).
- έγείρω (έγερ-, έγορ-, έγρ-, 31 a) wake, rouse: έγερῶ, ἤγειρα, 2 perf. έγρήγορα (541 D.) am awake (for έγ-ηγορα, but ρ is also redupl.), ἐγήγερμαι, ἠγέρθην, 2 aor. mid. ήγρόμην awoke, έγερτέος, έγερτός Aristotle. Hom. 2 perf. 3 pl. έγρηγόρθασι, imv. έγρήγορθε (for -γορσθε), inf. έγρήγορθαι or έγρηγόρθαι (for $-\gamma o \rho \sigma \theta \alpha \iota$). (III.)
- έγκωμιάζω praise: έγκωμιάσω and έγκωμιάσομαι (1057), ένεκωμίασα, έγκεκωμίακα, έγκεκωμίασμαι, ένεκωμιάσθην Hdt. (III.)

έδω eat: poetic for έσθίω. έδμεναι 479 a.

- έζομαι (έδ- for σεδ-, cp. sedeo) sit, usu. καθ-έζομαι (which is less common than καθ-ίζομαι): έκαθ-εζόμην (413), καθ-εδούμαι (511 b), είσάμην rare in prose, καθ-εστέος. Fut. έφ-έσσομαι trans. ι 455, aor. έσσάμην and έεσσάμην Epic. Act. aor. Epic είσα (imv. ἔσσον or είσον, inf. ἔσσαι, part, ἔσᾶς). See ζω. (III.)
- έθέλω (έθελ-, έθελε-) and θέλω wish: imperf. always ήθελον in Att.; έθελήσω, or θελήσω (rare); ήθέλησα (subj. έθελήσω or θελήσω, opt. έθελήσαιμι or θελήσαιμι), ήθέληκα. The commoner Att. form is έθέλω except in the iambic trimeter of tragedy, and in formulas as $\tilde{a}_{\nu} \theta \epsilon \delta s \theta \epsilon \lambda \eta$ if God will.

έθιζω (for σρεθ-ιδιω, 106) accustom: έθιῶ (511 e), εἴθισα (399), εἴθικα, εἴθισμαι, είθίσθην, έθιστέος, -τός Aristotle. (III.)

έθω (for σρεθω, 106) am accustomed: pres. part. έθων being accustomed only in Hom., 2 perf. είωθα (537) am accustomed, 2 plupf. είωθη (perf. έωθα, plupf. ἐώθεα Hdt.). See ἐθίζω.

είδον saw: see iδ- and ὁράω.

elκάζω (είκαδ-) liken, conjecture augments to ήκ- rather than to είκ- in prose (401 b): ήκαζον, είκάσω, ήκασα, ήκασμαι (είκασμαι?), ήκάσθην, είκασθήσομαι, είκαστός, άπ-εικαστέος. Fut. mid. -εικάσομαι sometimes as act.

είκω yield: είξω, είξα, ύπ-εικτέος. Οη είκαθον see 445 a.

είκω (είκ, οίκ-, ίκ-; for ρεικ-, etc.) resemble, appear (no pres. in use): είξω rare, 2 perf. ἔοικα as pres. 406 (impers. ἔοικε it seems): ἐοίκω, ἐοίκοιμι, ἐοικέναι (poet. εἰκέναι), ἐοικώς, neut. εἰκός fitting (εἰκώς chiefly poetic; also Platonic); 2 plupf. ἐψκη and ἥκη. εἶκε seemed likely (Σ 520) may be imperf.; some regard it as perf. or plupf. For ἔοικα, ἐοίκω, ἐοικώς Hdt. has οἶκα, οἴκω, οἰκώς. Athematic forms are ξικτον, ξέκτην Hom., ξοιγμεν Att. poets, εξξασι mainly in Att. poets (541 D.). Cp. έtσκω.

είλέω or είλέω roll up, pack close, mostly Epic. είλέομαι Hdt., συν-ειλέομαι Xen.:

άπ-είλημαι Hdt., άν-ειλήθην Thuc.

ετλλω roll pres. act. and pass. in Att. (rare). Cp. τλλω.

είλοω (εειλυ- for έ-ελυ-) roll, cover, gather up: είλοσω, εζλυμαι. Cp. έλοω. Poetic and Ion.

είλω (έλ- for εελ-, cp. volvere) roll up, drive together: no pres. act. (είλομαι Hom.), έλσα and έελσα, έελμαι, 2 aor. pass. έάλην and άλην (3 pl. άλεν, inf. άληναι, άλημεναι, part. άλείς). Homeric.

είμαρται it is fated: see μείρομαι.

elul am: fut. ¿couai (1057). Inflection 365.

elus go. Inflection 369.

είπον (έπ- for ρεπ-, 523) said, 2 aor. (είπω, είποιμι, είπέ, είπειν, είπων), Ερίς ἔειπου and είπεσκον. First aor. είπα rare in Att. (είπαιμι, imv. είπον, inf. είπαι Hdt., part. είπās Hdt. and late Att.), ἔειπα poetic; 1 aor. mid. άπ-ειπάμην New Ion. Other tenses are supplied from είρω. (VI.)

είργω shut in or out, also είργυῦμι and (rarely) είργυῦω (with ει- from εε-, cp. $\text{Hom. } \dot{\epsilon}(\varepsilon)\dot{\epsilon}\rho\gamma\omega)$: εἴρξω, εἶρξα, εἶργμαι, εἴρχθην, εἰρκτός, -τέος. Fut. mid. «Υρξομαι is pass. or reflex. (1058). The distinction that the forms with the smooth breathing mean shut out, those with the rough breathing mean shut in, is late and not always observed in classical Att. Hom. has ἐξργω (in pres.) and έργω shut in or out: έρξα, 2 aor. έργαθον and έέργαθον, έργμαι and ξεργμαι (3 pl. ξρχαται, 403 D., plupf. ξρχατο, έέρχατο), ξρχθην. Hom. has έέργνῦ Hdt. usu. has ἔργω (in comp.), with some forms from -έργνυμι and έργνύω. Old Att. forms in έργ-, έργ- are doubtful: Soph. has -έρξω, ἔρξεται; Plato - ép Eas.

είρομαι (είρ-, είρε-) ask: είρήσομαι Hom. and New Ion. Hom. has also (rarely) $\epsilon \rho \epsilon(\varepsilon) \omega$, subj. $\epsilon \rho \epsilon lo\mu \epsilon \nu$ (= $\epsilon \rho \epsilon \nu \omega \epsilon \nu$) A 62; and $\epsilon \rho \epsilon(\varepsilon) \omega \omega$, imv. $\epsilon \rho \epsilon \nu \omega$ or $\epsilon \rho \epsilon \nu \omega$ Λ 611 (428 D. 2). Att. fut. ἐρήσομαι and 2 aor. ἡρόμην presuppose a pres. ἔρομαι, which is supplied by ἐρωτάω.

εἴρω (ἐρ- for σερ-, cp. Lat. sero) join: rare except in comp. w. ἀπό, διά, σύν,

etc.: aor. -είρα (Ion. -ερσα), perf. -είρκα, perf. mid. ἔερμαι Epic.

είρω Hom. say (έρ-, ρη- for εερ-, ερη-, cp. Lat. verbum), for which pres. Att. uses λέγω, φημί and (esp. in comp.) ἀγορεύω: fut. ἐρῶ, aor. supplied by είπον, perf. εἴρηκα (= εε-ερη-κα), perf. pass. εἴρημαι, aor. pass. ἐρρήθην, fut. pass. φηθήσομαι, fut. perf. εἰρήσομαι, v. a. φητός, -τέος. Ιοπ. are έρέω fut., εἰρέθην (but ἡηθηναι) aor. pass.

είσα seated: see "ζω.

έτσκω (= $\epsilon \epsilon$ - $\epsilon ικ$ -σκω, from redupl. $\epsilon ικ$ -) liken (also τσκω): imperf. Hom. Κίσκον and ξίσκον; perf. mid. προσήϊξαι art like Eur., plupf. Hom. ήϊκτο and ξίκτο have been referred by some to $\epsilon \ell \kappa \omega$. Poetic, chiefly Epic. (V.)

είωθα: see έθω.

έκκλησιάζω call an assembly: augments έξ-εκλησίαζον or ήκ-κλησίαζον, etc. (416). έλαύνω (from έλα-νυ-ω, 474 e) drive, march: έλω (511 b), ήλασα, -ελήλακα (W. ἀπό, ἐξ), ἐλήλαμαι, ἠλάθην, ἐλατόςς, ἐξ-ήλατος Hom., ἐλατός Aristotle, Aor. mid. ήλασάμην rare. Fut. έλάσσω ψ 427, έλόωσι Hom. (484). έλάσω rarely in MSS. of Xen., perf. έλήλασμαι Ion. and late, plupf. ήληλάμην (Hom. 3 pl. έληλάδατο or έληλέατο or έληλέδατο), ήλάσθην Hdt., Aristotle. έλάω is rare and

έλέγχω examine, confute: έλέγξω, ήλεγξα, έλήλεγμαι (355), ήλέγχθην, έλεγχθήσο-

μαι, έλεγκτέος.

έλελίζω raise the war-cry, shout: ἡλέλιξα Xen. (III.)

έλελίζω whirl, turn round: ἐλέλιξα, ἐλελίχθην. Poetic. (III.)

ἐλίττω (ἐλικ- for ρελικ-) roll (rarely εἰλίττω); sometimes written ἐλ-: ἐλίξω, εἴλιξα (399), εἴλιγμαι, εἰλίχθην, ἐξ-ελιχθήσομαι Aristotle, εἰλικτός. Epic aor. mid. ἐλιξάμην. Epic ἐλέλικτο, ἐλελίχθησαν should be ἐελ-. εἰλίσσω is the usual form in Hdt. (III.)

έλκω draw (έλκ- for σελκ-; most tenses from έλκυ-; έλκύω late), often w. ἀνά, έξ, κατά, σύν: -έλξω, είλκυσα (399), καθ-είλκυκα, -είλκυσμαι, -ειλκύσθην, -ελκυσθήσομαι, έλκτέος, συν-ελκυστέος. Fut. έλκύσω Ion. and late. By-form έλκέω Epic.

 $\xi \lambda \pi \omega$ ($f \epsilon \lambda \pi$ -) cause to hope, mid. (also $\epsilon \epsilon \lambda \pi \omega \mu \omega \iota$) hope like $\epsilon \lambda \pi \iota \Gamma \omega \iota$: 2 perf. as pres. $\xi \delta \lambda \pi \omega$ (= $f \epsilon f \delta \lambda \pi \omega$), 2 plupf. $\epsilon \omega \lambda \pi \epsilon \omega$, v. a. $\epsilon \delta \iota \pi \tau \omega$ Mainly Epic.

ϵλύω roll: ϵλύσθην Hom. (= ϵ-ρλυ-σθην). Cp. ϵίλύω.

έμέω vomit: έμουμαι (1057), ήμεσα.

 $\dot{\epsilon}$ ναίρω ($\dot{\epsilon}$ ναρ-) kill: 2 aor. ήναρον. 1 aor. mid. $\dot{\epsilon}$ νηράμην as act. Poetic. (III.) $\dot{\epsilon}$ ναρίζω slay, spoil: $\dot{\epsilon}$ ναρίξω, $\dot{\epsilon}$ νάριξα, κατ-ηνάρισμαι, κατ-ηναρίσθην. Poetic. (III.)

έν-εδρεύω waylay, lie in ambush regular: fut. mid. as pass. (1058).

έν-έπω and έννέπω (ἐν + σεπ-, σπ-, σπε-) say, tell: ἐνι-σπήσω and ἐνίψω (ἐνι-σπω?), 2 aor. ἔνι-σπον (ἐνι-σπω, ἐνι-σποιμι, imv. ἐνι-σπες or ἔνι-σπε, 2 pl. ἔσπετε for ἐν-σπετε, inf. ἐνι-σπεῖν and ἐνι-σπέμεν). Poetic.

ένήνοθε defect., w. pres. and imperf. meaning: sit on, be on, grow on, lie on. In comp. w. ἐπί in Hom. Epic. Connected by some w. ἀνήνοθε.

ένίπ-τω (έν-ιπ) chide: 2 aor. ἐνένῦπον and ἡν-ίπ-απον (411 D.). Epic also ἐνίσσω. Poetic, chiefly Epic. (II.)

ἔν-νῦμι (ἐ- for ρεσ-, cp. ves-tio) clothe, pres. act. only in comp., in prose ἀμφιέννῦμι: ἀμφι-ῶ (511 c), ἢμφί-εσα (413), ἢμφί-εσμαι. Epic forms: imperf.
κατα-είννον, fut. ἔσσω and -ἐσω, aor. ἔσσα and -εσα, mid. pres. inf. ἐπ-είννοθαι
Hdt., fut. -ἐσσομαι, aor. ἐσ(σ) ἀμην and ἐεσσάμην for ἐ-ρεσσαμην, perf. ἔσμαι
(403 D.) and εἶμαι (part. εἰμένος in tragedy). The simple verb is poetic,
mainly Epic. (IV.)

έν-οχλέω harass has double augment (414): ἡν-ώχλουν (ἐν-ώχλουν Aristotle), ἐν-οχλήσω, ἡν-ώχλησα, ἡν-ώχλημαι.

έξετάζω investigate: έξετάσω (rarely έξετῶ, 511 d), έξήτασα, έξήτακα, έξήτασμαι, έξητάσθην, έξετασθήσομαι, έξεταστέος. (ΙΙΙ.)

čοικα seem, resemble: see είκω.

έορτάζω keep festival: ἐώρτασα (for ἡορ-, 29). Ιοη. ὀρτάζω.

έπ-αυρέω and ἐπ-αυρίσκω (αὐρ-, αὐρε-) enjoy (Epic and Lyric) are both rare: 2 aor. ἐπαῦρον. Mid. ἐπαυρίσκομαι Ιοπ., poetic, rare in Att. prose: ἐπαυρήσομαι, ἐπηυράμην rare, 2 aor. ἐπηυρόμην. (V.)

 $\epsilon\pi\epsilon\nu\hbar\nu o\theta\epsilon$: see $\epsilon\nu\hbar\nu o\theta\epsilon$.

έπιβουλεύω plot against: regular, but fut. mid. as pass. (1058).

ἐπίσταμαι understand: 2 s. ἐπίστασαι, ἐπίστα and ἐπίστη poetic (427 a, n. 2), -επίστεαι Hdt.; subj. ἐπίστωμαι, opt. ἐπισταίμην, ἐπίσταιο (accent, 392 c, n. 2), imv. ἐπίστω (ἐπίστασο poetic and New Ion.), imperf. ἠπιστάμην, ἠπίστασο and ἠπίστω (427 b, n. 1), fut. ἐπιστήσομαι, aor. ἠπιστήθην, v. a. ἐπιστητόs. Distinguish ἐφ-Ισταμαι from ἐφ-Ιστημι.

ξπω (σεπ-, σπ-) am busy about usu. w. δμφl, διά, έπl, μετά, περl (simple only in

ἔραμαι (poetic) deponent pass., pres. in prose supplied by ἐράω (ἐρα- for ἐρασ-): imperf. ἤρων (ἡράμην poetic); aor. ἡράσθην fell in love (ἡρασ(σ)ἀμην poetic),

fut. έρασθήσομαι poetic, έραστός, έρατός poetic.

ἐργάζομαι (ρεργ-) work, augments to ή- and εl- (399 a), redupl. to εl- (406): ήργαζόμην, ἐργάσομαι, ήργασάμην, εἴργασμαι, ήργάσθην, ἐργασθήσομαι, ἐργαστέος. In Hdt. without augment and reduplication. (III.)

ἔργω: see είργω.

ἔρδω (from ρερζω = ρεργ-ιω, 463 a) work, do (also ἔρδω): ἔρξω, ἔρξα, 2 perf. ἔρργα (= ρεροργα), 2 plupf. ἐώργεα (= ἐρεροργεα) Epic, ἐόργεα Hdt. Ion. and poetic; cp. ῥέζω. (III.)

ἐρείδω prop : ἤ**ρεισα**, ἐρήρεισμαι Hdt. (for Hom. ἐρηρέδαται, -ατο some read ἐρηρίδαται, -ατο), plupf. ἠρήρειστο, ἠρείσθην, ἐρείσομαι Aristotle, ἐρεισάμην Hom. Hippocr. has -ἡρεικα, -ἡρεισμαι, ἐρηρείσεται. Mainly poetic.

έρεικω (έρεικ-, έρικ-) tear, burst: ήρειξα, 2 aor. ήρικον trans. and intrans., έρήριγμαι. Poetic and New Ion.

έρείπω (έρειπ-, έριπ-) throw down: έρείψω, ήρειψα, 2 aor. ήριπον, 2 perf. -ερήριπα have fallen Epic (plupf. έρέριπτο Ξ 15), ήρείφθην, 2 aor. pass. έρίπην. Ion. and poetic.

έρέσσω (έρετ-) row: δι-ήρεσ (σ) α Hom. Late prose has έρέσσω and έρέττω. (III.)

έρέω ask Epic: see είρομαι.

έριδαίνω (έριδαν-) contend Epic (III. IV.). έριδήσασθαι Ψ 792 (v. l. έριζήσασθαι) as if from έριδέομαι. By-form έριδμαίνω Epic.

έρίζω (έριδ-) contend: ήρισ (σ) α, έρήρισμαι, έριστός. Poetic. (III.)

έρομαι ask : see είρομαι.

ξρπω (σερπ-) and έρπύζω creep augment to εί- (399): είρπον, έφ-έρψω, είρπυσα, έρπετόν a beast.

ἔρρω (έρρ-, έρρε-) go away, go $(to\ destruction)$, perish: ἐρρήσω, ἤρρησα, εἰσ- ήρρηκα.

έρυγγ-άνω cast forth, eruct: pres. Att., poetic, New Ion., 2 aor. ἤρυγον. Cp. ἐρεύγομαι Εpic, New Ion.: ἐρεύξομαι Hippocr. (1057). (IV.)

ἐρὑκω hold back: ἐρύξω (128 a), ἥρυξα (also Xen.), 2 aor. ἡρύκακον (411 D.).
Ερίc, poetic, New Ion. Hom. has also ἐρῦκάνω, ἐρῦκανάω.

ἔρῦμαι (for $extit{ferivat}$) and εἰρυμαι (for ἐρρῦμαι) protect Epic: pres. 3 pl. εἰρύαται and εἰρύαται (for εἴρυνται), inf. ε(t)ρυσθαι; imperf. ε(t)ρῦτο, εἰρύατο (for εἴρυντο); fut. ε(t)ρύσ(σ)ομαι; aor. ε(t)ρυσ(σ)άμην, perf. ἔρυτο Hesiod. The pres. and imperf. are often taken as μι-forms of ἐρύομαι. By-form ῥόο-

μαι, *q*. *v*.

έρύω (fερυ-, fρῦ-) draw: augments to ϵl -: fut. έρύω Hom.; aor. $\epsilon(l)$ ρυσ (σ) α Hom. Mid. έρύομαι draw to one's self: ἐρύσσομαι, $\epsilon(l)$ ρυσ (σ) άμην, ϵl ρῦμαι

and είρυσμαι (3 pl. είρύαται and είρόαται), plupf. είρύμην (3 pl. είρύατο), ε(l)ρύσθην Hippocr., έρυστός Soph. Epic and Ion. είρύω is poetic (esp. Epic) and New Ion. Late fut. $\epsilon \rho i \sigma(\sigma) \omega$.

έρχομαι (έρχ-, έλθ-, έλευθ-, έλυθ-) go, come: έλεύσομαι, 2 aor. ήλθον, 2 perf. έληλυθα. In Att. ξργομαι is com. only in the indic.; subj. in Epic and Ion.; opt. (in comp.) Xen.; imv. Epic; inf. Epic, Tragic, Ion., in comp. in Att. prose rarely: part, poetic, in comp. in Att. prose. Imperf. noybuny uncomp. is rare. For the above tenses Att. prose uses ζω, ζοιμι, ζθι, ζέναι, ζών, fia simple and in comp. (but not ὑπιέναι for ὑπέρχθεσθαι flatter). Fut.: Att. prose uses είμι (369), άφίξομαι or ήξω for έλεύσομαι (which is Epic, Ion., Tragic); 2 aor. ήλυθον poetic: 2 perf. ἐλήλουθα or είλήλουθα Epic, ἐλήλυμεν, -υτε in Comic and Tragic fragments; 2 plupf. ἐληλύθει Epic. (VI.)

 $\mathbf{\epsilon}\sigma$ -θίω (for $\mathbf{\epsilon}\delta$ -θι-ω) eat: imperf. ἤ σ θιον, fut. ἔδομαι (513, 1057), 2 aor. ἔφαγον, perf. έδήδοκα, κατ-εδήδεσμαι, έδεστός, -τέος. Epic are έδμεναι pres., έδηδώς 2 perf. part., ἐδήδομαι (?) perf. pass.; ἠδέσθην Comic, Hippocr., Aristotle.

(VI.) ἔσθω Epic and poetic, ἔδω Epic, poetic, and Ion.

έστιάω entertain augments and reduplicates to εί- (399, 406).

εὐδω sleep, rare in Att. prose, which usu. has καθ-εύδω: imperf. ἐκάθ-ευδον (413) and καθ-ηύδον, fut. καθ-ευδήσω, v. a. καθ-ευδητέος. εύδω is chiefly poetic and Ion. (imperf. εὐδον and ηὐδον).

εὐεργετέω do good. The augmented form εὐηρ- is to be rejected (417).

εύρ-ίσκω (εύρ-, εύρε-) find: εύρήσω, 2 aor. ηθρον or εθρον (imv. εύρέ, 392 b), ηύρηκα or εύρηκα, εύρημαι, εύρέθην, εύρεθήσομαι, εύρετός, -τέος; εύράμην Hesiod. The augment is ηύ- or εύ- (401 b). (V.)

εὐφραίνω (εὐφραν-) cheer: εὐφρανῶ, ηὕφρανα. Mid. rejoice: εὐφρανοῦμαι and εὐφρανθήσομαι, ηὐφράνθην. The augment is also εὐ- (401 b). (III.)

εύχομαι pray, boast: εύξομαι, ηὐξάμην, ηὖγμαι, εὐκτός, -τέος Hippocr., άπ-εύχετος Aesch. The augment is also $\epsilon \dot{v}$ - (401 b).

έχθαιρω (έχθαρ-) hate: έχθαρῶ, έχθαροῦμαι (1058), ήχθηρα, έχθαρτέος. Epic and poetic. (III.)

ξχθω hate, ξχθομαι: only pres. and imperf. Poetic for ἀπ-εχθάνομαι.

έχω (έχ-, for σ εχ-, and σ χ-, σ χε-) have, hold: imperf. είχον (399), έξω or σ χήσω (1107), 2 aor. $\xi \sigma \chi o \nu$ for $\xi - \sigma(\varepsilon) \chi - o \nu$ ($\sigma \chi \hat{\omega}$, $\sigma \chi o \ln \nu$ or $-\sigma \chi o \ln \nu$, $\sigma \chi \xi s$, $\sigma \chi \xi \iota \nu$, $\sigma \chi \omega \nu$), έσχηκα, παρ-έσχημαι, έκτέος, άνα-σχετός, -τέος. Mid. έχομαι hold by, am near: εξομαι (sometimes pass., 1058), and σχήσομαι (often in comp.), 2 aor. έσχόμην usu. in comp. (σχώμαι, σχοίμην, σχού, σχέσθαι, σχόμενος), used as pass. for ἐσχέθην (late). Epic forms are perf. συν-όχωκα (for -οκ-οχ-α) Β 218, plupf. pass. έπ-ώχατο were shut M 340. Poetic is 2 aor. ἔσχεθον (445 a). See άμπέχω, ἀνέχω, ὑπισχνέομαι. By-form ἴσχω for $\sigma\iota$ - $\sigma(\epsilon)$ χ-ω.

έψω (έψ-, έψε-) cook, boil: έψήσομαι (έψήσω Comic), ήψησα, έφθός (for έψθος),

έψητός, ήψημαι Hippocr., ήψήθην Hdt. The pres. έψέω is not Att.

*ζάω (ζω) live (ζα-, ζη-, 346): ζῆς, ζῆ: imperf. ζζων, fut. ζήσω and ζήσομαι. For late έζησα, έζηκα Att. has έβίων, βεβίωκα. βίωσομαι is commoner than ζήσομαι. ζώω Epic, New Ion., dramatic.

ζεύγ-νυμι (ζευγ-, ζυγ-, cp. Lat. jugum) yoke: ζεύξω, έζευξα, έζευγμαι, έζεύχθην /

rare, 2 aor. pass. ἐζύγην. (IV.)

ζίω (ζε- for ζεσ-) boil (intrans. in prose): ἐξανα-ζέσω, ἔζεσα, ἀπ-έζεσμαι Hippocr.

ζών-νῦμι (ζω-, 474 c, n. 1) gird: ἔζωσα, ἔζωμαι (Att. inser.) and ἔζωσμαι (preferred in mss.). (IV.)

ήβά-σκω come to manhood, ήβάω am at manhood: ἐφ-ηβήσω, ήβησα, παρ-ήβηκα. Epic $\dot{\eta}$ βώοντα, etc. (485). (V.)

ηγερέθομαι am collected: see άγείρω.

ηρομαι am pleased: ἡσθήσομαι (1157), ήσθην, aor. mid. ἡσάμην ι 353. ηδω (ἡσα) is very rare.

ήδύνω (ήδυν-) sweeten: ήδυνα, ήδυσμαι, ήδύνθην, ήδυντέος. (ΙΙΙ.)

ἠερέθομαι am raised: see alpw.

ημαι sit. Inflection 382.

ήμί say. Inflection 385.

ήμύω sink, bow: ήμῦσα, ὑπ-εμν-ήμῦκε Χ 491 from ἐμ-ημῦκε with ν inserted. Poetic, mostly Epic.

ἡττώμαι from ἡττάομαι (Ion. ἐσσοῦμαι from ἐσσόομαι) am vanquished: regular, but fut. ἡττήσομαι and ἡττηθήσομαι (1157).

θάλλω (θαλ-) bloom, rare in prose : ἔθαλλε made grow Pind., 2 perf. τ έθηλα (as pres.) is poetic. By-form θαλέθω (445 a). (III.)

θάπ-τω $(\theta a \phi$ -, 108 g) bury: θάψω, ἔθαψα, τέθαμμαι, 2 aor. pass. ἐτάφην, 2 fut. pass. ταφήσομαι, fut. perf. τεθάψομαι, θαπτέος; 1 aor. pass. ἐθάφθην Ion. (rare). (II.)

θαυμάζω (θαυμ-αδ-) wonder, admire: fut. θαυμάσομαι (1057), otherwise regular. 614. 6. (III.)

 θ είνω (θ εν-) smite : θ εν $\hat{\omega}$, ἔθεινα Epic, 2 aor. ἔθενον. Poetic (and in Att. comedy). (III.)

θέλω wish: see ἐθέλω.

θεραπεύω serve, heal: regular, but fut. mid. θεραπεύσομαι is usu. pass. (1058).

θέρομαι warm myself (in prose only pres. and imperf.), fut. θέρσομαι τ 23 (508 D.), 2 aor. pass. as intrans. έθέρην (only in the subj. θέρέω ρ 23).

θέω (θεν-, θε $_F$ -, θν-, 456) run: θεύσομαι (1057). Other forms supplied by other verbs (see τρέχω).

θη- in θησθαι milk, έθησάμην sucked. Epic:

 $\theta\eta\pi$ -: see $\tau\alpha\phi$ -.

 θ ι-γ-γ-άνω (θ ιγ-) touch: θ ιξομαι (1057), 2 aor. ἔθιγον, δ -θικτος. Poetic, rare in prose (Xen.). (IV.)

θλάω bruise, break: θλάσω, ἔθλασα, τέθλασμαι Theorr., ἐθλάσθην Hipporr., θλαστός. Ion. and poetic. See φλάω.

θλίβω $(\theta \lambda \tilde{\imath} \beta$ -, $\theta \lambda \tilde{\imath} \beta$ -, 434) press: ἔθλίψα, τέθλίφα, ἐθλίφθην, τέθλιμμαι and ἐθλίβην Aristotle. Fut. mid. $\theta \lambda t \psi$ ομαι Hom.

θνή-σκω, older θνή-σκω (θαν-, θνη-, 447, 475 b) die: ἀπο-θανοῦμαι (1057), 2 aor. ἀπ-έθανον, τέθνηκα am dead, 2 perf. τέθνατον (541), fut. perf. τέθνήζω (548, 1144), θνητός. In prose regularly ἀπο-θνήσκω in fut. and 2 aor., but always τέθνηκα. (V.)

θράττω $(\theta \rho \bar{a}\chi^-, \tau \rho \bar{a}\chi^-)$ disturb: ἔθραξα, έθράχθην Soph. See ταράττω. Mostly poetic. (III.)

θραύω break, bruise: θραύσω, ἔθραυσα, τέθραυμαι and τέθραυσμαι, έθραύσθην. θρύπ-τω (θρυφ-, 108 g and n.) crush, weaken: τέθρυμμαι, έθρύφθην Aristotle, 2 aor. pass. ἐτρύφην Hom., ἔν-θρυπτος. θρύπτομαι put on airs. (II.)

θρψ-σκω and θρώ-σκω (θρω-, θορ-, 447) leap: -θοροῦμαι (1057; w. $\dot{v}\pi\epsilon\rho$) poetic, 2 aor. $\dot{\epsilon}\theta$ ορον. Mainly poetic. By-form θορνύομαι Hdt. (V.)

θύω $(\theta v -, \, \theta \bar{v}, \, 434 \, \, \mathrm{D.})$ sacrifice : θύσω, ἔθῦσα, τέθυκα, τέθυμαι, ἐτύθην, θυτέος.

θύω and θύνω rush poetic: in the classical language only pres. and imperf. θῦνέω Hesiod.

lalvω (lav-) warm: ἔηνα, lάνθην without aug. Epic and Lyric. (III.)

lάλλω (lαλ-) and lάλλω send: $-ιαλ\hat{ω}$, lηλα without aug. Epic. Poetic (comp. with lπ in Aristoph.). (III.)

laχέω and lάχω (for ριραχω) sound, shout: laχήσω, lάχησα, 2 perf. part. dμφιαχυῖα. Hom. has both taχον and ταχον. For lāχ- in tragedy laκχ- is com-

monly written. Poetic, mainly Epic. Cp. 440 d.

lõ., είδ., οίδ. (for ριδ., etc.) in είδον saw from ε-ριδον 399 (ἴδω, ἴδοιμι, ἰδέ, ἰδεῖν, ἰδών), fut. εἴσομαι shall know (Ερίς εἰδήσω), plupf. ἤδη or ἤδειν knew (387), ἰστέος. Mid. εἴδομαι seem, resemble Eρίς, poetic, New Ion.: εἰσάμην and ἐεισάμην, 2 aor. εἰδόμην saw Ερίς, poetic, Hdt., προ-ιδέσθαι Thuc. οἰδ. in οίδα, 387.

 $i\delta\rho\delta\omega$ sweat: $i\delta\rho\omega\sigma\omega$, $i\delta\rho\omega\sigma\alpha$. For the contraction to ω instead of ov ($i\delta\rho\omega\sigma\iota$, etc.) see 394 a. Epic $i\delta\rho\omega\omega$, $i\delta\rho\omega\sigma\sigma\alpha$, etc.

ίδρύω place (Ερίς ἰδρύω): often comp. w. κατά: -ιδρύσω, -ίδρῦσα, -ίδρῦκα, ἴδρῦμαι, ἰδρύθην (ἰδρύνθην Ερίς), ίδρῦτέος.

"ζω (for σι-σ(ε)δ-ω, cp. sedeo) seat, usu. sit, mid. "ζομαι sit, classic only in pres. and imperf. Mainly Ionic and poetic. See καθίζω, καθίζομαι, the usual forms in prose. See also "ζομαι, κάθημαι sit. By-form "ζάνω seat, place. (III.)

ἔημι (σι-ση-μι) send: ήσω, ήκα, 2 aor. εἶτον, etc., εἶκα, εἴμαι, εἴθην, ἐθήσομαι, ε΄τός, ἐτέος (except pres. all forms in comp. in prose). Inflection 373.

ἰκνέομαι (ἰκ-) come, in prose usu. ἀφ-ικνέομαι: ἀφ-ίξομαι, 2 aor. ἀφ-ῖκόμην,
 ἀφ-ῖγμαι. Uncomp. ἰκνούμενος suitable (rare). The simple forms ἰκνέομαι,
 ἴξομαι, ἰκόμην are poetic. Connected forms are poetic ἔκω (imperf. ἶκον, aor.
 ἶξον) and ἰκάνω, only pres. and imperf. (Epic and Tragic). Cp. 478. (IV.)

tλά-σκο-μαι (tλα-) propitiate: τλάσομαι, τλασάμην, τλάσθην. Epic aor. τλασσάμην, Epic pres. alsο ιλάομαι. (V.)

τλημι (ίλη-, ίλα- for σι-σλη-, σι-σλα-) am propitious: pres. imv. ΐληθι or ΐλαθι, perf. ΐληκα. Mid. ΐλαμαι propitiate. Epic.

τλλω (τλλομαι) roll: ίλα. See είλέω and είλω. (III or IV.)

ϊμάσσω (ίμαντ-) lash: ἵμασ(σ)α Epic. (III.)

τμείρω (τμερ-) and τμείρομαι desire: τμειράμην Ερίς, τμέρθην Hdt., τμερτός. Poetic and Ion. (III.)

Υπταμαι Ay: see πέτομαι.

ίσαμι: Doric for οίδα know: ίσας (or ίσαις), ίσατι, ίσαμεν, ίσατε, ίσαντι, part. ίσας.

ίσκω liken (=ρικ-σκω) : see ϵtσκω.

ἴστημι (στη-, στα-) set, place: στήσω shall set, ἔστησα set, caused to stand, 2 aor. ἔστην stood, 1 perf. ἔστηκα stand (= σε-στηκα), plupf. εἰστήκη stood (407) and ἐστήκη rare in prose, 2 perf. ἔστατον stand (363), perf. mid.

ἔσταμαι rare, fut. perf. ἐστήζω shall stand (548, 1144), aor. pass. ἐστάθην was set, v. a. στατός, -τέος. For the inflection see 362, for dialectal forms of present see 499 D., 501 D. Epic 1 aor. 3 pl. ἔστασαν and ἔστησαν, 2 aor. 3 pl. ἔσταν (inf. στήμεναι), 2 perf. inf. ἐστάμεν and ἐστάμεναι, part. ἐσταώς and ἐστεώς. Iterat. imperf. ἔστασκε, 2 aor. στάσκε (450).

lσχναίνω ($i\sigma\chi\nu$ αν-) make dry or lean: $-i\sigma\chi\nu$ αν $\hat{\omega}$ ($-o\hat{\nu}\mu$ αι), $\dot{t}\sigma\chi\nu$ ανα Aesch. (518 a, $\dot{t}\sigma\chi\nu$ ηνα Ion., also Att. ?), $\dot{t}\sigma\chi\nu$ ανθην Hippocr., $-i\sigma\chi$ αντέος Aristotle. (III.) $\dot{t}\sigma\chi\omega$ (for $\sigma\iota$ - $\sigma(\epsilon)\chi$ - ω), have, hold: see $\ddot{\epsilon}\chi\omega$.

καδ- (καδε-) in Hom. κεκαδών depriving, κεκαδήσω shall deprive. Not the same

as καδ-(κήδω). κεκαδόμην withdrew may be from χάζω. καθαίρω (καθαρ-) purify: καθαρώ, ἐκάθηρα (and ἐκάθαρα?), κεκάθαρμαι, ἐκαθάρθην, καθαρτέος Hippocr. (III.)

καθέζομαι: see ἔζομαι. καθεύδω sleep: see εὔδω.

κάθημαι: see 383.

καθίζω set, sit: imperf. ἐκάθιζον (413), fut. καθιῶ (511 e), aor. ἐκάθισα or καθίσα.

Mid. καθίζομαι sit: ἐκαθιζόμην, καθιζήσομαι, ἐκαθισάμην. Hom. has imperf.

κάθιζον or καθίζον, aor. καθείσα and κάθισα, Hdt. κατείσα. See τζω, ἔζομαι. (IV.)

και-νυμαι excel: perf. κέκασμαι (κεκαδμένος Pind.). Poetic. (IV.)

καίνω (καν-, κον-) kill: κανώ, 2 aor. ἔκανον, 2 perf. κέκονα (κατα-κεκονότες Xen.).

Poetic. (III.)

καίω (for καιξω from καξ-ιω 33, 457; καυ-, καξ-, και-) and κάω (uncontracted, 347) burn, often w. ἐν, κατά: καύσω, ἔκαυσα, -κέκαυκα, κέκαυμαι, ἐκαύθην, -καυθήσομαι, -καυτος. 2 aor. ἔκηα Epic, poetic (part. κήᾶς Epic, κέᾶς Att.), 2 aor. pass. ἐκάην burned (intrans.) Epic and Ion. The mss. show καίω in tragedy, Thuc., and in Xen. usu., κάω in Aristoph., Isocr., Plato. (III.)

καλέω (καλε-, κλη-) call: καλῶ (511 a), ἐκάλεσα, κέκληκα, κέκλημαι am called (opt. 559 c), ἐκλήθην, fut. pass. κληθήσομαι (καλοῦμαι S. El. 971), fut. perf. κεκλήσομαι shall bear the name, κλητός, -τέος. Aeolic pres. κάλημι, Epic inf. καλήμεναι; fut. καλέω Hom., καλέσω Aristotle, aor. ἐκάλεσσα Hom. Iterative καλέσκον, καλέσκετο. Epic pres. κι-κλή-σκω.

καλύπ-τω (καλυβ-) cover (in prose usu. in comp. w. άπό, έν, etc.): καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην, καλυπτός, συγ-καλυπτέος poetic. (II.)

κάμ-νω (καμ-, κμη-) labor, am weary or sick: καμοῦμαι (1057), 2 aor. ἔκαμον, κέκμηκα, ἀπο-κμητέος. Epic 2 aor. subj. also κεκάμω, 2 aor. mid. ἐκαμόμην, 2 perf. part. κεκμηώς. (IV.)

κάμπ-τω (καμπ-) bend: κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην, καμπτός. (II.)

κατηγορέω accuse: regular. For augment, see 415.

καφ-ε- pant, in Epic 2 perf. part. κεκαφηώς.

κεδάν-νυμι: see σκεδάννυμι.

κει-μαι lie: κείσομαι. Inflection 384.

κείρω (κερ-, καρ-) shear : κερῶ, ἔκειρα, κέκαρμαι, ἀπο-καρτέος Comic. Epic aor. ἔκερσα (cp. 518 D.), aor. pass. ἐκέρθην Pind., 2 aor. pass. ἐκάρην (Hdt.) prob. Att. (III.) κείω split : Epic κείων ξ 425.

κείω and κέω wish to lie down. Epic. Cp. κείμαι.

κελαδέω roar: κελαδήσω, κελάδησα. By-form Hom. κελάδω in pres. part. Epic and Lyric.

κελεύω command: κελεύσω, έκελευσα, κεκέλευκα, κεκέλευσμαι, έκελεύσθην, παρακελευστός, δια-κελευστέος.

κέλλω (κελ-) land: κέλσω (508 D.), ἔκελσα. Poetic = Att. ὀκέλλω. (III.)

κέλομαι (κελ-, κελε-, κλ-) command: κελήσομαι, έκελησάμην, 2 aor. έκεκλόμην (523 D.). Poetic = Att. κελεύω.

κεντέω (κεντ-, κεντε-) goad : κεντήσω, εκέντησα, κεκέντημαι Hippoer., εκεντήθην late Att., συγ-κεντηθήσομαι Hdt., κεστός Hom., aor. inf. κένσαι Hom. for κεντσαι. Poetic and New Ion.

κεράν-νυμι and κεραν-νύω (κερα-, κρα-) mix: ἐκέρασα, κέκραμαι, ἐκράθην and ἐκεράσθην, κρατέος. Ion. are έκρησα (ἐκέρασσα poetic), κέκρημαι, ἐκρήθην. By-forms κεράω and κεραίω, and κίρνημι and κιρνάω. (IV.)

κερδαίνω (κερδ-, κερδε-, κερδαν-) gain: κερδανώ, ἐκέρδανα (518 a), προσ-κεκέρδηκα. Hdt. has fut, κερδήσομαι, aor. ἐκέρδηνα and ἐκέρδησα (474 h). (ΙΙΙ. ΙV.)

κεύθω (κευθ-, κυθ-) hide: κεύσω, έκευσα, Epic 2 aor. έκυθον and redupl. 2 aor. in subj. κεκύθω, 2 perf. κέκευθα as pres. (in trag. also am hidden, and so κεύθω in trag.). Epic by-form κευθάνω. Poetic.

κήδω (κηδ-, κηδε-, καδ-) distress: κηδήσω, ἐκήδησα, 2 perf. κέκηδα as pres., sorrow. Poetic. Mid. κήδομαι am concerned: κεκαδήσομαι Hom., ἐκηδεσάμην Aesch.

κηρύττω (κηρυκ-) proclaim: κηρύξω (128 a), ἐκήρυξα, ἐπι-κεκήρυχα, κεκήρυγμαι, έκηρύχθην, fut. pass. κηρυχθήσομαι and (Eur.) κηρύξομαι (1058 a). (III.)

κι-γ-χ-άνω (κιχ-, κιχε-), Epic κιχάνω, come upon, reach, find: κιχήσομαι (1057), 2 aor. ἔκιχον, Epic ἐκιχησάμην, ἀ-κίχητος. Hom. has 2 aor. pass. ἐκίχην as intrans.: κιχήω (MSS. -είω), κιχείην, κιχήναι and κιχήμεναι, κιχείs and (mid.) κιχήμενος. These forms may come from a pres. κίχημι, but they all have aoristic force. Poetic. (IV.)

κίδ-νημι: 800 σκεδάννυμι. (ΙV.)

κt-νυμαι move myself. Pres. and imperf. Epic. Att. κινέω. (IV.)

κίρ-νημι and κιρνάω Epic: see κεράννυμι.

κί-χρη-μι $(\chi \rho \eta$ -, $\chi \rho a$ -) lend: ἔχρησα, κέχρηκα, κέχρημαι. Fut. $\chi \rho \eta \sigma \omega$ Hdt., probably also Att. Mid. borrow: ἐχρησάμην.

κλάζω (κλαγγ-, κλαγ-, 464) resound, clang: κλάγξω, ἔκλαγξα, 2 aor. ἔκλαγον, 2 perf. κέκλαγγα as pres., fut. perf. κεκλάγξομαι as fut. shall scream (562, 1057). Epic 2 perf. κεκλήγοντες (531 D. 2). By-form κλαγγάνω (478). Mainly poetic. (III.)

κλαίω weep (for κλαιτω from κλας-ιω 33, 457: κλαυ-, κλας-, κλαι-, κλαιε-), κλάω in prose (not contracted, 347): κλαιήσω or κλαήσω (κλαύσομαι shall suffer for it), εκλαυσα. Poetic are κλαυσοῦμαι (512), κέκλαυμαι, κέκλαυσμαι, κλαυτός, κλαυστός (?). The MSS. have κλαίω in Xen. usu., κλάω in Aristoph. (III.)

κλάω break, in prose w. ἀνά, ἀπό, ἐπί, κατά, πρός, σύν: -έκλασα (443 a), -κέκλασμαι, -εκλάσθην, άνα-κλασθήσομαι Aristotle.

κλείω shut (Older Att. κλήω): κλείσω and κλήσω, εκλεισα and εκλησα, άποκέκληκα, κέκλειμαι and κέκλημαι (κέκλεισμαι has some support), έκλείσθην and ἐκλήσθην, κλειστός and κληστός. κλητω is Ion.

κλέπ-τω (κλεπ-, κλοπ-) steal: κλέψω (less often κλέψομαι), ἔκλεψα, κέκλοφα, κέκλεμμαι, 2 aor. pass. ἐκλάπην, κλεπτός, -τέος. 1 aor. pass. ἐκλέφθην Ion. and poetic. (II.)

κλήζω celebrate in song: κλήσω, ἔκλησα (Dor. ἐκλέϊξα from κλείζω). Poetic. (III.)

- κλίνω (κλι-ν-), bend, usu. comp. w. κατά: -κλινῶ, ἔκλῖνα, κέκλιμαι, 2 aor. pass. -κκλίνην, 2 fut. pass. -κλινήσομαι, perf. κέκλικα late, 1 aor. pass. ἐκλίθην poetic, ἐκλίνθην Ερic, poetic, v. a. ἀπο-κλιτέος Aristotle. (ΗΗ.)
- κλύω hear: imperf. ἔκλυον is an old 2 aor. from an assumed pres. κλεύω; 2 aor. imv., without thematic vowel, κλθθι and (Epic) κέκλυθι; perf. κέκλυκα rare; part. κλύμενος as adj. famous = κλυτός. Poetic.
- κναίω scratch, usu. comp. w. διά: -κναίσω Eur., -έκναισα, -κέκναικα, -κέκναισμαι, -έκναισθην, -κναισθήσομαι.
- *κνάω (κνῶ) scrape (κνα-, κνη-) (on pres. contraction κνῆς, κνῆ, etc. see 346) often comp. w. κατά: κνήσω Hippocr., ἔκνησα, -κέκνησμαι, -εκνήσθην. Cp. κναίω.
- κοιλαίνω (κοιλ-αν-) hollow: κοιλανώ, ἐκοίλᾶνα (518 a), κεκοίλασμαι and ἐκοιλάνθην Hippoer. (III. IV.)
- κομίζω (κομιδ-) care for: κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισμαι (usu. mid.), ἐκομίσθην, κομισθήσομαι, κομιστέος. (ΙΙΙ.)
- κόπ-τω (κοπ-) cut, usu. in comp. in prose : κόψω, ἔκοψα, -κέκοφα (διά, έξ, σύν, etc.), κέκομμαι, 2 aor. pass. -εκόπην (ἀπό, περί), 2 fut. pass. -κοπήσομαι, fut. perf. -κεκόψομαι, κοπτός. Hom. has 2 perf. part. κεκοπώς. (II.)
- κορέν-νῦμι (κορε- for κορεσ-) satiate: fut. κορέω Hom., κορέσω Hdt., aor. ἐκόρεσα poetic, 2 perf. part. κεκορηώς satisfied Epic (531 D.), perf. mid. κεκόρεσμαι Xen., κεκόρημαι Ion., poetic, aor. pass. ἐκορέσθην poetic, v. a. ἀ-κόρητος and ἀ-κόρε(σ)τος insatiate, both poetic. Ion. and poetic, rare in prose. (IV.)
- κορύσσω (κορυθ-) arm with the helmet, arm: act. only pres. and imperf. Hom. aor. part. κορυσσάμενος, perf. part. κεκορυθμένος. Poetic, mostly Epic. (III.)
- κοτέω am angry: ἐκότεσα (-άμην) and κεκοτηώς Epic.
- κράζω (κράγ-, κραγ-) cry out: 2 aor. ἔκραγον, 2 perf. κέκρᾶγα as pres. (imv. 541, 1135), fut. perf. as fut. κεκράξομαι shall cry out (547). By-form κραυγάζω. (III.)
- κραίνω (κραν-) accomplish: κρανῶ, ἔκρᾶνα, perf. 3 s. and pl. κέκρανται, ἐκράνθην, κρανθήσομαι, ἄ-κραντοs. Epic by-form κραιαίνω (κρᾶαίνω?): ἐκρήηνα (ἐκρά-ηνα?), perf. 3 s. κεκράανται, plupf. κεκράαντο, aor. pass. ἐκράανθεν Theoer., ἀ-κράαντοs. Poetic. (III.)
- κρέμα-μαι (κρεμα-) hang, intrans., used as pass. of κρεμάννῦμι. Pres. inflected as ἴσταμαι (subj. κρέμωμαι, opt. κρεμαίμην, 500), κρεμήσομαι. Cp. κρίμνημι and κρεμάννῦμι.
- κρεμάν-νῦμι (κρεμα-, 474 f and n. 1) hang, trans. : κρεμῶ, ἐκρέμασα, ἐκρεμάσθην, κρεμαστός. Mid. intrans. see κρέμαμαι. Fut. κρεμάσω Comic poets, κρεμόω Epic. (IV.)
- κρίζω (κρικ- or κριγ-) creak: 2 aor. Ερίς κρίκε (v. l. κρίγε), 2 perf. κέκρῖγα Aristoph. (III.)
- κρίμ-νημι (κριμ-νη-, κριμ-να-) often miswritten κρημνημι, hang, trans., rare in act. Mid. κρίμναμαι am suspended =κρέμαμαι. Poetic. (IV.)
- κρίνω (κρι-ν-) judge: κρινῶ, ἔκρῖνα, κέκρικα (533 a), κέκριμαι, ἐκρίθην (ἐκρίνθην Ερίο), κριθήσομαι (κρινοῦμαι rarely pass., 1058 a), κριτέος, κριτός poetic. (III.)
- κρούω beat: κρούσω, ἔκρουσα, -κέκρουκα, -κέκρουμαι and -κέκρουσμαι, -εκρούσθην. κρουστέος.
- κρύπ-τω (κρυφ-) hide: κρύψω (prose w. ἀπό, κατά), ἔκρυψα, κέκρυμμαι <math>(in prose

w. άπό), ἐκρύφθην, κρυπτός, κρυπτέος poetic. Poetic 2 aor. pass. ἐκρύφην is rare (Soph.), κεκρύψομαι Hippocr. (II.)

κτάομαι acquire: κτήσομαι, ἐκτησάμην, κέκτημαι (405 n.) possess (subj. κεκτώμαι, -ῆ, -ῆται, 557; opt. κεκτήμην, -ῆο, -ῆτο, 559; doubtful are κεκτώμην, -ῷο. -ῷτο); fut. perf. κεκτήσομαι shall possess (1144); ἐκτήθην pass.; κτητός, -τέος. Aor. mid. ἐκτησάμην usu. = have possessed. Ion. perf. mid. ἔκτημαι (405 n.) and fut. perf. ἐκτήσομαι shall possess (both in Plato).

κτείνω (κτεν-, κτον-, κτα-ν-, 435, 437) kill, in prose usually comp. w. ἀπό, in poetry w. κατά; ἀπο-κτείνω: κτενῶ, ἔκτεινα, 2 perf. ἀπ-έκτονα. Ion. fut. κτενέω (κτανέω from κταίνω). Poetic 2 aor. ἔκτανον and ἔκταν (524 b); subj. κτέωμεν mss. χ 216, inf. κτάμεναι, part. κτάς; mid. ἐκτάμην was killed (cp. 1046). Epic aor. pass. ἐκτάθην. In Att. prose ἀπο-θνήσκω is generally used as the pass. of ἀπο-κτείνω. By-forms ἀπο-κτείνῦμι and ἀπο-κτεινύω (sometimes written κτείννῦμι, -ύω, κτίννῦμι, -ύω). (III.)

κτίζω found: κτίσω, εκτισα, εκτισμαι Pind., εκτίσθην, ευ-κτιτος poetic. Epic

2 aor. mid. part. κτίμενος (κτι-) as pass., founded. (III.)

κτυπέω (κτυπ-, κτυπε-) sound: ἐκτύπησα, 2 aor. ἔκτυπον Hom. (521 D.). Poetic. κῦδαίνω (κῦδ-αν-) honor: ἐκόδηνα Ερίc. Hom. has also κῦδάνω (478) and κῦδιάω. (III. IV.)

κυέω (κυ-, κυέ-) am pregnant: ἐκύησα conceived, κεκύηκα. Fut. κυήσω Hippoer., aor. pass. ἐπ-εκυήθην Aristotle. Mid. bring forth. Connected forms are κύω (usu. poetic): ἔκῦσα impregnated Aesch. (κῦσαμένη being pregnant), caus. κυΐσκω impregnate and conceive, κυΐσκομαι conceive.

κυλίνδω and κυλινδέω, later κυλίω, roll: ἐκύλισα, κατα-κεκύλισμαι, ἐκυλίσθην, ἐκ-κυλισθήσομαι, κυλιστός. From ἐκύλισα (= ἐκυλινδσα) the pres. κυλίω was formed. Connected is καλινδέομαι.

κυ-νέ-ω (κυ-) kiss: κυνήσομαι (?), έκυσα. Poetic. προσ-κυνέω render homage to: προσ-κυνήσω, προσ-εκύνησα (προσ-έκυσα poetic). (IV.)

κύπ-τω (κυφ-, cp. κύβδα; or κῦφ-, cp. κῦφός) stoop: ἀνα-κύψομαι (1057), ἔκυψα, κέκῦφα. If from κῦφ- the υ is long in all forms. (II.)

κυρέω (κυρ-, κυρε-, 440 d) meet, happen is regular (poetic and Ion.). κόρω (κυρ-) = κυρέω is mainly poetic: κύρσω (508 D.), ξκυρσα. (III.)

κωκόω lament: κωκόσω Aesch., κωκόσομαι (1057) Aristoph., ἐκώκῦσα poetic.

κωλύω hinder: regular, but (rare) fut. mid. κωλύσομαι as pass. (1058) Τ. 1. 142.

λα-γ-χ-άνω (λαχ-, ληχ-) obtain by lot: λήξομαι (1057), 2 aor. ἔλαχον, 2 perf.

είληχα (408), είληγμαι, ἐλήχθην, ληκπέος. Ion. fut. λάξομαι, Ion. 2 perf.
λέλογχα (also poetic). Hom. 2 aor. ἔλλαχον (redupl. λέλαχον made partaker).
(IV.)

λάζομαι and λάζυμαι (Epic and Ion.) = λαμβάνω.

λα-μ-β-άνω (λαβ-, ληβ-) take: λήψομαι (807), 2 aor. ἔλαβον, εἴληφα (408), εἴλημμαι, ἐλήφθην, ληφθήσομαι, ληπτός, -τέος. Fut. λάμψομαι (better λάψομαι) Ion., λᾶψοῦμαι Doric; 2 aor. inf. λελαβέσθαι Hom.; perf. λελάβηκα (λαβε-) Ion. and Doric; perf. mid. λέλημμαι poetic, λέλαμμαι Ion.; aor. pass. ἐλάμφθην Ion., ἐλάφθην Doric; v. a. κατα-λαμπτέος Hdt. (IV.)

λάμπω shine: λάμψω, έλαμψα, 2 perf. λέλαμπα poetic.

λα-ν-θ-άνω (λαθ-, ληθ-) escape the notice of, lie hid: λήσω, 2 aor. ἔλαθον, 2 perf. λέληθα as pres., v. a. ά-λαστος poetic. Mid. in prose usu. ἐπι-λανθάνομαι

forget (λανθάνομαι poetic, rare in prose; λήθομαι poetic): ἐπι-λήσομαι, 2 aor. ἐπ-ελαθόμην, perf. mid. ἐπι-λέλησμαι. Hom. has 2 aor. λέλαθον caused to forget and λελαθόμην forgot (441 D.), perf. mid. λέλασμαι. λελήσομαι is poetic. By-forms are λήθω, -ομαι, chiefly poetic: ἔλησα poetic; and ληθάνω cause to forget Epic, poetic. (IV.)

λάπ-τω (λαβ- or λαφ-) lap, lick: pres. late : ἐκ-λάψομαι Aristoph., ἐξ-έλαψα

Aristoph., λέλαφα Aristoph. Fut. λάψω Hom. (II.)

λάσκω, for λακ-σκω, 475 d (λακ-, λακε-) speak: λακήσομαι (1057), 2 aor. ξλακον (ξλάκησα rare), 2 perf. as pres. λέληκα Epic = λέλᾶκα Tragic (part. λελάκυῖα Epic), 2 aor. mid. λελακόμην Epic. Poetic verb. By-forms ἐπι-ληκέω Epic, λακάζω Tragic. (V.)

λάω see: only part. λάων and imperf. λάε. Epic.

* $\lambda \Delta \omega$ ($\lambda \hat{\omega}$) wish ($\lambda \alpha$ -, $\lambda \eta$ -): contr. $\lambda \hat{y}s$, $\lambda \hat{y}$, inf. $\lambda \hat{\eta} \nu$ (346). Doric verb. Also $\lambda \epsilon l \omega$.

λέγω say: λέξω, ἔλεξα, perf. εἴρηκα (see under εἴρω), λέλεγμαι, ἐλέχθην, fut. pass. λεχθήσομαι, fut. perf. λελέξομαι, λεκτέος, -τός poetic. Fut. mid. λέξομαι as pass. is poetic (1058 a). δια-λέγομαι discuss: δια-λέξομαι and δια-λεχθήσομαι (1107), δι-είλεγμαι, δι-ελέχθην (δι-ελέγην Aristotle), δια-λεκτέος.

λέγω collect, count, usu. in comp. w. έξ or σύν: -λέξω, -έλεξα, 2 perf. -είλοχα (408), -είλεγμαι and -λέλεγμαι, 2 aor. pass. -ελέγην (-ελέχθην rare in Att.), fut. perf. -λεγήσομαι, -λεκτός, λεκτός poetic. 2 aor. mid. έλέγμην ι 335.

λείπω (λείπ-, λοίπ-, λοίπ-, λίπ-, 435 b) leave, often in comp. w. ἀπό, κατά, ὑπό, etc.: λείψω, 2 aor. ἔλιπον, 2 perf. λέλοιπα have left, have failed. λείπομαι mid. remain, pass. am left, am inferior: λέλειμμαι, ἐλείφθην, fut. pass. λειφθήσομαι, fut. perf. λελείψομαι, λείπτέος. Fut. mid. λείψομαι is rarely pass. (1058 a). 2 aor. mid. ἐλιπόμην in prose only in comp. (as pass. Λ 693). By-form κατα-λιμπάνω. On the inflection of the 2 aor. see 343.

λεπτύνω (λεπτυν-) thin: ἐλέπτυνα, λελέπτυσμαι, ἐλεπτύνθην. (ΙΙΙ.)

 $\lambda \epsilon \pi \omega$ ($\lambda \epsilon \pi$ -, $\lambda \alpha \pi$ -) peel, usu. comp. w. $\dot{\alpha} \pi \dot{\phi}$, $\dot{\epsilon} \kappa$: - $\lambda \dot{\epsilon} \psi \omega$, - $\epsilon \lambda \dot{\epsilon} \psi \omega$, $\lambda \dot{\epsilon} \lambda \dot{\alpha} \mu \mu \omega$ (inser.), - $\epsilon \lambda \dot{\alpha} \pi \eta \nu$.

λεύω stone to death, usu. comp. w. κατά in prose : -λεύσω, -έλευσα, -ελεύσθην, -λευσθήσομαι.

λέχ- lay to rest (cp. λέχ-os bed): λέξομαι, έλεξα (έλεξάμην went to rest, imv. λέξεο, 515 D.), 2 aor. athematic forms (520 a) έλεκτο went to rest, imv. λέξο for λέχ-σο, inf. κατα-λέχθαι for -λέχσθαι, part. κατα-λέγμενος. Epic.

λήθω: see λανθάνω.

λι-λαίομαι (λα- for λασ-) desire eagerly only pres. and imperf.; with perf. λελίημαι (λια-). Epic. Cp. λάω. (III.)

λίσσομαι rarely λίτομαι (λιτ-) supplicate: ἐλλισάμην Εpic, 2 aor. ἐλιτόμην Εpic, πολύ-λλιστος. Poetic, rare in prose. (III.)

λιχμάω (and λιχμάζω) lick: perf. part. λελιχμότες Hesiod. Usually poetic.

λοέω $(= \lambda \circ \varepsilon \omega)$ wash: λοέσσομαι, έλδε (σ) σα, -άμην. Epic. See λούω

λούω wash loses v before a short vowel and then contracts (349 b): λούω, λούεις, λούει, λούμεν, λοῦτε, λοῦσι, ἔλουν, λούσομαι (λούσω late), ἔλουσα, λέλουμαι, ἄ-λουτος. Hom. has λόω, λοέω: λοέσσομαι, λοῦσα ζ 217, λόεσσα (-ατο), Hippocr. ἐλούθην.

λῦμαίνω (λῦμαν-) abuse: usu. λῦμαίνομαι as act.: λῦμανοῦμαι, ἐλῦμηνάμην, λελὕμασμαι (usu. mid.), ἐλῦμάνθην Tragic. (III.)

λύω (λυ-, λυ-) loose. Inflection 342. On 2 aor. mid. Epic ἐλύμην as pass., cp. 1046. On perf. opt. $\lambda \epsilon \lambda \hat{v} \tau o$, see 559 D.

μαίνω (μαν-, μην-) madden, act. usu. poetic: ἔμηνα, μέμηνα am mad. μαίνομαι rage: μανοθμαι Hdt., 2 aor. pass. ἐμάνην. (III.)

μαιομαι (for μα(σ)-ιομαι) desire, strive: μάσσομαι, έμα(σ)σάμην, έπί-μαστος. Εpic. Connected are Aeol, μάσμαι (μῶται, opt. μῶτο, imv, μῶσο) and Epic and poetic

μα-ν-θ-άνω (μαθ-, μαθε-) learn: μαθήσομαι (1057), 2 aor. ἔμαθον, μεμάθηκα, μαθητός, -τέος. Hom. has 2 aor. ξμηαθον (397 a. D.). (IV.)

μαραίνω (μαραν-) cause to wither: ἐμάρανα, ἐμαράνθην Hom. (III.)

μάρ-ναμαι (μαρ-να-) fight: only in pres. and imperf., subj. μάρνωμαι (500 D.), imv. μάρναο. Poetic. (IV.)

μάρπ-τω (μαρπ-) seize: μάρψω, ξμαρψα, 2 aor. ξμαρπον (?) and redupl. μέμαρπον (?) Epic, 2 perf. μέμαρπα Epic. Poetic. (II.)

μάττω (μαγ-) knead: μάξω, εμαξα, μέμαχα, μέμαγμαι, 2 aor. pass. εμάγην (προσ-

εμάχθην Soph.). (III.) ,

μάχομαι $(\mu a \chi -, \mu a \chi \epsilon -) fight$: μαχούμαι (511 b), ἐμαχεσάμην, μεμάχημαι, μαχετέος. Pres. Hom. μαχέομαι (part. μαχεούμενος and μαχειόμενος, fut. Hom. μαχήσομαι (-έσσομαι?) and μαχέομαι, Hdt. μαχήσομαι; aor. Epic έμαχεσ(σ)άμην (∇ . l. -ησάμην), Hdt. ἐμαχεσάμην; v. a. μαχητός Hom., ά-μάχετος Aesch.

μέδω and μεδέω rule (440 d). Epic and poetic. μέδομαι am concerned about. μεθύ-σκω make drunk: ἐμέθυσα. μεθύσκομαι get drunk, ἐμεθύσθην got drunk.

μεθύω am drunk: only pass. and imperf.; other tenses from the pass. of μεθύσκω. μείγ-νῦμι (μείγ-, μιγ-) mix (often written <math>μtγνῦμι), also μειγνύω, and less com. μίσγω (475 c): μείξω, εμειξα, μέμειγμαι, εμείχθην, άνα-μειχθήσομαι rare, 2 aor. pass. ἐμίγην, μεικτός, -τέος. The forms with ει are restored on the authority of inser. Epic 2 fut. pass. μιγήσομαι, Epic 2 aor. mid. ξμικτο (ξμεικτο?), poetic fut. perf. μεμείξομαι. (IV.)

μείρομαι (μερ-, for σμερ-, μορ-, μαρ-) obtain part in: 2 perf. έμμορε (405 D.) has a share in. Epic. είμαρται it is fated (from σε-σμαρ-ται, 408 a). (III.)

μέλλω (μελλ-, μελλε-) intend, augments $\dot{\epsilon}$ -, rarely $\dot{\eta}$ - (398): μελλήσω, $\dot{\epsilon}$ μέλλησα, /

μελλητέος.

μέλω (μελ-, μελέ-) care for, concern poetic: μελήσω poetic, μελήσομαι Epic, 2 perf. μέμηλα Epic (535 D.), μεμέλημαι as pres. poetic (Epic μέμ-β-λεται, cp. 113 D., 549 D.), έμελήθην poetic. Impersonal: μέλει it is a care, μελήσει, ἐμέλησε, μεμέληκε, μελητέος. Prose έπι-μέλομαι or έπι-μελέομαι care for (the latter form is far more com. on Att. inscr. after 380 B.C.): ἐπι-μελήσομαι, ἐπιμεμέλημαι, έπ-εμελήθην, έπι-μελητέος.

 $\mu \epsilon \mu \nu \nu (\mu \nu \nu, \mu \nu \nu, \mu \nu \nu)$ desire: 2 perf. as pres.; sing. $\mu \epsilon \mu \nu \nu \nu \nu$, otherwise athematic forms, as μέματον (544), μέμαμεν, -ατε, -άασι, imv. μεμάτω, part.

μεμαώς and μεμαώς, μεμαυία, inf. μεμονέναι Hdt. Epic, poetic.

μέμφομαι blame: μέμψομαι, έμεμψάμην, έμέμφθην rare in prose, μεμπτός.

μένω ($\mu \epsilon \nu$ -, $\mu \epsilon \nu \epsilon$ -) remain: $\mu \epsilon \nu \hat{\omega}$, $\ddot{\epsilon} \mu \epsilon \iota \nu \alpha$, $\mu \epsilon \mu \dot{\epsilon} \nu \eta \kappa \alpha$ (440 c), $\mu \epsilon \nu \epsilon \tau \dot{\delta} s$, $\mu \epsilon \nu \epsilon \tau \dot{\delta} s$. Byform $\mu l - \mu \nu - \omega$ Epic and poetic.

μερ-μηρίζω ponder, devise: ἀπ-εμερμήρισα Aristoph., μερμήριξα Epic. Poetic. (III.)

μήδομαι devise: μήσομαι, έμησάμην. Poetic.

μηκάομαι (μηκ-, μακ-, 441) bleat: pres. and imperf. not used; Hom. 2 aor. part. μακών, 2 perf. part. μεμηκώς, μεμακυΐα (544), 2 plupf. ἐμέμηκον.

μητιάω (μητι-, 441, cp. μῆτις) plan: also μητιάομαι and (Pind.) μητίομαι: -ίσομαι, -ίσάμην. Epic and Lyric.

μιαίνω (μιαν-) stain: μιανῶ, ἐμίανα, μεμίασμαι, ἐμιάνθην, μιανθήσομαι, ἀ-μίαντος poetic. (III.)

μι-μνή-σκω and μι-μνή-σκω (μνα-, 475 b) remind, mid. remember. Act. usu. ἀναοτ ὑπο-μιμνήσκω (the simple is poetic except in pass.): -μνήσω, -έμνησα.
perf. μέμνημαι = pres. (405 n.) remember, ἐμνήσθην as mid. remembered,
mentioned, fut. pass. = mid. μνησθήσομαι shall remember, fut. perf. μεμνήσομαι shall bear in mind (562), v. a. ἐπι-μνηστέος, ἄ-μναστος Theocr. μέμνημαι
has subj. μεμνῶμαι (557), opt. μεμνήμην (μεμνώμην doubtful, 559 b), imv.
μέμνησο (Hdt. μέμνεο), inf. μεμνῆσθαι, part. μεμνημένος. Fut. μνήσω (-ομαι),
aor. ἔμνησα (-άμην) are poetic. Epic μνάομαι in Hom. ἐμνώοντο, μνωδμενος
(V.)

μίμνω remain: poetic for μένω.

μίσγω (for μ -(μ)σγω, 475 c) mix, pres. and imperf. See μ είγν $\bar{\nu}$ μ ι.

μύζω suck, Ion. μυζέω, late έκ-μυζάω. Hom. έκ-μυζήσας squeezing out.

μύζω (μυγ-) grumble: ἔμυξα. (III.)

μῦκάομαι (μὔκ-, μῦκ-, μῦκα-, 441) bellow: ἐμῦκησάμην, Ερία 2 aor. μύκον (521 D.), Ερία 2 perf. μέμῦκα as pres.

μύττω (μυκ-) wipe usu. comp. w. άπό: -έμυξα, -εμεμύγμην. (III.)
μύω shut the lips or eyes (τ late, uncertain in Att.): ἔμυσα, μέμτκα.

valω (νασ-ιω) dwell: ἔνασσα caused to dwell, ἐνασσάμην took up my abode and caused to dwell, ἐνάσθην was settled or dwelt. Poetic. (III.)

ναίω (νας-ιω) swim: ναίον ι 222 (v. l. νάον). (ΙΙΙ.)

νάττω (ναδ-, ναγ-) compress: ἔναξα Epic and Ion., νένασμαι Aristoph. (νέναγμαι Hippocr.), ναστός Aristoph. Mostly Ion. and poetic. (III.)

νάω (ναρ-ω) flow only in pres. Epic. Cp. ναίω swim.

*νάω (νῶ) spin (να-, νη-, 346): pres. νῆς, νῆς, νῶσι, inf. νῆν, part. νῶν, fut. νήσω, aor. ἔνησα, aor. pass. ἐνήθην.

νεικέω (νεικε- for νεικεσ-; cp. τδ νεικοs strife) chide, usu. νεικείω in Hom.: νεικέσω, ένείκεσ(σ)α. Ερία (also Hdt.). (III.)

νείφει (νειφ-, νιφ-; better form than νίφει) snows, covers with snow: κατ-ένειψε. Pass. νείφεται.

νέμω (νεμ-, νεμε-, 440 c) distribute, mid. also go to pasture: νεμῶ, ἔνειμα, δια-νενέμηκα, νενέμημαι, ἐνεμήθην, δια-νεμητέος.

νέομαι (νεσ-) go, come, only in pres. and imperf.: νέομαι as fut. 513 a. Mainly poetic. Cp. νίσομαι.

νεύω nod: -νεύσομαι w. άνά οτ κατά (1057), ένευσα, νένευκα. Hom. has fut. νεύσω and κατα-νεύσομαι.

νέω (νευ-, νες-, νυ-, originally σνευ-, etc.) swim, often comp. w. διά, έξ: νευσούμαι Xen. (512, 1057), -ένευσα, -νένευκα, νευστέος. Cp. νήχομαι.

νέω heap up, pres. in comp. and only in Hdt. (Att. usu. has χόω): ἔνησα, νένημαι (νένησμαι?), νητός Hom. Ερίς νηέω.

νίζω (νιβ-, νιγ-, 463) wash, in Att. usu. w. $d\pi b$, έξ: -νίψομαι (νίψω poetic), -ένιψα,

-νένιμμαι, -ενίφθην Hippocr., ἄ-νιπτος Hom. = ἀν-από-νιπτος. νίπτω is late, νίπτομαι Hom. (III.)

νίσομαι go or will go: from νι-ν(ε)σ-ιομαι, cp. νόσ-τos return. Often printed νίσ-σομαι (mss. often have νεΙσομαι.) Poetic. (III.)

νοέω think, perceive, regular in Att. Mid. νοοῦμαι usu. in comp., fut. δια-νοήσομαι (rare) and δια-νοηθήσομαι (1107). Ion. contracts οη to ω in ἔνωσα, νένωκα,
νένωμαι.

νομίζω believe: νομιώ (511 e), ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην, νομισθήσομαι, νομιστέος. (III.)

ξαίνω (ξαν-) scratch: ξανῶ, ἔξηνα, ἔξαμμαι late Att., ἔξασμαι Hippocr. (III.)

ξέω (ξε- for ξεσ-) scrape: ἔξεσμαι. Epic are ἔξεσα and ξέσσα, ξεστός.

ξηραίνω $(\xi \eta \rho a \nu -) dry$: ξηρανῶ, ἐξήρανα, ἐξήρασμαι, ἐξηράνθην. Ion. ἐξήρηνα, late ἐξήραμμαι. (IV.)

ξύω polish: ἔξυσα, ἐξύσθην, ἔξυσμαι Aristotle, ξυστός Hdt.

όδοιπορέω travel: regular, but observe όδοιπεπόρηκα for ώδοιπόρηκα. See 415.

όδοποιέω make a way: regular, but ώδοπεποιημένος in Xen. for ώδοποιημένος. 415.

όδυ- am angry: in Hom. aor. ώδυσ (σ) άμην, perf. όδώδυσται as pres.

ὄζω (όδ-, όζε-) smell: ὀζήσω, ὤζησα. Hippocr. ὀζέσω and ὤζεσα, Epic plupf. ὀδώδει as imperf., Aeolic ὄσδω. (III.)

οίγω $open: oίξω, \mathring{\psi}ξa, oίχθείs$ Pind. Poetic, as is also οίγνυμι. In prose ἀν-οίγω and ἀν-οίγνυμι, q.v. The older form is δείγω, found in Hom. aor. ὤειξα (MSS. ὤϊξα). Hom. has also ἀϊγνύμην (ὡειγ-?).

olδa (olδ-). Inflection 387, see lδ-.

οίδέω swell: ῷδησα, ῷδηκα. By-form οἰδάνω poetic.

οἰκτίρω (οἰκτιρ-, 471) pity: ὤκτῖρα. οἰκτείρω is a late spelling. (III.)

οἰμώζω lament: οἰμώξομαι (1057), ὤμωξα, οἴμωγμαι (?) Eur., ώμώχθην poetic. (III.)

ο**ινοχοέω** and -χοεύω Hom. *pour wine*: imperf. ο**ινοχόει**, ψνοχόει (ἐψνοχόει, Δ 3, is incorrect for ἐξοιν-), **οινοχοήσω**, ο**ινοχο**ήσαι. Εpic and Lyric, and in Xen.

οἴομαι (oi-, oiε-) think: 1 pers. in prose usu. οἶμαι: imperf. ἄμην (rarely ἀόμην), οἰήσομαι, ἀήθην, οἰητέος. Epic ὁτω, ὁτω, and οτω, ὁτομαι, ὁῖσάμην, ἀτσθην. οἷμαι is probably a perfect (479 a).

οἴσω: shall bear. See φέρω.

οίχομαι (οίχ-, οίχε-, οίχο-) am gone as perf. (1089): οίχήσομαι, οίχωκα poetic and Ion. (some MSS. ἄχωκα), παρ-ώχηκα (?) Κ 252. οίχωκα is probably due to Att. redupl. Ion. -οίχημαι is doubtful.

όκέλλω (όκελ-) run ashore: ἄκειλα. Cp. κέλλω. (III.)

ολισθ-άνω (όλισθ-) slip, also δι-ολισθαίνω: 2 aor. ὅλισθον Ion., poetic; δι-ωλίσθησα

and $\dot{\omega}\lambda l\sigma\theta\eta\kappa\alpha$ Hippocr. ($\dot{\delta}\lambda\iota\sigma\theta\epsilon$ -). (IV.)

δλ-λῦμι destroy, ruin, lose, for δλ-νῦ-μι (όλ-, όλε-, όλο-) also -ολλύω, in prose usu. comp. w. ἀπό, also w. διά or έξ: -ολῶ (511 b), -ώλεσα, -ολώλεκα have ruined, 2 perf. -όλωλα am ruined. Fut. δλέσ (σ) ω Epic, δλέσω rare in comedy, δλέω Hdt. Mid. ὅλλυμαι perish: -ολοῦμαι, 2 aor. -ωλόμην, part. δλόμενος ruinous (οὐλ- Epic). By-form δλέκω Epic, poetic. (IV.)

όλ-ολύζω (όλολυγ-) shout, rare in prose: όλολύξομαι (1057), ώλόλυξα. (III.)

όλοφύρομαι (δλοφυρ-) bewail: όλοφυροῦμαι, ώλοφυράμην, ώλοφύρθην made to lament Thuc. 3. 78. (III.)

- όμ-νυμι (όμ-, όμο-, 441) and όμνύω swear: όμουμαι (1057) for όμοσομαι, ώμοσα, όμώμοκα, όμώμομαι and όμώμοσμαι, ώμόθην and ώμόσθην, όμοσθήσομαι, άπ-ώμοτος. (IV.)
- όμδργ-νῦμι (όμοργ-) wipe, usu. comp. w. έξ in poetry: -ομόρξω, ἄμορξα. ἐξ-ομόργνυμαι: -ομόρξομαι, -ωμορξάμην, -ωμόρχθην. (IV.)
- ονί-νη-μι (όνη-, όνα-; for όν-ονη-μι, but the redupl. has no regard for the ο) benefit: ὀνήσω, ὥνησα, 2 aor. mid. ἀνήμην received benefit (opt. ὀναίμην), ώνήθην, ἀν-όνητος. 2 aor. mid. imv. δνησο Hom., w. part. ὀνήμενος Hom.; 1 aor. mid. ἀνάμην late.
- δνο-μαι (δνο-) insult: pres. and imperf. like δίδομαι, opt. δνοιτο Hom.; δνόσσομαι, ώνοσ(σ)άμην, aor. pass. subj. κατ-ονοσθη̂s Hdt., δνοτόs Pind., δνοστόs Hom. ώνατο P 25 may be imperf. of a by-form δναμαι.
- όξύνω (όξυν-) sharpen, in prose παρ-οξύνω provoke: -οξυνώ, ὤξυνα, -ώξυμμαι, -ωξύνθην. (III.)
- $\delta\pi$ in fut. δψομαι, perf. mid. δμμαι, aor. pass. ἄφθην, περι-οπτέος. See δράω. $\delta\pi\nu l\omega$ ($\delta\pi\nu$ -) take to wife (later $\delta\pi\delta\omega$): $\delta\pi\delta\sigma\omega$ Aristoph. Epic, poetic. (III.) δράω ($\delta\rho\sigma$ for $\rho\rho\rho\sigma$ -) see: imperf. έώρων (400), fut. ὄψομαι 1057 (ὄψει 2 s.), 2 aor.
- είδον (ίδ- for ρίδ-), 1 perf. έόρᾶκα (406) and έώρᾶκα (plupf. έωρᾶκη), έώρᾶμαι and ὅμμαι, ὥφθην, ὀφθήσομαι, ὀρᾶτός, περι-οπτέος. Αcolic δρημι, Ερίς ὀρόω (483), New Ion. ὀρέω. Imperf. ὥρων Hdt., fut. ἐπ-όψομαι in Hom. = shall look on, ἐπι-όψομαι shall choose, aor. mid. ἐπ-ωψάμην saw Pind., ἐπι-ωψάμην chose Plato, 2 perf. ὅπωπα poetic, Ion. See iδ- and ὀπ-. (VI.)
- δργαίνω (όργαν-) am angry: ὤργάνα (518 a) made angry. Tragic. 470 a. (III.) ὀργίζω enrage: ἐξ-οργιῶ, ὤργισα, ὤργισμαι, ὡργίσθην, ὀργισθήσομαι, ὀργιστέος. (III.)
- δρέγω reach Epic, poetic, δρέγ-νῦμι Epic (only part. δρεγνός): δρέξω, ὤρεξα rare in prose. ὀρέγομαι stretch myself, desire: ὀρέξομαι rare in prose, ὡρεξάμην but usu. ὡρέχθην as mid., ὀρεκτός Hom. Perf. ὤρεγμαι Hippocr., ὀρώρεγμαι (3 pl. ὀρωρέχαται Π 834, plupf. ὀρωρέχατο Λ 26). By-form ὀριγνάομαι: ϣριγνήθην.
- δρ-νῦμι (ὁρ-) raise, rouse: δρσω (508 d), ῶρσα, 2 aor. trans. and intrans. ἄρορον Ερίς (411 D.), 2 perf. ὅρωρα as mid. have roused myself, am roused. Mid. ὅρννμαι rise, rush: fut. ὁροῦμαι Hom., 2 aor. ὡρόμην (Epic are ἄρτο, imv. ὅρσο, ὅρσϵο (515 D.) and ὅρσϵν, inf. ὅρθαι, part. ὅρμϵνος), perf. ὁρώρϵμαι Hom. Poetic. (IV.)
- ορύττω (όρυχ-) dig, often comp. w. διά, κατά: -ορύξω, ὤρυξα, -ορώρυχα, ὀρώρυγμαι (ὤρυγμαι?), ὦρύχθην, -ορυχθήσομαι, 2 fut. pass. -ορυχήσομαι Aristoph., ὀρυκτός. Mid. aor. ὤρυξάμην caused to dig Hdt. (III.)
- οσφραίνομαι (δσφραν-, δσφρε-) smell : οσφρήσομαι, 2 αοτ. ωσφρόμην, ωσφράνθην late Com. and Hippocr. Hdt. has ωσφράμην. Cp. 474 i, 477. (III. IV.)
- δτοτύζω lament: δτοτύξομαι (1057), ωτότυξα. (ΙΙΙ.)
- ούρέω make water: ἐούρουν, οὐρήσομαι (1057), ἐν-εούρησα, ἐν-εούρηκα. New Ion. has οὐρ- for Att. ἐουρ- (as οὐρήθην Hippocr.).
- οὐτάζω wound: οὐτάσω, οὔτασα, οὔτασμαι. Epic and Tragic. (III.)
- οὐτάω wound: οὕτησα, 2 aor. (μι-form) 3 s. οὖτα 524 D. (inf. οὐτάμεναι and οὐτάμεν), 2 aor. mid. οὐτάμενος as pass., ἀν-ούτατος. Epic and Tragic.
- όφείλω ($\delta \phi$ ελ-, $\delta \phi$ ειλε-) owe: ὀφειλήσω, ἀφείλησα, 2 aor. ἄφελον in wishes, would that! ἀφείληκα, aor. pass. part. ὀφειληθείς. Hom. usu. has $\delta \phi$ έλλω, the Aeolic form. Cp. 471 a. (III.)

- δφέλλω (δφελ-) increase: aor. opt. δφέλλειε Hom. Poetic, mainly Epic. (III.) δφλ-ισκ-άνω (δφλ-, δφλε-, δφλ-ισκ-, 477): owe, am guilty, incur a penalty: δφλήσω, ὤφλησα (rare and suspected), 2 aor. ὧφλον, ὤφληκα, ὤφλημαι. For 2 aor. δφλεῖν, δφλών mss. often have δφλειν and δφλων, as if from δφλω, a late present. (IV. V.)
- παίζω (παιδ-, παιγ-) sport: ἔπαισα, πέπαικα, πέπαισμαι, παιστέος. Att. fut. prob. παισομαι (1057). παιξοῦμαι in Xen. S. 9. 2 is used by a Syracusan.
- παίω (παι-, παιε-) strike: παίσω and παιήσω Aristoph., ἔπαισα, ὑπερ-πέπαικα; for ἐπαίσθην Aeseh., Att. usu. has ἐπλήγην, as πέπληγμαι for πέπαικα.
- παλαίω wrestle: ἐπάλαισα, ἐπαλαίσθην Eur., παλαίσω Epic, δυσ-πάλαιστος Aesch.
- πάλλω (παλ-) shake, brandish: ἔπηλα, πέπαλμαι. Hom. has 2 aor. redupl. άμ-πεπαλών and 2 aor. mid. (ἔ)παλτο. Epic and poetic. (III.)
- πάομαι (πα-) acquire, become master = κτάομαι; pres. not used: πάσομαι, ἐπᾶσάμην, πέπᾶμαι. Doric verb, used in poetry and in Xen. Distinguish πάσομαι, ἐπᾶσάμην from πατέομαι eat.
- παρα-νομέω transgress the law augments παρ-ενομ- rather than παρ-ηνομ- though the latter has support (T. 3. 67. 5), perf. παρα-νενόμηκα. See 415.
- παρ-οινέω insult (as a drunken man): έπαρ-ώνουν, έπαρ-ώνησα, πεπαρ-ώνηκα, έπαρ-ωνήθην (best ms. παρωνήθην D. 22. 63). See 415.
- πάσχω suffer (πενθ-, πονθ-, παθ-) for π(ε)νθ-σκω (31, 475): πείσομαι (1057) for πενθ-σομαι, 2 aor. ἔπαθον, 2 perf. πέπονθα (Hom. πέποσθε or πέπασθε, fem. part. πεπαθυΐα, 544); Doric πέποσχα. (V. VI.)
- πατάσσω strike: pres. and imperf. Epic (for which Att. has τύπττω and παίω), πατάξω, ἐπάταξα, ἐκ-πεπάταγμαι Hom. (Att. πέπληγμαι), ἐπατάχθην late (Att. ἐπλήγην). (III.)
- πατέομαι (πατ-, πατε-) eat. taste: πἄσομαι (?) Aesch., ἐπᾶσ(σ)άμην Hom., plupf. πεπάσμην Hom., ἄ-παστος Hom. Mainly Epic, also New Ion.
- πάττω (πατ-, 467 a) sprinkle: usu. in comp. w. έν, ἐπί, κατά: πάσω, -έπασα, -επάσθην, παστέος. Hom. has only pres. and imperf. Often in comedy. (III.)
- παίω stop, cause to cease: παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, παυθήσομαι, fut. perf. πεπαύσομαι (562), ἄ-παυστος, παυστέος. Mid. παύομαι cease: παύσομαι, ἐπαυσάμην. In Hdt. Mss. have ἐπαύθην and ἐπαύσθην.
- πείθω (πειθ-, ποιθ-, πιθ-) persuade: πείσω, έπεισα, πέπαικα, 2 perf. πέποιθα trust, πέπεισμαι, ἐπείσθην, πεισθήσομαι, πιστός, πειστέος. Mid. πείθομαι believe, obey: πείσομαι. 2 aor. ἔπιθον and ἐπιθόμην poetic; redupl. 2 aor. πέπιθον Epic, 411 D. (πεπίθω, -οιμι); 2 plupf. 1 pl. ἐπέπιθμεν (544) for ἐπεποίθαμεν; 2 perf. imv. πέπεισθι Aesch. Eum. 599 (πέπισθι?). From πιθε- come Hom. πιθήσω shall obey, πεπιθήσω shall persuade, πιθήσας trusting.
- πεινάω (πεινα-, πεινη-), hunger (for contraction in pres. see 346, 495): πεινήσω, έπείνησα, πεπαίνηκα. Inf. pres. πεινήμεναι Hom. (495).
- πείρω (περ-, παρ-) pierce, Epic in pres.: ἔπειρα, πέπαρμαι, 2 aor. pass. ἀν-επάρην Hdt. Ion. and poetic. (III.)
- π εκτ-έ-ω (π εκτ-ε-) comb, shear = Epic pres. π είκω: ἔπεξα Theocr., ἐπεξά-μην Hom., ἐπέχθην Aristoph. For comb Att. usu. has κτενίζω, ξαίνω; for shear κείρω.

 π ελάζω (π έλας near) bring near, approach: π ελάσω and Att. π ελώ (511 d), έ π έλασα (Epic also ἐπέλασσα, and mid. ἐπελασάμην), πέπλημαι Epic, ἐπελάσθην Epic (ἐπλάθην in tragedy), 2 aor. mid. ἐπλήμην approached Epic, v. a. πλαστός. Poetic and Ion. Kindred are πελάω poetic, πελάθω and πλάθω dramatic, πίλναμαι and πιλνάω Epic. Prose πλησιάζω (cp. πλησίον). (ΙΙΙ.)

 $\pi \epsilon \lambda \omega$ and $\pi \epsilon \lambda \omega \omega$ ($\pi \epsilon \lambda - \pi \lambda - \omega$) am (orig. turn, move myself): $\epsilon \pi \epsilon \lambda \omega$ and $\epsilon \pi \epsilon \lambda \omega \omega \omega$.

2 aor. ἔπλε, ἔπλετο (523 D.), -πλόμενος. Poetic.

πέμπω (πεμπ-, πομπ-) send: πέμψω, επεμψα, 2 perf. πέπομφα, πέπεμμαι, επέμφθην, πεμφθήσομαι, πεμπτός, πεμπτέος.

πεπαίνω (πεπαν-) make soft or ripe: ἐπέπανα (518 a), ἐπεπάνθην, πεπανθήσομαι; perf. inf. πεπάνθαι Aristotle. (III.)

πεπορείν or πεπαρείν show: see πορ-.

 $\pi \in \pi \rho \omega \tau \alpha i \ it \ is \ fated$: see $\pi \circ \rho$ -.

περαίνω (περαν-, cp. πέρας end) accomplish: περανώ, ἐπέρανα, πεπέρασμαι, ἐπεράνθην, ά-πέραντος, δια-περαντέος. (ΙΙΙ.)

πέρδομαι $(\pi \epsilon \rho \delta_-, \pi o \rho \delta_-, \pi a \rho \delta_-) = \text{Lat. } pedo: ἀπο-παρδήσομαι, 2 aor. ἀπ-έπαρδον,$

2 perf. πέπορδα.

πέρθω (περθ-, πραθ-) sack, destroy: πέρσω, έπερσα, 2 aor. έπραθον, and έπραθόμην (as pass.). Inf. $\pi \epsilon \rho \theta a \iota$ for $\pi \epsilon \rho \theta - \sigma \theta a \iota$. $\pi \epsilon \rho \sigma \sigma \rho a \iota$ is pass. in Hom. Poetic for prose πορθέω.

 π έρ-νημι sell, mid. π έρναμαι: fut, π εράω, aor. έ π εράσ(σ)a, perf. mid. part. π ε π ερημένος. Poetic, mainly Epic, for πωλέω or ἀποδίδομαι. Akin to περάω (cp. πέραν) go over, cross (περάσω, etc.); cp. πιπράσκω. (IV.)

πέταμαι fly : see πέτομαι.

πετάν-νυμι (πετα-, πτα-) and πεταννύω (rare) expand, in prose usu. comp. w. άνά: -πετῶ (511 c), -επέτασα, -πέπταμαι. Fut. ἐκ-πετάσω Eur., perf. mid. πεπέτασμαι poetic, aor. pass. πετάσθην Hom. By-forms: poetic πίτνημι and πιτνάω (only pres. and imperf.). (IV.)

πέτομαι (πετ-, πετε-, πτ-) fly in prose usu. w. ἀνά, έξ: -πτήσομαι (Aristoph. also πετήσομαι), 2 aor. -επτόμην. Kindred is poetic πέταμαι: 2 aor. έπτην (poetic) and ἐπτάμην, inflected like ἐπριάμην (ἐπτάμην is often changed to ἐπτόμην), 524 b. Poetic forms are ποτάομαι and ποτέομαι (πεπότημαι, έποτήθην, ποτητός); πωτάομαι is Epic. ἔπταμαι is late.

πέττω $(\pi \epsilon \kappa -, \pi \epsilon \pi -) cook$: πέψω, ἔπεψα, πέπεμμαι, ἐπέφθην, πεπτός. (III.)

πεύθομαι (πευθ-, πυθ-) learn, poetic for πυνθάνομαι.

πέφνον slew: see φεν-.

πήγ-νῦμι (πηγ-, παγ-) fix, make fast: πήξω, ἔπηξα, 2 perf. πέπηγα am fixed,2 aor. pass. ἐπάγην intrans., 2 fut. pass. παγήσομαι. Epic 2 aor. 3 s. κατέπηκτο stuck (athematic), ἐπηξάμην poetic and Ion., ἐπήχθην and πηκτός poetic. πηγνύω rare (Hdt., Xen.). πηγνῦτο (Plato, Ph. 118 a) pres. opt. for πηγνυ-ι-το (some MSS. πηγνύοιτο); cp. 498 D. (IV.)

πηδάω leap, often comp. w. ἀνά, εἰς, ἐξ, ἐπί: -πηδήσομαι(1057), -επήδησα, -πεπήδηκα. πιαίνω (πίαν-) fatten: πίανω, ἐπτάνα, κατα-πεπτασμαι. Mostly poetic and Ion.

(IV.)

 π ίλ-νημι, π ίλ-ναμαι, π ιλ-νάω, approach: see π ελάζω.

 π ί-μ- π λη-μι (π λη-, π λα-; w. μ inserted, 410) flll. In prose comp. w. $\epsilon \nu$ (458 N.): έμ-πλήσω, έν-έπλησα, έμ-πέπληκα, έμ-πέπλησμαι, έν-επλήσθην, έμ-πλησθήσομαι, έμ-πληστέος. 2 aor. mid. athematic έπλημην (poetic): $\pi \lambda \hat{\eta} \tau \sigma$ and πληντο Epic, έν-έπλητο Aristoph., opt. έμ-πλήμην Aristoph., imv. έμπλησο Aristoph. By-forms: πιμπλάνομαι Hom., πλήθω am full poetic (2 perf. πέπληθα) except in πλήθουσα άγορά, πληθύω abound, πληθόνομαι Aesch. πληρόω.

 π ί-μ-πρη-μι (π ρη-, π ρα-, w. μ inserted, 410) burn. In prose usu. comp. w. έν (cp. 458 n.): -πρήσω, -έπρησα, -πέπρημαι, -επρήσθην. Hdt. has έμ-πέπρησμαι, and έμ-πρήσομαι (as pass.) οτ έμ-πεπρήσομαι (6.9). πέπρησμαι Hdt., Aristotle. By-form έμ-πρήθω Hom.

πινύ-σκω (πινυ-) make wise: ἐπίνυσσα. Poetic. (V.)

 π tνω (π ι-, π ο-, π ω-) drink often comp. w. ἐκ or κατά: fut. π tομαι 1057 (usu. $\bar{\imath}$ after Hom., 513) and (rarely) $\pi \iota \circ \circ \mu a \iota$, 2 aor. $\xi \pi \iota \circ v = 524$ a (imv. $\pi i \theta \iota$, 524 b), πέπωκα, -πέπομαι, -επόθην, -ποθήσομαι, ποτός, ποτέος, πιστός poetic. Aeolic πώνω. (IV. VI.)

πι-πί-σκω (πῖ-) give to drink: πίσω, ἔπῖσα. Poetic and New Ion. Cp. πίνω. (V.) $\pi \iota - \pi \rho \dot{a} - \sigma \kappa \omega \ (\pi \rho \ddot{a} -) \ sell$, pres. rare = Att. $\pi \omega \lambda \dot{\epsilon} \omega$, ἀποδίδομαι : πέπρακα, πέπραμαι, έπράθην, fut. perf. πεπράσομαι, πρατός, -τέος. In Att. πωλήσω, άποδώσομαι, άπεδόμην are used for fut. and aor. (V.)

 π ί-πτω (π ετ-, π τ-, 31, π τω-) fall for π ι- π (ε)τ-ω: πεσούμαι (512, 1057), 2 aor. επεσον (512 a), πέπτωκα. Fut. πεσέομαι Ion., 2 aor. έπετον Doric and Aeolic, 2 perf. part. πεπτώς Soph., πεπτηώς and πεπτεώς Hom.

πίτ-νημι and πιτ-νάω spread out: poetic for πετάννυμι. (IV.)

πίτ-νω fall: poetic for πίπτω. (IV.)

πλάζω (πλαγγ-, 464) cause to wander: ἔπλαγξα. Mid. πλάζομαι wander: πλάγξομαι, ἐπλάγχθην wandered, πλαγκτός. Poetic. (III.)

 $\pi \lambda \dot{a} \theta \omega$: dramatic for $\pi \epsilon \lambda \dot{a} \zeta \omega$, $\pi \lambda \eta \sigma \iota \dot{a} \zeta \omega$.

πλάττω (πλατ-) mould, form: επλασα, πέπλασμαι, επλάσθην, πλαστός. Fut. άνα-πλάσω Ion. (III.)

πλέκω (πλεκ-, πλοκ-, πλακ-) weave, braid: ἔπλεξα, πέπλεγμαι, ἐπλέχθην rare, 2 aor. pass. -επλάκην (έν, σύν), 2 perf. έμ-πέπλοχα Hippocr., probably Att., and έμ-πέπλεγα Hippocr., fut. pass. έμ-πλεγθήσομαι Aesch.. πλεκτός Aesch.

 $\pi\lambda\epsilon\omega$ (πλευ-, πλες-, πλυ-, 456, 507 a) sail (on the contraction see 348): πλεύσομαι οι πλευσούμαι (512, 1057), έπλευσα, πέπλευκα, πέπλευσμαι, πλευστέος. έπλεύ- $\sigma\theta\eta\nu$ is late. Epic is also $\pi\lambda\epsilon\ell\omega$, Ion. and poetic $\pi\lambda\omega\omega$: $\pi\lambda\omega\sigma\sigma\mu\alpha$, $\xi\pi\lambda\omega\sigma\alpha$,

2 aor. ἔπλων (Epic), πέπλωκα, πλωτός. Att. by-form πλώζω.

πλήττω $(\pi\lambda\eta\gamma_-, \pi\lambda\alpha\gamma_-)$ strike, in prose often w. έξ, έπί, κατά: -πλήξω, -έπληξα, 2 perf. πέπληγα, πέπληγμαι, 2 aor. pass. ἐπλήγην, but in comp. always -επλάγην (έξ, κατά), 2 fut. pass. πληγήσομαι and έκ-πλαγήσομαι, fut. perf. πεπλήξομαι, κατα-πληκτέος. 2 aor. redupl. (έ) πέπληγον Hom., mid. πε- π λήγετο Hom., έπλήχθην poetic and rare, $-\epsilon \pi$ λήγην Hom. Thuc. 4. 125 has $\dot{\epsilon}$ κ-πλήγνυσθαι (πλήγν $\ddot{\nu}$ μι). In pres., imperf., fut., and aor. act. Att. uses τύπτω, παίω for the simple verb, but allows the compounds έκπλήττω, έπι- $\pi\lambda\eta\tau\tau\omega$. In the perf. and pass, the simple verb is used. (III.)

πλύνω (πλυν-) wash: πλυνώ, ἔπλυνα, πέπλυμαι, ἐπλύθην Ion. (prob. also Att.), πλυτέος, πλυτός Ion. Fut. mid. ἐκ-πλυνοῦμαι as pass. (1058). (III.)

πλώω sail : see πλέω.

 $\pi \nu \epsilon \omega$ ($\pi \nu \epsilon v$ -, $\pi \nu \epsilon \epsilon$ -, $\pi \nu v$ -, 456, 507 a) breathe, blow, often W. ἀνά, ἐν, ἐξ, ἐπί, σύν: πνευσούμαι and -πνεύσομαι (512, 1057), επνευσα, -πέπνευκα. Ερίε also πνείω; from ἀνα-πνέω take breath: 2 aor. imv. ἄμ-πνυε Χ 222. See πνῦ-.

- πνίγω (πνίγ-, πνιγ-) choke, usu. comp. w. άπό: -πνίξω (128 a), -έπνιξα, πέπνίγμαι, -επνίγην, -πνιγήσομαι.
- πνῦ- to be vigorous in mind or body: Epic forms ἄμ-πνῦτο, ἀμ-πνύθην (v. l. -πνύνθην), πέπνῦμαι am wise, πεπνῦμένος wise, plupf. πέπνῦσο. Often referred to πνέω or πινύσκω.
- ποθέω desire, miss: ποθήσω οτ ποθέσομαι (1057 a), ἐπόθησα οτ ἐπόθεσα (443 b). All other forms are late.
- **πονέω** labor, in early Greek πονέομαι: regular, but πονέσω and ἐπόνεσα in mss. of Hippocr.; Doric πονάω.
- **πορ** (and πρω-) give, allot: 2 aor. ἔπορον poetic, 2 aor. inf. πεπορεῖν (in some MSS. πεπαρεῖν) Pind. to show, perf. pass. πέπρωται it is fated, ἡ πεπρωμένη (alσa) fate. Poetic.
- πράττω (πράγ-) do: πράξω, ἔπρᾶξα, 2 perf. πέπρᾶχα (prob. late) have done, πέπρᾶχα have fared (well or ill) and also have done, πέπρᾶχμαι, ἐπρᾶχθήσομαι, fut. perf. πεπράξομαι, πρᾶκτέος. Fut. mid. πράξομαι is rarely pass. (1058 a). Ιοπ. πρήσσω, πρήξω, etc. (III.)
- **πραθνω** ($\pi \rho a \ddot{v} v$ -) soothe: ἐπραθνα, ἐπραθνθην. (ΙΙΙ.)
- πρέπω am conspicuous: πρέψω poetic. Impersonal πρέπει, πρέψει, επρεψε.
- πρια- buy, only 2 aor. mid. ἐπριάμην (362). Other tenses from ἀνέσμαι.
- πρίω εαιν: ἔπρισα, πέπρισμαι, ἐπρίσθην.
- προτσσομαι (προϊκ-, cp. προίξ gift): pres. in simple only in Archilochus: fut. κατα-προίξομαι Aristoph. (Ιοπ. καταπροίξομαι). (ΙΙΙ.)
- πταίω stumble: πταίσω, επταισα, επταικα, α-πταιστος.
- πτάρ-νυμαι (πταρ-) sneeze : 2 aor. ἔπταρον ; 1 aor. ἔπταρα and 2 aor. pass. ἐπτάρην Aristotle. (IV.)
- **πτήσσω** (πτηκ-, πτακ-) cower: ἔπτηξα, ἔπτηχα; 2 aor. part. κατα-πτακών Aesch. From πτα- Hom. has 2 aor. dual κατα-πτήτην and 2 perf. part. πεπτηώs. Ion. and poetic also πτώσσω (πτωκ-). (III.)
- πτίττω (πτισ-) pound: ἔπτίσα Hdt., περι-έπτισμαι Aristoph., περι-επτίσθην late Att. Not found in classic prose. (III.)
- πτύσσω (πτυχ-) fold usu. comp. in prose w. ἀνά, περί: -πτύξω, -έπτυζω, -έπτυγμω, -επτύχθην, 2 aor. pass. -επτύγην Hippocr., πτυκτός Ion. (III.)
- **πτύ**ω (πτυ-, πτῦ-) spit: κατ-έπτυσα, κατά-πτυστος. Hippocr. has πτύσω, ἐπτύ-σθην.
- πυ-ν-θ-άνομαι (πευθ-, πυθ-) learn, inquire: πεύσομαι (for πευθσομαι), πευσοθμαι Α. Prom. 990, 2 aor. ἐπυθόμην, πέπυσμαι, πευστέος, ἀνά-πυστος Hom. Hom. has 2 aor. opt. redupl. πεπύθοιτο. πεύθομαι is poetic. (IV.)
- βαίνω (βα-, βαν-, 474 h, perhaps for βαδ-νιω) sprinkle: βανῶ, ἔρρᾶνα, ἔρρασμαι, ἐρρανθην. Apparently from βαδ-come Épic aor. ἔρασσα, Epic perf. ἐρράδαται and plupf. ἐρράδατο. Perf. ἔρρανται Aesch. Ion., poetic. (III. IV.)
- βαίω strike: βαίσω, ἔρραισα, ἐρραισθην. Fut. mid. as pass. δια-ρραισεσθαι Ω 355. Poetic, mainly Epic.
- **ράπ-τω** ($\dot{\rho}$ αφ-) stitch : ἀπο-ρράψω, ἔρραψα, ἔρραμαι, 2 aor. pass. ἐρράφην, ραπτός. (II.)
- βάττω (βαγ-) throw down (late pres. for ἀράττω): ξυρ-ράξω, ἔρραξα. (ΙΙΙ.)
- ρέζω (ερεγ-ιω, 463 a) do : ρέξω, ἔρεξα (less often ἔρρεξα), aor. pass. part. ρεχθείς, ἄ-ρεκτος. Poetic. Cp. ἔρδω. (ΙΙΙ.)

ρέω (ρευ-, ρες-, ρυ-, and ρυε-) flow (on the contraction in Att. cp. 348) : ρυήσομαι 1057 (2 fut. pass. as act.; ῥεύσομαι rare in Att.), ἐρρύην (2 aor. pass. as act.; έρρευσα rare in Att.), έρρύηκα, ρυτός and ρευστέος poetic. ρευσούμαι Aristotle. όη- stem of είρηκα, είρημαι, έρρήθην, ρηθήσομαι, είρήσομαι. See είρω.

 $\dot{\rho}$ ήγ-νυμι ($\dot{\rho}$ ηγ-, for ρ ηγ-, $\dot{\rho}$ ωγ-, $\dot{\rho}$ αγ-) break, in prose mostly in comp. w. ἀνά, διά: -ρήξω, ερρηξα, 2 perf. -έρρωνα am broken, 2 aor. pass. έρράγην, 2 fut. pass. -ραγήσομαι; -έρρηγμαι and -ερρήχθην Ion., ρηκτός Hom. (IV.)

ρίγέω (ρίγ-, ρίγε-) shudder: ρίγήσω, έρρίγησα and ρίγησα, 2 perf. έρρίγα as pres. Chiefly poetic.

ρίγοω shiver. On the contraction in the pres. see 349 a: ρίγωσω, ἐρρίγωσα.

ότπτω (ρίπ-, ρίπ-) and ρίπ-τ-έω (440 d) throw: ρτψω, ερρίψα, 2 perf. ερρίφα, ἔρρῖμμαι, ἐρρτφθην, 2 aor. pass. ἐρρίφην, fut. pass. ἀπο-ρρῖφθήσομαι, ῥῖπτός Soph. (II.)

ροφέω sup up: ροφήσω and ροφήσομαι (1057), ερρόφησα.

όδομαι (Epic also όύομαι, rare in Att.) for ερυομαι, defend: όδοομαι, έρρυσάμην, and $\dot{\rho} v \sigma \dot{\alpha} \mu \eta \nu = 0.29$, $\dot{\rho} \bar{v} \tau \dot{\sigma} s$. Athematic forms are $\xi \rho(\rho) \bar{v} \tau o$, $\delta \rho l$. $\dot{\rho} \dot{v} \sigma \theta a c$. See ἔρῦμαι. Chiefly poetic.

ρυπόω soil: Epic perf. part. ρερυπωμένος (405 b, D.). Cp. ρυπάω am dirty. ρών-νῦμι (ρω-) strengthen: ἐπ-έρρωσα, ἔρρωμαι (imv. ἔρρωσο farewell, part. ἐρρωμένος strong), έρρώσθην, α-ρρωστος. (IV.)

σαίνω (σαν-) fawn upon: ἔσηνα. Poetic, prob. also in prose. (III.) σαίρω (σηρ-, σαρ-) sweep: 2 perf. σέσηρα grin: ἔσηρα Soph. (III.) σαλπίζω (σαλπιγγ-) sound the trumpet: ἐσάλπιγξα (also ἐσάλπιξα?). (III.) σαόω (cp. σας os sufe) save: σαώσω, ἐσάωσα, ἐσαώθην. Epic and poetic (but not Att.). Epic pres. subj. σόης, σόη, σόωσι, which editors change to σαώς (σάως, σαοῖς, σοψες), σαψ (σάψ, σαοῖ, σοψ), σαῶσι (σάωσι, σόωσι). For σάω pres. imv. and 3 s. imperf. editors usu. read $\sigma \acute{a}ov$ (= $\sigma ao - \epsilon$), but some derive the form from Aeolic σάωμι. Cp. σώζω.

σάττω (σαγ-) pack, load: ἔσαξα, σέσαγμαι. (III.)

σάω sift: ἔσησα, σέσησμαι. New Ion. Here belong perf. ἔττημαι and διαττάω Att. for δια-σσάω.

σβέν-νῦμι (σβε- for σβεσ-, 474 f, n. 1) extinguish, usu. comp. w. ἀπό or κατά: σβέσω, ἔσβεσα, ἔσβηκα intrans. have gone out, ἐσβέσθην, 2 aor. pass. ἔσβην intrans. went out (361, 1043), σβήσομαι, ἔσβεσμαι Aristotle. (IV.)

σέβω revere, usu. σέβομαι: aor. pass. as act. ἐσέφθην, σεπτός Aesch. σείω shake: σείσω, εσεισα, σέσεικα, σέσεισμαι, εσείσθην, σειστός.

σεύω (σευ-, συ-) urge, drive on, mid. rush: έσσευα (543 a, D.) and σεῦα, έσσυμαι as pres. hasten, $\dot{\epsilon}\sigma(\sigma)\dot{\upsilon}\theta\eta\nu$ rushed, 2 aor. mid. $\dot{\epsilon}\sigma(\sigma)\dot{\upsilon}\mu\eta\nu$ rushed ($\dot{\epsilon}\sigma\sigma\nu\sigma$), έσσυτο or σύτο, σύμενος), ἐπί-σσυτος Aesch. Mostly poetic, esp. tragic. Here belongs ἀπ-εσσύα (or ἀπ-έσσουα) he is gone in Xen. Probably from σοέσμαι (σδος, σοῦς motion), or from σδομαι, come dramatic σοῦμαι (Doric σῶμαι), σοῦσθε (ind. and imv.), σοῦνται, σοῦ, σούσθω. For σεῦται (S. Trach. 645), often regarded as from a form σεθμαι, σοθται may be read.

σημαίνω (σημαν-, cp. σημα sign) show: σημανώ, ἐσήμηνα (ἐσήμανα not good Att. though in Mss. of Xen.), σεσήμασμαι, έσημάνθην, έπι-σημανθήσομαι, ά-σήμαντος Hom., ἐπι-σημαντέος Aristotle. (III.)

σήπω (σηπ-, σαπ-) cause to rot: 2 perf. σέσηπα am rotten, 2 aor. pass. έσάπην

- rotted as intrans., 2 fut. pass. κατα-σαπήσομαι. σήψω Aesch., σέσημμαι Aristotle, σηπτός Aristotle.
- στγάω am silent: στγήσομαι (1057), ἐστγησα, σεστγηκα, σεστγημαι, ἐστγήθην, στγηθήσομαι, fut. perf. σεστγήσομαι, στηπέος poetic.
- σίνομαι (σιν-) injure, very rare in Att. prose: σῖνήσομαι (?) Hippoer., ἐσῖνάμην Hdt. (III.)
- σιωπάω am silent: σιωπήσομαι (1057), ἐσιώπησα, σεσιώπηκα, ἐσιωπήθην, σιωπηθήσομαι, σιωπητέος.
- σκάπτω (σκαφ-) dig, often comp. w. κατά: σκάψω, -έσκαψα, 2 perf. -έσκαφα, εσκαμμαι, 2 aor. pass. -εσκάφην. (ΙΙ.)
- σκεδάν-νῦμι (σκεδα-), rarely σκεδαννύω, scatter, often comp. w. ἀπό, διά, κατά:
 -σκεδῶ (511 c), -εσκέδασα, ἐσκέδασμαι, ἐσκεδάσθην, σκεδαστός. Fut. σκεδάσω
 poetic. By-forms: Ερίς κεδάννῦμι: ἐκέδασσα, ἐκεδάσθην; mainly poetic and
 Ion, σκίδ-νημι and σκίδ-ναμαι; poetic and Ion. κίδ-νημι and κίδ-ναμαι. (IV.)
- σκέλλω (σκελ-, σκλη-) dry up: pres. late, Epic aor. ἔσκηλα (σκαλ-; as if from σκάλλω) made dry, 2 aor. intrans. ἀπ-έσκλην Aristoph., ἔσκληκα am dried up Ion. and Doric. (III.)
- σκέπ-τομαι (σκεπ-) view: σκέψομαι, ἐσκεψάμην, ἔσκεμμαι (sometimes pass.). fut. perf. ἐσκέψομαι, pass. σκεπτέος. For pres. and imperf. (Epic, poetic, and New Ion.) Att. gen. uses σκοπῶ, ἐσκόπουν, σκοποῦμαι, ἐσκοπούμην. Aor. pass. ἐσκέφθην Hippocr. (II.)
- σκήπ-τω (σκηπ-) prop, gen. comp. w. $\dot{\epsilon}\pi\dot{\iota}$ in prose: -σκήψω, - $\dot{\epsilon}$ σκηψα, - $\dot{\epsilon}$ σκηψα, - $\dot{\epsilon}$ σκημμαι, - $\dot{\epsilon}$ σκήφθην. By-form $\sigma \kappa \dot{\iota} \mu \pi \tau \omega$ Pind., Hippoer. (II.)
- σκίδ-νημι (σκιδ-νη-, σκιδ-να-) σκίδ-ναμαι scatter: mainly poetic for σκεδάννῦμι. (IV.) σκοπέω view: good Att. uses only pres. and imperf. act. and mid., other tenses are supplied from σκέπτομαι. σκοπήσω, etc., are post-classical.
- σκώπ-τω (σκωπ-) jeer: σκώψομαι (1057), ἔσκωψα, ἐσκώφθην. (ΙΙ.)
- *σμάω (σμῶ) smear (σμα-, σμη-, 346) Ion., Comic: pres. σμῆs, σμῆ, σμῆται, etc., ἔσμησα, ἐσμησάμην Hdt. By-form σμήχω chiefly Ion.: ἔσμηξα, διεσμήχθην (?) Aristoph., νεό-σμηκτος Hom.
- σοῦμαι hasten: see σεύω.
- σπάω (σπα- for σπασ-) draw, often w. ἀνά, ἀπδ, διά, κατά: -σπάσω (443 a), ἔσπασα, ἀν-έσπακα, ἔσπασμαι, -εσπάσθην, δια-σπαθήσομαι, ἀντί-σπαστος Soph., ἀντι-σπαστέος Hippocr.
- σπείρω $(\sigma \pi \epsilon \rho$ -, $\sigma \pi a \rho$ -) sow: σπερῶ, ἔσπειρα, ἔσπαρμαι, 2 aor. pass. ἐσπάρην, $\sigma \pi a \rho \tau \delta s$ Soph. (III.)
- σπένδω pour libation, σπένδομαι make a treaty: κατα-σπείσω (for σπενδ-σω 85), έσπεισα, έσπεισμαι.
- σπουδάζω am eager: σπουδάσομαι (1057), ἐσπούδασα, ἐσπούδακα, ἐσπούδασμαι, σπουδαστός, -τέος. (ΙΙΙ.)
- στάζω (σταγ-) drop : ἔσταξα, ἐν-έσταγμαι, ἐπ-εστάχθην, στακτός. Fut. στάσω late, σταξεῦμαι Theocr. Ion. and poetic, rare in prose. (III.)
- στείβω (στειβ-) tread, usu. only pres. and imperf. : κατ-έστειψα, στειπτόs. Poetic. From στιβε-, or from a by-form στιβέω, comes ἐστίβημαι Soph.
- στείχω (στειχ-, στιχ-) go: περι-έστειξα, 2 aor. έστιχον. Poetic, Ion.
- στέλλω (στελ-, σταλ-) send, in prose often comp. w. άπό or έπί: στελῶ poetic, ἔστειλα, -έσταλκα, ἔσταλμαι, 2 aor. pass. ἐστάλην, -σταλήσομαι. (III.)
- στενάζω (στεναγ-) groan, often comp. w. ανά: -στενάξω poetic, εστέναξα, στενα-

κτός and $-\tau$ έος poetic. By-forms: Epic and poetic $\sigma \tau$ ενάχω, Epic $\sigma \tau$ εναχίζω, poetic $\sigma \tau$ οναχέω, mainly Epic and poetic $\sigma \tau$ ένω.

στέργω (στεργ-, στοργ-) love: στέρξω, έστερξα. 2 perf. έστοργα Hdt., στερκτέος. στερκτός Soph.

στερέω (usu. ἀπο-στερέω in prose) deprive: στερήσω, ἐστέρησα, -εστέρηκα, ἐστέρημα, ἐστερήθην. Aor. ἐστέρεσα Epic. 2 aor. pass. ἐστέρην poetic. Pres. mid. ἀπο-στεροῦμαι sometimes = am deprived of; στερήσομαι may be fut. mid. or pass. (1058). Connected forms: στερίσκω deprive (rare in pres. except in mid.) and στέρομαι have been deprived of, am without w. perf. force.

στευ- in στεῦται, στεῦνται, στεῦτο affirm, pledge one's self, threaten. Poetic,

mainly Epic.

στίζω (στιγ-) prick: στίξω, ἔστιγμαι. ἔστιξα Hdt., στικτός Soph. (III.)

στόρ-νῦμι (στορ-, στορε-) spread out, in prose often w. κατά, παρά, σύν, ὑπό (in prose usu. στρώννῦμι): παρα-στορῶ Aristoph., ἐστόρεσα. κατ-εστορέσθην Hippocr. Fut. στορέσω in late poetry (στορεσῶ Theocr.). (IV.)

στρέφω (στρεφ-, στροφ-, στραφ-) turn. often in comp. in prose w. ἀνά, ἀπό, διά, etc.: -στρέψω, ἔστρεψα, ἔστραμμαι, ἐστρέφθην (in prose only στρεφθώ, στρεφθείς), usu. 2 aor. pass. as intrans. ἐστράφην, ἀνα-στραφήσομαι, στρεπτός. Prose has κατ-εστρεψάμην. 2 perf. ἀν-έστροφα trans. is doubtful (Comic), aor. pass. ἐστράφθην Doric, Ion.

στρών-νυμι (στρω-) spread out: ύπο-στρώσω, έστρωσα Tragic, Hdt., έστρωμαι,

στρωτός poetic. Cp. στόρνυμι. (IV.)

στυγέω (στυγ-, στυγε-) hate: ἐστύγησα (ἔστυξα Hom. made hateful), 2 aor. κατ-ἐστυγον Ερίς (521 D.), ἀπ-εστύγηκα Hdt., ἐστυγήθην, fut. mid. στυγήσομαι as pass. (1058), στυγητός. Ion. and poetic.

στυφελίζω (στυφελιγ-) dash: ἐστυφέλιξα. Mostly Epic and Hippocr. (III.)

συρίττω (συριγγ-) pipe, whistle: ἐσύριξα. By-form συρίζω. (III.)

σύρω (συρ-) draw, in comp. in prose esp. w. άπδ, διά, έπι: -έσυρα, -σέσυρκα, -σέσυρμαι and -συρτέος Aristotle. (ΙΙΙ.)

σφάλλω (σφαλ-) trip up, deceive: σφαλώ, ἔσφηλα, ἔσφαλμαι, 2 aor. pass.

ἐσφάλην, σφαλήσομαι. (III.)

σφάττω $(\sigma \phi \alpha \gamma -)$ slay, often in comp. w. $\dot{\alpha} \pi \delta$, κατά: σφάξω, ἔσφαξα, ἔσφαγμαι, 2 aor. pass. -εσφάγην, -σφαγήσομαι, έσφάχθην Ion., poetic, σφακτόs poetic. By-form σφάζω (so always in Trag.). 468, 478. (III.)

σχάζω cut open, let go: ἀπο-σχάσω, ἔσχασα Trag. (ἐσχασάμην Comic), ἐσχάσθην

Hippocr. From σχάω comes imperf. ἔσχων Aristoph. (III.)

σχεθείν: see έχω.

σώζω (σω- and σωι-, 465 a; σως safe), later σώζω, save; many forms come from σαόω: σώσω (from σαώσω) and σωω (Att. inser.), ἔσωσα (from ἐσάωσα w. recessive accent) and ἔσωσα (Att. inser.), σέσωκα (from *σεσάωκα) and σέσωκα (?), σέσωμαι rare (from *σεσάωμαι) and σέσωσμαι (MSS. σέσωσμαι), ἐσώθην (from ἐσαώθην), σωθήσομαι, σωστέος (MSS. σωστέος). By-forms: Ερίς σώω (cp. σῶς) and σαόω (cp. σάος), q.v. (III.)

ταγ- seize: 2 aor. part. τεταγών Hom. Cp. Lat. tango.

τα-νύω (for $\tau(\epsilon)$ υ-νυω, 18, 31 b; cp. τείνω from $\tau\epsilon \nu$ -) stretch, mid. τά-νυμαι (437 a): fut. τανύω (513 a) and -τανύσω (?), έτάνυσ (σ) α, τετάνυσμαι, έτανύσθην; fut. pass. τανύσσομαι (1058) Lyric. Poetic, rare in New Ion. (IV.)

- ταράττω (ταραχ-) disturb: ταράξω, ἐτάραξα, τετάραγμαι, ἐταράχθην, ταράξομαι as pass. (1058). Epic 2 perf. intrans. τέτρηχα am disturbed. Cp. θράττω. (III.)
- τάττω (ταγ-) arrange: τάξω, ἔταξα, 2 perf. τέταχα, τέταγμαι, ἐτάχθην, ἐπι-ταχθήσομαι, fut. perf. τετάξομαι, 2 aor. pass. ἐτάγην (?) Eur., τακτός, -τέος. (III.) ταφ- (for θαφ-, 108 g; cp. τάφος and θάμβος astonishment) astonish: 2 aor.
- ταφ- (10r σαφ-, 100 g; cp. ταφος and σαμρος astonishment) astonish: 2 aoi έταφον poetic, 2 perf. τέθηπα am astonished Epic, Ion., plupf. ἐτεθήπεα.
- τέγγω wet: τέγξω, ἔτεγξα, έτέγχθην. Rare in prose.
- τείνω (τεν-, τα- from $\tau(\varepsilon)$ ½-, 18, 31 b) stretch, in prose usu. comp. w. ἀνά, ἀπό, διά, ἐξ, παρά, πρό, etc.; τενῶ, -έτεινα, -τέτακα, τέταμαι, -ετάθην, -ταθήσομαι, -τατέος, τατός Aristotle. Cp. τανύω and τιταίνω. (III.)
- τεκμαίρομαι (τεκμαρ-) judge, infer: τεκμαροῦμαι, ἐτεκμηράμην, τεκμαρτός Comic, τεκμαρτέος Hippocr. Poetic τεκμαίρω limit, show: ἐτέκμηρα. (III.)
- τελέω (τελε- for τελεσ-; cp. τὸ τέλος end) finish: τελώ, ἐτέλεσα. τετέλεκα, τετέλεσμαι (444 b), ἐτελέσθην, ἐπι-τελεστέος. Fut. τελέσω rare in prose, ἀπο-τελεσθήσομαι Aristotle. Epic also τελείω.
- τέλλω (τελ-, ταλ-) accomplish: ἔτειλα Pind. ἀνα-τέλλω cause to rise, rise: ἀν-έτειλα; ἐν-τέλλομαι (ἐν-τέλλω poetic) command: ἐν-ετειλάμην, ἐν-τέταλμαι; ἐπι-τέλλω enjoin, rise poetic: ἐπ-έτειλα; ἐπ-ανα-τέλλω usu. rise, poetic and Ion. (III.)
- τ εμ- (in τ μ-) find: Epic redupl. 2 aor. ἔτετμον and τέτμον.
- τέμ-νω (τεμ-, ταμ-, τμη-) cut: τεμῶ, 2 aor. ἔτεμον, -τέτμηκα (ἀνά, ἀπό), τέτμημαι, ἐτμήθην, fut. perf. -τετμήσομαι (ἀπό, ἐξ), τμητέος. τάμνω Doric and Epic. τέμω Epic, 2 aor. ἔταμον, Doric, Ion., and poetic, τμηθήσομαι Aristotle, τμητός poetic, Aristotle. Cp. also τμήγω. (IV.)
- τέρπω (τερπ-, ταρπ-, τραπ-) amuse: τέρψω, ἔτερψα, ἐτέρφθην (rare in prose) amused myself. Hom. 2 aor. mid. ἐταρπόμην and redupl. τεταρπόμην, Hom. aor. pass. ἐτάρφθην and 2 aor. pass. ἐτάρπην (subj. τραπήσιμεν; Mss. ταρπείομεν). All aor. forms in Hom. with a have the older transparent satisfy, satisfy.
- τερσαίνω (τερσ-αν-, cp. torreo from torseo) dry: τέρσηνα trans. Epic. (III. IV.) τέρσομαι become dry. Mainly Epic. 2 aor. pass. ἐτέρσην as intrans. became dry. τεταγών: see ταγ-.
- τετίημαι Hom. perf. : see τιε-.
- τέτμον: see τεμ-.
- τε-τραίν-ω (τετραν-, and τερ-, τρη-) bore: ἐτέτρανα and ἔτρησα, τέτρημαι. Fut. δια-τετρανέω Hdt., aor. ἐτέτρηνα Epic. By-form τορέω, q.v. Late presents τι-τρη-μι, τι-τρά-ω. 410. (III. IV.)
- τεύχω (τευχ-, τυχ-, τυκ-) prepare, make (poetic): τεύξω, ἔτευξα, 2 αοτ. τέτυκον Hom., 2 αοτ. mid. τετυκόμην Hom. (as if from *τεύκω), 2 perf. τέτευχα as pass. in τετευχώς made M 428, τέτυγμαι often in Hom. = am (3 pl. τετεύχαται and plupf. ἐτετεύχατο Hom.), fut. perf. τετεύξομαι Hom., αοτ. pass. ἐτύχθην Hom. (ἐτεύχθην Hippocr.), v. α. τυκτός Hom. Hom. τέτυγμαι and ἐτύχθην often mean happen, hit (cp. τετύχηκα, ἔτυχον from τυγχάνω). By-form τι-τύσκομαι Epic.
- $\tau \hat{\eta}$ here! take! in Hom., often referred to τa ($\tau \epsilon i \nu \omega$, cp. teneo), is prob. the instrumental case of the demonstr. stem τo -. It was however regarded as a verb, and the pl. $\tau \hat{\eta} \tau \epsilon$ formed by Sophron.
- τήκω (τηκ-, τακ-) melt: τήξω, ἔτηξα, 2 perf. τέτηκα am melted, 2 aor. pass. as intrans. ἐτάκην melted, τηκτός. Aor. pass. ἐτήχθην was melted rare.

τις-, in Hom. 2 perf. τετιηώς troubled, dual mid. τετίησθον are troubled, mid. part. τετιημένος.

τί-θη-μι $(\theta_{\eta}-, \theta_{\varepsilon}-)$ place, put: θήσω, έθηκα, 2 aor. έθετον, etc. (516), τέθηκα (531 b), τέθειμαι (but usu. instead κείμαι, 1075), ἐτέθην, τεθήσομαι, θετός, -τέος. For inflection see 362, for dialectal forms 499 D., 501 D.

τίκτω (for τ_i - $\tau_{\epsilon\kappa}$ - ω ; $\tau_{\epsilon\kappa}$ -, τ_{κ} -), beget, bring forth: τέξομαι (1057), 2 aor. ἔτεκον, 2 perf. τέτοκα. Fut, τέξω poetic, τεκοῦμαι rare and poetic, aor. pass. ἐτέγθην poetic (late).

 $\tau \ell \lambda \lambda \omega \ (\tau \iota \lambda -) \ pluck : \tau \iota \lambda \hat{\omega}$, $\check{\epsilon} \tau \bar{\iota} \lambda \alpha$, $\tau \acute{\epsilon} \tau \iota \lambda \mu \alpha \iota$, $\check{\epsilon} \tau \ell \lambda \theta n \nu$. Mostly poetic. (III.)

τινάσσω swing: often w. διά: τινάξω (-τινάξομαι reflex. or pass.), έτίναξα, τετίναγ-

μαι, ἐτινάχθην. Mostly poetic. (III.)

τίνω $(\tau \epsilon_i -, \tau_i -)$ pay, expiate, often comp. w. $d\pi b$, $\dot{\epsilon} \dot{\epsilon}$: mid. (poetic) take payment, avenge: τείσω, έτεισα, τέτεικα, -τέτεισμαι, -ετείσθην, απο-τειστέος (Hom. $d-\tau i \tau o s$ unpaid). The spelling with $\epsilon \iota$ is introduced on the authority of inscriptions; the Mss. have $\tau t \sigma \omega$, etc. Hom. has $\tau t \nu \omega$ from $*\tau t \nu \varepsilon \omega$, also $\tau t \omega$. Poetic and Ion. Connected is $\tau \epsilon l$ - $\nu \nu \mu \alpha \iota$ (MSS. $\tau \iota$ -) avenge myself: $\tau \epsilon l \sigma \rho \mu \alpha \iota$, έτεισάμην (rare in Att. prose). Cp. τίω. (IV.)

τι-ταίνω (τιταν-, i.e. ταν- redupl.) stretch: ἐτίτηνα Hom. Cp. τείνω. (III.)

τι-τρώ-σκω (τρω-) wound: τρώσω (W. κατά in prose), ἔτρωσα, τέτρωμαι, ἐτρώθην, τρωθήσομαι (τρώσομαι as pass. Μ 66), τρωτός Hom. Ερίς τρώω is rare. (V.) τίω and τίω (τείω?) honor: τίσω, ἔτῖσα (προ-τίσᾶς S. Ant. 22), τέτῖμαι, ἄ-τίτος.

Mainly Epic. In the pres. Att. has ζ, Hom. ζ or ζ. Cp. τίνω.

τλα-, τλη-, ταλα- endure: τλήσομαι (1057), ἐτάλασσα Epic, 2 aor. ἔτλην (524 b), τέτληκα usu. as pres., 2 perf. (athematic) τέτλαμεν, etc. (541 D.), v. a. τλητός. Poetic, rare in prose, which uses τολμάω.

τμήγω (τμηγ-, τμαγ-) cut: τμήξω, ἔτμηξα, 2 aor. δι-έτμαγον, 2 aor. pass. ἐτμάγην. Poetic for τέμνω.

τορέω (τορ-, τορε-) pierce: τορήσω, and (redupl.) τετορήσω utter in a piercing tone Aristoph., έτδρησα, 2 aor. έτορον. Cp. τετραίνω. Mainly Epic. τοτ- hit, find in έπ-έτοσσε Pind.

τρέπω (τρεπ-, τροπ-, τραπ-) turn, mid. flee: τρέψω, ἔτρεψα, mid. ἐτρεψάμην usu. put to flight, 2 aor. mid. ἐτραπόμην turned or fled (intrans. or reflex.; rarely pass.), 2 perf. τέτροφα (and τέτραφα?, rare), τέτραμμαι, ἐτρέφθην fled or was turned (rare in Att.), 2 aor. pass. ἐτράπην usu. intrans., τρεπτέος, τρεπτός Aristotle. In Att. ἐτραπόμην was gen, displaced by ἐτράπην. τράπω New Ion., Doric, 2 aor. έτραπον Epic and poetic, aor. pass. έτράφθην Hom., Hdt. τρέπω has six acrists. Cp. 435, 437, 438 a. Hom. has also τραπέω and τροπέω.

τρέφω ($\tau \rho \epsilon \phi$ -, $\tau \rho \phi \phi$ -, $\tau \rho \alpha \phi$ -; for $\theta \rho \epsilon \phi$ -, etc., 108 g) support, nourish: θρέψω, ἔθρεψα, 2 perf. τέτροφα, τέθραμμαι, έθρέφθην very rare in Att. prose, usu. 2 aor. pass. ἐτράφην, τραφήσομαι, θρεπτέος. Fut. mid. θρέψομαι often pass. (1058). τράφω Doric, 2 aor. Epic ἔτραφον grew up, was nourished. Cp. 437.

τρέχω $(\tau \rho \epsilon \chi$ - from $\theta \rho \epsilon \chi$ -, 108 g, and $\delta \rho a \mu$ -) run: δραμοῦμαι (1057), 2 aor. ἔδραμον, -δεδράμηκα (κατά, περί, σύν), έπι-δεδράμημαι, περι-θρεκτέος. τράχω Doric, άπο-θρέξομαι Aristoph., ἔθρεξα rare and poetic, 2 perf. -δέδρομα (ἀνά, ἐπί) poetic. Poetic δραμάω. (VI.)

τρέω (τρε- for τρεσ-; cp. Lat. terreo for terseo) tremble: ετρεσα (443 a), ά-τρεστος poetic. Rare in prose.

τρίβω (τρίβ-, τριβ-) rub: τρίψω, ετρίψα, 2 perf. τέτριφα, τέτριμμαι, έτρίφθην, but

- usu. 2 aor. pass. ἐτρίβην, -τριβήσομαι (έξ, κατά), fut. perf. ἐπι-τετρίψομαι, ά-τριπτος Hom. Fut. mid. τρίψομαι also as pass. (1058).
- τρίζω (τριγ-, τρίγ-) squeak, chirp: 2 perf. τέτρίγα as pres. (part. τετρίγωτες, τετρίγωια, Hom.). Ion. and poetic. (III.)
- τρῦχόω exhaust, waste: pres. poet. and rare, usu. comp. w. έξ: -τρῦχώσω, -ετρῦχωσα, τετρῦχωμαι, έτρῦχώθην Hippocr. Also τρόχω: τρόξω (128 a) Hom.; and τρύω: τρόσω Aesch., τέτρῦμαι, ά-τρῦτος poetic and Ion.
- τρώγω (τρωγ-, τραγ-) gnaw: τρώξομαι (1057), 2 aor. ἔτραγον, δια-τέτρωγμαι, τρωκτός, κατ-έτρωξα Hiddocr.
- τυ-γ-χ-άνω (τευχ-, τυχ-, τυχε-) hit, happen, obtain: τεύξομαι (1057), 2 aor. ἔτυχον, τετύχηκα. Epic also ἐτύχησα, 2 perf. τέτευχα Ion. (the same form as from τεύχω). τέτυγμαι and ἐτύχθην (from τεύχω) often have almost the sense of τετύχηκα and ἔτυχον. (IV.)
- τύπ-τω (τυπ-, τυπτε-) strike: τυπτήσω, τυπτητέος; other tenses supplied: aor. ἐπάταξα or ἔπαισα, perf. πέπληγα, πέπληγμαι, aor. pass. ἐπλήγην. ἔτυψα Ερic, Ion. and Lyric, ἐτύπτησα Aristotle, 2 aor. ἔτυπον poetic, τέτυμμαι poetic and Ion., 2 aor. pass. ἐτύπην poetic, fut. mid. as pass. τυπτήσομαι, or 2 fut. pass. τυπήσομαι, Aristoph. Nub. 1379. (II.)
- τύφω (τῦφ-, τυφ-, for θῦφ-, θυφ-, 108 g) raise smoke, smoke: τέθῦμμαι, 2 aor. pass. as intrans. ἐπ-ετύφην, ἐκ-τυφήσομαι Com.
- τωθάζω taunt: τωθάσομαι (1057), ἐτώθασα. (III.)
- ύγιαίνω (ὑγιαν-) am in health, recover health: ὑγιανῶ, ὑγίᾶνα, ὑγιάνθην Hippocr. (III.)
- ὑπ-ισχ-νέομαι ($l\sigma\chi$ -, a by-form of έχ-; $\sigma\chi$ -, $\sigma\chi$ ε-) promise: ὑπο-σχήσομαι, 2 aor. ὑπ-εσχόμην, ὑπ-έσχημαι. Ion, and poetic usu. ὑπ- $l\sigma\chi$ ομαι. Cp. ἔχω and ἴσχω. (IV.)
- ύφαίνω (ὑφαν-) weave: ὑφανῶ, ὕφηνα, ὕφασμαι, ὑφάνθην, ὑφαντός. Hom. also ὑφάω. (ΙΙΙ.)
- νω rain: ὑσω, ὖσα Pind., Hdt., Aristotle, ἐφ-ῦσμαι, ὕσθην Hdt., ὕσομαι as pass. (1058) Hdt.
- φαείνω (φαεν-) appear, show: aor. pass. ἐφαάνθην (w. aa for aε, 483) appeared. Epic, (III.)
- φαίνω (φαν-) show: φανῶ, ἔφηνα, perf. πέφαγκα (rare in good Att.) have shown, 2 perf. πέφηνα have appeared, πέφασμαι, ἔφάνθην, (rare in prose) was shown, 2 aor. pass. ἔφάνην as intrans. appeared, 2 fut. pass. φανήσομαι shall appear; fut. mid. φανοῦμαι shall show and shall appear. On the trans. and intrans. use see 1043; for the inflection of certain tenses see 351, 352, 355. Hom. has 2 aor. iter. φάνεσκε appeared, ν. α. ἄ-φαντος; and, from root φα-: φάε appeared and fut. perf. πεφήσεται shall appear. Connected forms πι-φαύσκω, φαείνω, φαντάζομαι. (III.)
- φά-σκω (φα-) say: only pres. and imperf.: see φημί. (V.)
- φείδομαι (φείδ-, φίδ-) spare: φείσομαι, ἐφεισάμην, φειστέος. Epic redupl. 2 aor. mid. πεφιδόμην. Epic fut. πεφιδήσομαι (φίδε-).
- φεν-, φν-, φα- (for $\phi(\epsilon)$ χ-, 18, 31 b) kill: 2 aor. ἔπεφνον and πέφνον (part. καταπεφνών, also accented -πέφνων), perf. mid. πέφαμαι, fut. perf. πεφήσομαι. Epic. Cp. φόνος murder and θείνω(θεν-) smite.
- φέρω (φερ-, ol-, ένεκ-, ένεγκ- for έν-ενεκ, 476) bear, carry: fut. οίσω, 1 aor. ήνεγκα.

2 aor. ἥνεγκον, 2 perf. ἐνήνοχα, perf. mid. ἐνήνεγμαι (3 s. -γκται inscr.), aor. pass. ἡνέχθην also intrans., fut. pass. κατ-ενεχθήσομαι and οἰσθήσομαι, v. a. oloτός, -τέος. Other Att. forms: οἴσομαι fut. mid. and pass. (1058 a), ήνεγκάμην 1 aor. mid., ήνεγκόμην 2 aor. mid. (rare: S. O. C. 470). Poetic and dial. forms: 2 pl. pres. imv. φέρτε (for φέρετε) Epic, 1 aor. imv. οἶσε for οίσον Epic (and Aristoph.), 1 aor. inf. άν-οίσαι or άν-φσαι (once in Hdt.), fut. inf. οίσειν Pind., οίσεμεν(αι) Hom., 1 aor. ήνεικα, -άμην Hom., Hdt., ήνικα Aeol., Dor., etc., 2 aor. ήνεικον rare in Hom., perf. mid. ἐνήνειγμαι Hdt., aor. pass. ήνείχθην Hdt., v. a. φερτός Hom., Eur., άν-ώιστος Hdt. (ἄνοιστος?). (VI.)

φεύγω (φευγ-, φυγ-) flee: φεύξομαι 1057 (φευξούμαι, 512, rare in prose), 2 aor. έφυγον, 2 perf. πέφευγα, φευκτός, -τέος. Hom. has perf. act. part. πεφυζότες as if from a verb φύζω (cp. φύζα flight), perf. mid. part. πεφυγμένος. v. a. φυκτός. By-form φυγ-γάνω, New Ion. and Att. poetry, in comp. in

prose.

φη-μί (φη-, φα-) say, inflected 377: φήσω, ἔφησα, φατός, -τέος. Poetical and dial. forms 377 D. ff.

ἔστην). Cp. 525. Fut. φθάσω doubtful in Att., 2 aor. mid. part. φθάμενος Epic.

Hom. $\phi\theta\dot{a}\nu\omega = *\phi\theta\dot{a}\nu\varepsilon\omega$. (IV.)

φθείρω $(\phi\theta\epsilon\rho_-, \phi\theta\rho\rho_-, \phi\theta\alpha\rho_-)$ corrupt: $\phi\theta\epsilon\rho\hat{\omega}$, ἔφθείρα, ἔφθαρκα, but usu. 2 perf. δι-έφθορα am ruined (have corrupted in Att. poetry), έφθαρμαι, 2 aor. pass. έφθάρην, δια-φθαρήσομαι, φθαρτός Aristotle. Fut. δια-φθέρσω N 625, διαφθερέω Hdt. (III.)

 $\phi\theta\ell\nu\omega$ ($\phi\theta\iota$ -) waste, perish, mostly poetical and usu. intrans., Epic $\phi\theta\ell\nu\omega$ $(=\phi\theta\iota\nu_{\mathcal{E}}\omega)$: fut. $\phi\theta\iota\sigma\omega$ poetic (Hom. $\phi\theta\iota\sigma\omega$) trans., aor. $\xi\phi\theta\iota\sigma\alpha$ poetic (Hom. ἔφθίσα) trans., 2 aor. mid. athematic ἐφθίμην perished poetic (φθίωμαι, φθίμην for φθι-τμην, φθίσθω, φθίσθαι, φθίμενος), έφθιμαι poetic (plupf. 3 pl. $\dot{\epsilon}\phi\theta\dot{\epsilon}a\tau o$), $\dot{\epsilon}\phi\theta\dot{\epsilon}\theta\eta\nu$ Hom., $\phi\theta\iota\tau\dot{\delta}s$ Tragic. The form $\phi\theta\dot{\epsilon}\omega$ in Hom. is assumed on the basis of $\phi\theta l\eta s$ and $\xi\phi\theta l\epsilon\nu$, for which $\phi\theta l\epsilon\alpha l$, $\xi\phi\theta l\tau o$ (or $\xi\sigma\theta l\epsilon\nu$) have been conjectured. Hom. $\phi\theta t\sigma\omega$, $\xi\phi\theta \bar{t}\sigma\alpha$ are also read $\phi\theta\epsilon t\sigma\omega$, etc. Byform φθινύθω. (IV.)

φιλέω love: regular; fut. mid. φιλήσομαι may be pass. (1058). Hom. has

φιλήμεναι pres. inf. and έφιλάμην (φιλ-) aor. mid. Aeolic φίλημι.

φλάω bruise (cp. θλάω): φλασσῶ, for φλάσω, Theocr., ἔφλα(σ)σα, πέφλασμαι and έφλάσθην Hippocr. φλάω eat greedily, swallow: only pres. and imperf., and only in Comedy.

φλέγω burn, trans, and intrans: έξ-έφλεξα Aristoph., κατ-εφλέχθην, ά-φλεκτος Eur. Very rare in prose. By-form $\phi \lambda \epsilon \gamma \epsilon \theta \omega$ poetic.

φράγ-νῦμι (φραγ-) and φάργνῦμι fence, mid. φράγνυμαι; only in pres. and

imperf. Cp. φράττω. (IV.)

φράζω (φραδ-) tell, point out, declare, mid. consider, devise: φράσω, ἔφρασα, πέφρακα, πέφρασμαι rarely mid., έφράσθην as mid., φραστέος. Epic 2 aor. (ϵ) πέφραδον 411 D. (part. πεφραδμένος). Mid. fut. φράσ(σ)ομαι Epic, $\dot{\epsilon}\phi\rho\alpha\sigma(\sigma)\dot{\alpha}\mu\eta\nu$ poetic and Ion. (III.)

φράττω (φραγ-) fence: έφραξα (and έφαρξα Att. inscr.), πέφραγμαι and πέφαργμαι, έφράχθην, α-φρακτος. The forms with ap for pa are common and are

Old Att. See φράγνῦμι. (III.)

- **φρίττω** (φρίκ-) shudder : ἔφριξα (128 a), πέφρικα am in a shudder (part. πεφρίκοντας Pind.). (III.)
- φρύγω (φρυγ-, φρῦγ-) roast: ἔφρυξα (128 a), πέφρῦγμαι, φρῦκτός, 2 aor. pass. ἐφρύγην Hippocr.
- φυλάττω (φυλακ-) guard: φυλάξω, ἐφύλαξα, 2 perf. πεφύλαχα, πεφύλαγμαι am on my guard, ἐφυλάχθην, φυλακτέος. Fut. mid. φυλάξομαι also as pass. in Soph. (1058 a). (III.)
- φόρω (φυρ-) mix, knead: ἔφυρσα Hom., πέφυρμαι, ἐφύρθην Aesch., fut. perf. πεφύρσομαι Pind., σύμ-φυρτος Eur. φῦράω mix is regular. (III.)
- φύω (φυ-, φῦ-; Hom. φὕω, rare in Att.) produce: φύσω, ἔφῦσα, 2 aor. ἔφῦν grew, was, πέφῦκα am by nature, am (1134), φυτόν plant. 2 aor. pass. ἐφύην late (doubtful in Att.). 2 perf. Epic forms: πεφύᾶσι, ἐμ-πεφύη Theognis, πεφυώς, ἐμ-πεφυνῖα; 1 plupf. with thematic vowel ἐπέφῦκον Hesiod.
- χάζω (χαδ-) force back, usu. χάζομαι give way. Pres. act. in prose only ἀνα-χάζω Xen., χάσσομαι, ἀν-έχασσα Pind., δι-εχασάμην Xen. See also καδ-. Poetic, chiefly Epic. (III.)
- χαίρω (χαρ-, χαρε-, χαιρε-) rejoice: χαιρήσω, κεχάρηκα, κεχάρημαι and κέχαρμαι Att. poetry, 2 aor. pass. ἐχάρην intrans. rejoiced, χαρτός. Hom. has 2 perf. act. part. κεχαρηώς, 1 aor. mid. χηράμην, 2 aor. mid. κεχαρόμην, fut. perf. κεχαρήσω and κεχαρήσομαι (548 D.). (III.)
- χαλάω loosen: ἐχάλασα, ἐχαλάσθην. Fut. χαλάσω Hippoer., aor. ἐχάλαξα Pind., perf. κεγάλακα Hippoer.
- χαλεπαίνω (χαλεπαν-) am offended: χαλεπανῶ, ἐχαλέπηνα, ἐχαλεπάνθην. (III.) χα-ν-δ-άνω (χενδ-, χονδ-, χαδ- for $\chi(\epsilon)$ yδ-, 18, 31 b, 35 b) contain: χείσομαι for χενδσεται, 2 aor. ἔχαδον, 2 perf. κέχανδα as pres. (κέχονδα? ep. v. l. Ω 192). Poetic (mostly Epic) and Ion. (IV.)
- χάσκω (χην-, χαν-; χάσκω for χη-σκω?) gape: έγ-χανοῦμαι (1057), 2 aor. ἔχανον, 2 perf. κέχηνα am agape (1135). Ion., Epic, and in Aristoph. (V.)
- χέζω (χεδ-, χοδ-) = Lat. caco: χεσούμαι (512, 1057), rarely χέσομαι, ἔχεσα, 2 aor. ἔχεσον rare, 2 perf. κέχοδα, κέχεσμαι. (III.)
- χέω (χευ-, χε_Γ-, χυ-) pour; on the contraction see 348. In prose usu. in comp. (έξ, έν, κατά, σύν, etc.): fut. χέω (507 a), aor. ἔχεα (517 a), κέχυκα, κέχυμαι, ἐχύθην, χυθήσομαι, χυτός. Mid. χέομαι pres. and fut. (513), ἐχεάμην aor. Εpic forms: pres. (rarely) χείω (Aeolic χεύω), fut. χεύω (?) β 222, aor. also ἔχευα (517 a), 1 aor. mid. ἐχευάμην = Att. ἐχεάμην, 2 aor. mid. athematic ἐχύμην as pass.
- χλαδ- in 2 perf. part. κεχλάδώς swelling, acc. pl. κεχλάδοντας, inf. κεχλάδειν (all in Pind.).
- χόω $(=\chi_0 \omega)$ heap up: χώσω, ἔχωσα, ἀνα-κέχωκα, κέχωσμαι, ἐχώσθην, χωσθήσομαι, χωστός.
- χραισμέω (χραισμε-, χραισμ-) profit, pres. late: χραισμήσω, έχραίσμησα, 2 aor. έχραισμον. Hom.
- *χράομαι (χρῶμαι) use (χρα-, χρη-): pres. χρῆ. χρῆται, etc. 346, χρήσομαι, έχρησάμην, κέχρημαι have in use (poetic also have necessary), έχρήσθην, χρηστός good, χρηστός. Hdt. has χρᾶται, 3 pl. χρέωνται (from *χρήονται), subj. χρέωμαι, imv. χρέω, inf. χρᾶσθαι (Ion. inser. χρῆσθαι), part. χρεώμενος. Fut. perf. κεχρήσομαι Theocr.

*χράω (χρῶ) utter an oracle (χρα-, χρη-): pres. χρῆs, χρῆ, 346 (sometimes in the meaning of χρηΐζεις, χρηΐζει), χρήσω, ἔχρησα, κέχρηκα, κέχρησμαι Hdt., ἐχρήσθην. Mid. χράομαι (χρῶμαι) consult an oracle: χρήσομαι Ιοπ., ἐχρησάμην Hdt. Cp. χρηΐζω. Hdt. has χρέων.

χρή it is necessary, ἀπό-χρη it suffices: see 386.

χρήζω want, ask, Att. chiefly pres. and imperf.: χρήσω. Epic and Ion. χρητζω (later χρείζω): χρητσω, έχρήϊσα. (III.)

χρίω (χρί- for χρίσ-) anoint, sting: χρίσω, έχρίσα, κέχριμαι (and κέχρισμαι?),

έχρισθην Tragic, χριστός Tragic.

χρώζω (for χρω-ίζω; cp. χρώ-s complexion) color, stain: κέχρωσμαι (better κέχρωσμαι?), έχρώσθην (έχρώσθην?). Poetic χροτζω. (III.) χωρέω give place, go: regular. Fut. χωρήσω and χωρήσομαι 1057 a.

*ψάω (ψῶ) rub (ψα-, ψη-): pres. ψη̂s, ψη̂, etc., 346; ἀπο-ψήσω, ἔψησα, perf. κατ-έψηγμαι from the by-form ψηχω.

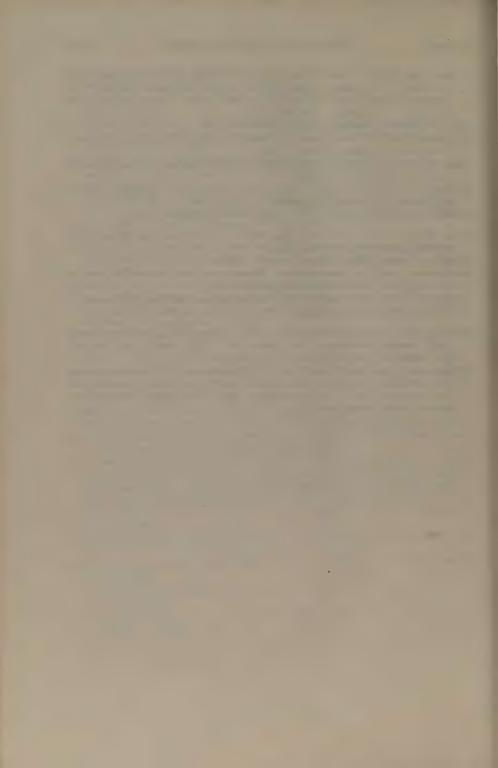
ψέγω blame: ψέξω, ἔψεξα, ἔψεγμαι Hippocr., ψεκτός.

ψεύδω deceive, mid. lie: ψεύσω, ἔψευσα, ἔψευσμαι usu. have deceived or lied, but also have been deceived, ἐψεύσθην, ψευσθήσομαι.

ψύχω (ψυχ-, ψῦχ-) cool: ψύξω (128 a), ἔψυξα, ἔψῦγμαι, ἐψύχθην, ψῦχθήσομαι (?) Hippoer., 2 aor. pass. ἀπ-εψύχην as intrans. cooled, ψῦκτέος Hippoer.

ώθέω (ώθ-, for ρωθ-, ώθε-, 440 a) push: imperf. ἐώθουν (399), ἄσω, ἔωσα. ἔωσμαι (406), ἐώσθην, ἀσθήσομαι. Fut. ἀθήσω only in Att. poetry, aor. ἀσα and perf. ὧσμαι Ion., ἀπ-ωστός Ion., poetic, ἀπ-ωστές poetic.

ώνέομαι (ρωνε-; cp. Lat. ve-num) buy: imperf. ἐωνούμην (399), ώνήσομαι, ἐώνημαι (406) have bought or been bought, ἐωνήθην was bought, ἀνητός, -τέος. For ἐωνησάμην (late) Att. has ἐπριάμην (361, 362). Imperf. ἀνεόμην Hdt., ἀνούμην Att. in comp. (ἀντί, ἐξ). (VI.)



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lengthens to η 23, 25, 32 b, 188, 189, 255 a, 401, 408, 409, 439, 442, 507, 517, 518.

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- ā stems 172, 181 ff.; replace o stems in cpds. 620.
- $\bar{a}:\omega$ 31.
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- ā gen. sing. (Dor., Aeol.) 1 decl. 184 D. 5.

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-ais Aeol. acc. pl. for -ās

184 D. 10.

269 a. D. -ais, -aioi dat. pl. 182 a. 184 D. 9, 185. -ais, -ai, -aiev opt, end. 423 a. aloa 98. αἰσθάνομαι mid. dep. 1060: pres. as perf. 1088 a: 2 aor. ingres. 1118 a; w. acc. or gen. 892, 892 c, 1308; w. part. 892, 892 c, 1307; w. inf. 1308. -αισι dat. pl. 185. άίσσω w. acc. 1042 a. aloxobs comp. 286. αίσχύνομαι w. part. 1299, 1314; w. inf. 1234, 1260 a, 1314; ήσχύνθην as reflex. 1062. -alteros, -altatos 283 a; cp. 309 b. alτέω w. two accs. 1001. aiτιάομαι mid. dep. 319 c, 1060; w. gen. 913 h. aίτιος w. gen. 913 h. åtω aug. 401 a. άκάμās one end. 280. άκάχησθαι, -ήμενος accent 393 a, b. D. -aκι(s) adv. 118 D., 308. άκμή 71 a. -ако- suff. 613. 6. άκολουθέω w. dat. 956. άκόλουθος W. dat. 958. άκοντίζω w. gen. 888. άκούω 2 perf. 409; mid. 1059; mid. fut. 1057; pres. as perf. 1088 a; w. gen. or acc. 891, 892, 892 a, b, 909, 1308; w. εθ (καλώς) as pass. 1075; w. part. or inf. 1307, 1308; w. $\delta \tau \epsilon$ 1489. άκρατής w. gen. 913 f. ἄκρᾶτος comp. 284 a. άκροάομαι fut. and aor.

442 a; w. acc. or gen. 891. акроs w. art. 800. äκων 273 b, 629.1; gen. abs. 1284 a. άλαδε 306 D. άλάομαι: άλάλησθαι, -ήμενος 393 a, b, D.; άλάου 483. άλγεινός comp. 286. άλείφω 36, 110, 435 b. άλεύομαι as fut. 513 a; aor. 517 a. D. άλήθεια, -είη 184 D. 3; τη \dot{a} ληθεία in truth 957. άληθής decl. 261; comp. 281. (ἄληθες means indeed.) άληθινός 587 d, 613. 11. άλις w. gen. 915. άλίσκομαι aug. 399, 400; fut. 441; 2 aor. 524 b; as pass. of alpéw 1075. άλλά 1320 Β, 1543; άλλ' ή 1543; άλλά (καί) after ούχ ὅτι, etc. 1643-1645; ού μην (μέντοι) άλλά 1647. άλλάττω pres. 466 a; perf. mid. 357 c; w. gen. 895. άλλαχ $b\theta \epsilon \nu$, $-b\sigma \epsilon$, $-o\hat{v}$ 306. άλλέξαι 62 D. ἄλληκτος 66 D. 1. άλλήλων decl. 296. άλλο θ εν, $-\theta$ ι, $-\sigma$ ε 306. äλλομαι pres. 95; mid. dep. 1060; 1 aor. 518; 2 aor. αλτο 8 D. άλλος 95; decl. 300; w. art. 811, 853; ἄλλος τε καί 854; ἄλλος ἄλλο, etc. 855, 915; ā\lambda\ny 915, 957; ἄλλο τι (ἤ) 1542. -alo- suff. 613. 7. άλόθεν 306 D. άλσος 88. $\ddot{a}\mu a$ 308; w. dat. 1039,

1272 a. 1276 : dua . . . καί 1325. άμαξα 8 D. άμαξιτός fem. 200 c. άμαρτάνω mid. fut. 1057: w. gen. 888 a. ἄμβροτος 113 D. άμε, άμες, άμεων, άμων, άμίν, άμιν 292 D. 4. άμήχανος w. inf. 1240. άμμε 91 D., 292 D. 1; άμμες 292 D. 1; ἄμμι(ν) 116 D., 292 D. 1, 3. άμνήμων w. gen. 913 d. άμνός decl. 255. 1. άμοιρος w. gen. 913 b. άμος, άμος 295 D. αμπελος fem. 200 a. άμπέχω, -ίσχω 108 d. άμπνύνθην 566 e, D. άμυδις 8 D. άμόνω pres. 471; w. dat. 936 a; mid. 1051, 1063. άμφί w. case 1019 : άμφί μοι 154 N. 2; αμφί(s)

118 D.

άμφιέννυμι fut. 511 c; aor. 413; perf. 1134; w. two accs. 1001.

άμφισβητέω aug. 415; w. gen. 908; w. dat. 955, 966; neg. w. 1632.8.

άμφορεύς 112 с.

άμφότερος 313 d; w. art. 806; appos. 694.

άμφοτέρωθεν, -θι, -σε 306. **ἄμφω** 313 d; w. art. 806; w. pl. 698.

 $d\nu$ (Epic $\kappa \dot{\epsilon} \nu$, $\kappa \dot{\epsilon}$) 1162-1170; two uses 1162.

(1) In independent clauses:

with second. tenses of indic. 1180-1183, 1095, 1127, 1389, 1395 b, 1397-1401, 1422, 1432, 1478,

1482. **1483**. **1505**: with fut. indic. (poet.) 1184, 1417; with subj. as fut. (Hom.) 1197, 1417, 1501 c; with opt. 1204-1211. 1389, 1395 d, 1407 d, 1413, 1432, 1479, 1480.

(2) In dependent clauses:

purpose cl. 1345, 1346; obj. cl. of effort 1356. of fear 1367; causal cl. 1372: result cl. 1383, 1384; condit. cl. 1407, 1409, 1417, 1420, 1432, 1433; concess. cl. 1434; rel. cl. 1450, 1468 a, 1469 c, 1479, 1480 b, 1481, 1483; temp. cl. 1496, 1498, 1501, 1502, 1515.

άν dropped when subj. becomes opt. 1503, 1504, 1519, 1555, 1575, 1579, 1587.

αν omitted 1169, 1402, 1405, 1409, 1420 b, 1479 b, 1481 a, 1515 b. αν w. έδει, γρην, etc. 1174, 1402, 1403.

άν w. inf. 1221, 1256, 1378, 1583.

άν w. part. 1222, 1584. άν for άνά 62 D.

άν- priv., see ά-priv.

åν for έάν 1168 a, 1388 a. -âv gen. pl. 184 D. 8; inf. end. $(-\alpha + -\epsilon \iota \nu)$ 46.

ανα for ανάστηθι 148 N.; voc. of avat 220 D.

ἀνά w. case 1020; distrib. 317 a.

άναγκαῖος decl. 258 d; pers. constr. w. inf. 1227 a; acc. abs. 1288 c. άνάγκη W. έστί omit, 669: w. inf. 1240.

άναλίσκω and άναλόω, aug. 401 a.

άναμιμνήσκω w. two accs. 1001.

άναξ W. ε 17 D. 1; voc. 220 D.

άνάσσω w. dat. 962.

άνδάνω pres. 474 c; aug. 399 D.

ἄνευ w. gen. 1038; w. οὐ

άνέχομαι double aug. 414; aug. in Hdt. 402 c: w. part. 1297, 1297 a.

άνήρ decl. 231, 220 b, 221 D. 2, 231 D.; as appos. 690, 690 a; w. art. 764; ἀνήρ 56 a.

ἄνθρωπος decl. 199; as appos. 690, 690 a: w't art. 779 d; omit. 738, 1285 b.

-avo- suff. 613. 10. $-\alpha\nu\%$ tense-suff. 418. 1, 474 b, c.

άνοίγω aug. 399, 400. άνομοίως w. dat. 942. $d(\nu)$ on λ os 629, 1.

-avs acc. pl. 184 D. 10. άντάω w. gen. 888 b. άντεῖπον w. μη ού and inf.

άντέχω w. dat. 966.

άντί w. gen. 1021. -аvті 3 pl. 425 d.

άντιδικέω aug. 415. ἀντιλαμβάνω w. gen. 885.

άντιποιέομιι w. gen. 908. άντιφερίζω w. dat. 930. άνύτω 478; fut. 507 b, D.; perf. mid. 73.

άνύω final vow. in tenses 443 a; as fut. 511 D., 513 a; avvoās quickly 1277 a.

άνω adv. 306 b; comp. 309 a. άνω aor. 1127. -άνω, -alνω vbs. in 478. άνώγω pres. 531 D. 2: no aug. in Hdt, 402 c. äξιος decl. 256: ἐστί omit. 669; w. gen. 913 g; w. inf. 1227 a (pers. constr.), 1240, 1243; aξιον ην w. inf. 1174, 1175. άξιόχρεως decl. 258 b. άξιδω w. gen. 895. άξίως w. gen. 914. ao to ow, wo 483. -āo gen. sing. 184 D. 5. $\bar{a}o$ becomes $\epsilon\omega$ 29 D. αοι to οω, ωοι 483. αου to οω, ωω 483. $\dot{a}\pi$ - for $\dot{a}\pi\delta$ (Hom.) 62 D. άπαγορεύω W. δπως 1357. άπάγχομαι 1053. amais 280, 642. άπαντάω w. dat. 928; mid. fut. 1057. äπαξ 18, 305, 313 a. äπās, see πâs. άπατάω fut, mid, as pass. 1058 a. άπέχομαι w. μή and inf. 1630. άπλοῦς (-oos) 313 a, 317 b; decl. 259; contr. 48, 259 c; comp. 284. άπό 1012, 1017, 1018; w. case 1022; cpds. of, w. gen. 911; ἄρχομαι w. 886 b. άπογιγνώσκω w. gen. 910. άποδείκνῦμι w. acc. 997. άποδίδωμι mid. 1063. 3, w. gen. 895. άποθνήσκω as pass. 1075. άπολαύω w. gen. 889; mid. fut. 1057. ' Απόλλων decl. 230, 251.

 $\dot{a}\pi o \rho \dot{\epsilon} \omega$ w. gen. 902.

άποστερέω w. two acc.

1001; w. gen. and acc. 901 a.. άπόχρη 386 a. άππέμψει 62 D. άπτω aug. in Hdt. 402 c: and -ougs 1063, 4: mid. w. gen. 885. doa 1320 D.; w. imperf. 1102. åρα 1539, 1550; w. μή or où 1540. άραρίσκω pres. 475 c. 410 D.: ἤραρον 411 D.: άρηρυῖα, άραρυῖα 535 D; άργαλέος 112 a; not contr. 259 d. άργεννός 66 D. 1, 91 D. dργυροῦς (-εος) decl. 259; contr. 48. άρείων 287. 1. άρέσκω pres. 475; w. dat. 927; trans. and intrans. 1042 c. άρήν decl. 254. "Aons decl. 254. άρι- 629 N. -apro- suff. 609. ἀρκέω final vow, in tenses 443 a. άρνέομαι W. μή Or μη ού 1630, 1631, 1632. 9. άρδω final vow. in tenses 443 a. άρπάζω 463, 614. 6; aor. 468. άρπαξ one end. 280. άρρην and άρσην 65. άρτι w. pres. 1088 a. άρχήν adv. 992. -apxos cpds., accent 637 N. άρχω aug. in Hdt. 402 c; aor. ingres. 1118; w. gen. 886 a, 894; w. dat. 962; and -oual 1063. 5; ἄρχομαι W. gen. 886 a,b; w. inf. or part. 1297, 1314; ἀρχόμενος at first 1276 a.

-as acc. pl. 3 decl. 222: 1 decl. Dor. 184 D. 10. -as stems 232, 233. -ās acc. pl. 1 decl. 182. -âs, -âvros Dor, for -deis, -άεντος 267 D. ἀσεβέω trans. and intrans. 1042 c. $-\bar{a}\sigma\iota$ ($-\eta\sigma\iota$) loc. 305. -āoi, -aoi 3 pl. 425 d. -α-σκον iter. 450. άσμενος comp. 284 a: pred. 721. $\dot{a}\sigma\pi$ is coll. 315, 695. ἄσσα 299 D.; ἄσσα 303 D. άστήρ decl. 231 a. άστυ decl. 237; εάστυ 17 D. 1. -αται, -ατο for -νται, -ντο p. 3, N. 3, 356, 427 f, 427 f. D., 501 D. άτάρ 1320 Β. äτε 302 c; w. part. 1279 a; w't &v 1310 a. äτερος 57. 'Ατθίς 69 a. -arı 3 pl. perf. 425 d. άτιμάω 635. -aros superl. 288 a. άτραπός fem. 200 c. 'Ατρείδης decl. 190. άτρέμα(s) 118 D. атта 151 b, 299 а; атта 303 b. 'Αττικός 64 b, 69 a. ἄττω 410 D. av 5; pronunc. 21; subst.stems in 243; verbstems in 472; aug. nu 401; no aug. in Hdt. 402 c. αὐθάδης 107. avi becomes ā 33. αὔλειος fem. 200 b. ατέω w. two accs. 996. αὐτάρκης accent 261 b. αὐτἤt 35, 298 e. αὐτίκα w. part. 1276.

адтіз 110 D. αὐτόθεν, -όσε 306.

αύτός decl. 293; in crasis 56 a, c, 293 b; comp. 289; Synt. 818 ff. For pers. pron. in obl. case 295 a, 816, 817, 823, 824; avrós self 819; ò αὐτός the same 821, w't ò in Hom. 822; w. ordinals 820 a; as ind, reflex. (for έαυτοῦ) 829 a; w. pers. pron. 832, 833; w. reflex. 743, 834, 1053; in partit, gen. pl. 891 a; w. dat. (αὐτοῖς άνδράσι) 956 b; in place of rel, 1455; avrds ovτος 794, ср. 993; αὐτῶν ήμῶν 833.

αύτ 6 56 a, 293 b. αὐτοῦ adv. 305, 306. αύτων, αύτοῖς 294 a. åφθονος comp. 284 a. άφτημι aug. 413. axapıs comp. 285.

ἄχθομαι final vow. in tenses 443 b; pass. dep. 1060; fut. mid. and pass. 1107; w. acc. and part. 1299 a.

ἄχρι(s) 118 D., not elided 59; w. gen. 1038; άχρι ov 1485 C.

 -4ω denom. vbs. in 614.1: contr. forms infl 344; 482-488, dial. forms 493-495.

-άω desider. vbs. in 616.

-aw to ow, ww 483, 484. -āων Hom. gen. pl. 184 D. 8.

B 12 a, 13; bef. dentals 68, 567; bef. \(\mathcal{m} 71; \) bef. ν 74; bef. σ 82; change to \(\phi \) in 2 perf. 539;

 $\mu(\beta)\rho$, $\mu(\beta)\lambda$ 113, 113 D.; subst.-stems in 225. βαδίζω mid. fut. 1057. βάθος w't art. 767.

βαθύς comp. 286 D.; βαθέα 37 D.

βaίνω pres. 474 h: final vow. in tenses 443 c; βήσω, -ομαι 1057; mix. aor. ἐβήσετο 515 D.: 1 aor, έβησα causat, 1043: 2 aor. ἔβην athematic 359 a, 524 b, 1043; 1 perf. 1134; 2 perf. athematic 541.

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βάλλω: two act, fut, 1107: ξβλητο pass. (Hom.) 1046; βλήεται 420 D., 524 D.; perf. act. 111 a, 533 d; perf. mid. 559 d, 427 f. D.; w. dat. 947.

βάρδιστος 111 a. D., 286 D. βαρύς comp. 281. βασιλεία 587 α. βασίλειος 612. 2.

βασιλεύς 29, 34; decl. 243; comp. 289; w't art. 769 b.

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 $\beta \epsilon(l)$ oual as fut 513 a. βέλτερος, -τατος 287. 1. βελτίων 262, 262 b, 287. 1. βία periphr. w. gen. 865;

βία adv. 957; βίηφι 248. βιάζομαι mid. and pass. 1066.

Blaws decl. 258 d. βιβάζω red. pres. 410 a; fut. 511 d.

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 $\beta\lambda$ how red. 405 c. βλάπτω w. acc. 927 a; fut. mid. as pass. 1058 a. βλαστάνω red. 405 c. βλασφημία 84. $\beta\lambda\epsilon\pi\omega$ mid. fut, 1057. βλώσκω: ἔμολον, μέμβλωκα 113 D.

Bodw mid. fut. 1057. βοηθέω w. dat. 927, 985 a. βορέas, βορρas decl. 194, 194 D.

βουλεύω, -ομαι 1051, 1059. βούλομαι pass. dep. 319 c, 1060; 2 pers. βούλει 427 a, N. 1; aug. 398; 2 perf. 535 D.; βούλει, $-\epsilon\sigma\theta\epsilon$ w. delib. subj. 1193; fut. 1108; w. pres. fut. or aor. inf. 1154; έβουλόμην w. inf. 1178; έβουλόμην άν W. inf. 1182; βουλοίμην αν 1206; βουλομένω τινί είναι 940 α; βούλομαι οὐ w.inf. 1628.

Boûs gend. 165; decl. 243, 221 D. 2; Bobs 37. βραδύς comp. 286 D. βραχύς comp. 286 D. βρέτας decl. 233 D. 3. βροντά w't subj. 667 a. βροτός (μορ) 113 D.

Γ 12 a, 13; bef. dentals 68, 567; bef. μ 71; bef. σ 82; becomes γ in 2 perf. 539; inserted 474 c; dropped 464; ynasal 12 a, 15 a, 67, 70, 78; subst.-stems in 225; vb.-stems in 463, 464.

γαΐα 194 D. γάλα decl. 254. γάλοως 207 D. γαμέω pres. 440 a; dist fr. mid. 1063. 6.

γάμος use of pl. 703. γάρ 1320 E; after art. 789; after prep. 1014 a; w. inf. in ind. disc. 1598; εί γάρ 1176, 1177. γαστήρ decl. 231 a, 231 D. γέ encl. 151 d, 153 b: after art. 789; after prep. 1014 a.

γελάω final vow, in tenses 443 a; mid. fut. 1057; aor, $\dot{\epsilon}\gamma\dot{\epsilon}\lambda\alpha\sigma(\sigma)\alpha$ (Hom.) 517 b. D. ; ἐγέλασα dramatic aor. 1126.

γέλως decl. 226 D., 254. γελώω 349 α.

-γένης names in 233 a. γεραιός comp. 283.

yépas decl. 233.

γέρων decl. 226. γεύομαι w. gen. 889.

γεωμέτρης decl. 191, 193. $\gamma \hat{\eta}$ decl. 194 D.; omitted 715; w. art. 764; w't art. 779 a; $\gamma \hat{\eta}$ on the

ground 960 a. $\gamma\eta\theta\epsilon\omega$ 2 perf. 1135.

γηραιός 587 b.

γηράσκω pres. 475 a; 2 aor. athematic 524 b. γίγās decl. 226.

γίγνομαι red. pres. 410, 436; 2 perf. 541, 544; copulative 655 a; quasiimpers. 666; omitted 671; w. gen. 909; w. dat. 935; as pass. 1052; mid. dep. 1060; in periphr. 1052, 1148.

γιγνώσκω red. pres. 410. 475 c; 2 aor. athematic 359 a, 524 b; γνώομεν 420 D.; perf. 1134; w. gen. 892 d; w. part. 1303; mid. fut. 1057.

γίνομαι 75. γινώσκω 75. $\gamma\lambda$ how red. 405 c.

γλάγων Dor. 114 D. γλέφαρον Dor. 114 D. γλώττα decl. 186. γν how red. 405 c. γνάθος fem. 200 d. γνώμη: νικάω γνώμην 978; γνώμην έμήν 1247 α.

γοάασκε 450; γοήμεναι 495.

γονείς masc. parents 708. γόνυ decl. 254. γούνατα 254.

ypaûs decl. 243.

γραφή: W. γράφομαι, διώκω, φεύγω 978.

γράφω aor. pass. imv. 108 N.; perf. mid. 354; dist. from mid. 1063.7; mid. w. gen. 896, w. two accs. 978, 998.

γρηθε 243 D. 2. yvuvns one end. 280. γυνή decl. 254; as appos. 690; w. art. 764.

Δ 12 a, 13; bef. stops 69, 70, 567; doubled 66 D. 2, 397 a. D.; bef. σ 83, 85; bef. 101, 462; $\nu(\delta)\rho$ for $\nu\rho$ 113; inserted bef -arai 427 f. D.; subst.-stems in 218, 219, 226; adj.-stems in 261; vb.-stems in 462. $-\delta$ - patron. suff. 603. 1. δα- (ζα-) pref. 629 N. $-\delta \bar{a}$ - patron. suff. 603. 1. δαήσεαι form 1046 a. δαίμων voc. sing. 220 b; dat. pl. 81 a, 221 N. δαινῦτο, -ύατο 498 D. δάκρυον decl. 254; - όφιν 248. δακρύω 614, 5; ingres.

aor. 1118. δαμάα, -όωσι fut. 484.

δάμνημι 474 g: δαμνάω 505.

δανείζω dist. from mid. 1063. 8.

δαρτός (δέρω) 111 a. D. δατέομαι Hom, aor, 83 D. $\delta \epsilon$ 1320 B, 1325; after art.

789; after prep. 1014 a; in μηδέ (οὐδέ) 1604 ς; δ μὲν . . . δ δ€ 756. 756 a.

 $-\delta \epsilon 153$, 153 a, 298 a, c, 306.

δεδαώς 541 D.

δεδέξομαι 561 D.

δέδια, δέδοικα 540; δεδοίκω 531 D. 2.

δεδίσκομαι 475 D.

 $\delta \epsilon \hat{\imath}$ quasi-impers, 666; w. inf. for delib. subj. 1194; ἔδει w. and w't άν 1174, 1175, 1402, 1403; οὐ δεῖ for δεῖ μή 1612.

δείδεκτο 408 D.

δείδω 531 a; δείδια, δείбогка 540 D.; ср. 17 D. 1, 397 a. D.

δείκνυμι infl. of pres. syst. 364, 498; w. part. 1303; w. δs 1548; δεικνός infl. 276.

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δεινός form 583; w. acc. 988; w. inf. 1240.

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δέομαι contr. 348; w. gen. or acc. 904; w. gen. and inf. 1235; w. fut. inf. 1154; w. $8\pi\omega$ s 1857.

δέος decl. 234.

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111 a. D., 447, 523; perf. 1135; δ. πῦρ 975. δεσμός decl. 249. δεσπότης voc. 193. δεύτερος, -τατος 288 D. δέχομαι: ἐδέγμην, δέχαται 403 D., 479 a; fut. perf. 561 D.; ἐδεξάμην dramatic aor. 1126; w. dat. 936 b; δέχοι 428 D. 1.

 $\delta \epsilon \omega$ bind, contr. 348 a; final vow. in tenses 443 c; fut. perf. 1141.

δέω need, lack 348; w. numbers 314 d; w. gen. 903; μικροῦ δεῖν 1247, 1247 a; δεῖν omitted 903; δεῖ τινί τινος 931. δή added to rel. 303 d;

δή added to rel. 303 d; after art. 789; w. imv. 1214.

δήλος comp. 281; δ. είμι w. part. 1304; δ. δτι 1567; δήλον δτι 1568. Δήλος fem. 200 a.

δηλόω infl. of contr. forms 344, 278 a; w. part. 1303.

Δημήτηρ decl. 231 a, 231 D.

δήμος coll. 695. Δημοσθένης decl. 233. δημοσία adv. 305, 957. δεήν 17 D. 1.

 $-\delta \eta \nu$ adv. end. 308. $\delta \dot{\eta} \pi \sigma \tau \epsilon$ added to rel. 303 d.

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διά 1017, 1018; w. case 1023; epds. of, w. dat. 955.

διαβαίνω trans. 1042 f. διαγίγνομαι w. part. 1296. διάγω (τὸν βίον) 1042 d; w. part. 1296.

διαιρέω w. two accs. 1000. διαλέγομαι recipr. mid. 1056; w. dat. 955. διαλείπω w. part. 1297. διαμένω w. part. 1296. διανέμω w. acc. and dat. 923; mid. recipr. 1056. διατελέω w. part. 1296. διαφέροντως w. gen. 914. διαφέρω 1042 f; w. gen. 905; mid. w. dat. 955. διδάσκω red. pres. 84, 410 a, 475 d; 2 perf. 538; mid. causat. 1055; w. gen. 895; w. two accs. 996, 1001, 1232.

διδράσκω red. pres. 475 c; mid. fut. 1057; 2 aor. athematic 524 b.

δίδωμι infl. of athematic forms 362; infl. of thematic forms of pressyst. 501; final vow. in tenses 443 c; διδούς decl. 275; imv. δίδοι 428 D.1; δίδωθι 501 D.; 1 aor. ἔδωκα 516; accent of δός, δοῦ in compos. 394 b, c; accent of 2 aor. mid. subj. and opt. 394 f; Hom. δώσμεν 420 D.; as pass. of ζημιόω 1075; w. inf. of purpose 1245 a.

διέχω w. gen. 901. δικάζω dist. from mid. 978, 1063. 9.

δίκαιος form 587 b; pers.
constr. w. inf. 1227 a;
w. ἐστί omitted 669;
δίκαιον ἢν w. and w't
ἄν w. inf. 1174, 1175.
δικαιόω fut. mid. 1057 a.
δίκη omitted 715; δίκη
instlu 957; δίκην φείργο

ίκη omitted 715; δίκη justly 957; δίκην φεύγω, -ομαι 896 a, 978; δίκην δφλισκάνω 896 b, 978; δίκην δικάζω, -ομαι 978; δίκην adv. acc. 991.

διξός 317 D.

Διονόσια defect. 252. διόπερ 1369. διότι 1369, 1563 a. διπλάσιος, -πλοῦς 317 b. διττός 317 D. δίχα 317 e; w. gen. 917. διχ \hat{g} 317 e. διχθά 317 D. διψάω contr. 346. δίω 540 D.

διώκω w. gen. 896; δ. γραφήν τινα 978; διωκάθω 445 a.

δοκέω pres. 440 a; δ. μοι 826, 1228 a, 1237; δοκεῖ quasi-impers.666; δοκεῖ μοι 1228 a, 1229; ἐμοι δοκεῖν 1247; δόξαντα (δόξαν) ταῦτα 1290 a.

δόμος: use of pl. 703; omitted 870; δόμονδε 306 D.

-δον adv. end. 308. δόρυ decl. 254. δουλεύω, -όω 614. 9. δουπέω 2 perf. 535 D. δούρατος, etc. 254. 9. δρατός, -δαρτος (δέρω) 111 a. D.

δραχμή 71 a. δράω contr. 457, 473. δρόμφ 957. δρόσος fem. 200 d. δρύφακτος 112 b. δύναμαι pass. dep. 10

δύναμαι pass. dep. 1060; δύνα, δύνη 427 a, N. 2; aug. 398; ἐδύνω 427 b, N. 1; δυνέαται 427 f. D.; accent of pres. subj. and opt. 392 N. 2, 500; w. superl. expres. 748 a, b; w. fut. inf. 1154.

δυνατός pers. constr. 1227 a; w. inf. 1243; w. ἐστί omitted 669; acc. abs. 1288 c.

δύο 313; undecl. 313 D.; w. pl. 313 c, 698. $\delta v\sigma$ - 89 a, 91, 629, 3; aug. of vbs. cpd. w. 417.

δύω for δύο 313 D.

δόω final vow, in tenses 443 c; trans. and intrans. 1043; 2 aor. 361, 364, 524 b; mix. aor. 515 d.

δώδεκα form 640 a. δωρεάν adv. acc. 693 a, 991.

δώρον decl. 199.

E 4; name 1 b; pronunc.

lengthens to η in root or suff. 30, 31, 246, 459 b, 584; at end of vb.stem 23, 442, 587 h; in temp. aug. 401; when beginning last part of cpd. 631.

lengthens to $\epsilon \iota$ 32, 32 a, 81, 85, 88, 91, 518.

 $\epsilon:o$ in stems 197, 587 f.

ε: o: α 31 a, 435 a, 438 a, 570 a.

ε:0:ω 438 b.

 $\epsilon: \eta: \omega 30, 31 e.$ expelled in weak stem 31 a, 38 b, 231, 436, before a vowel 38 a, from - éeai, - éeo 489; prefixed 36; added to vb.-stems 440, in forming cpds. 626; syll. aug. 397; bef. red. 404-407; thematic vow.

₹ pers. pron. 106, 154 N. 1, 292.

in indic. 419, in subj.

ξα (είμί) 365 D. 1, 2.

εā from ηa 29. $-\epsilon \alpha$ plupf. 429 D.

420 D.

 $-\epsilon a$ for $-\eta \nu$ acc. sing.

decl. 184 D. 6. έάγην 399, 400. έάλων 399, 400.

έάν 1168 a, 1388 a, 1047, 1411, 1419, 1420; on the chance that 1433; whether 1552.

ξασι (είμί) 365 D. 1. ξασσα (είμί) 365 D. 3. ёата: 382 D.

έαυτοῦ decl. 294; use 817, 825, 828-830.

έάω aug. 399; no aug. in Hdt. 402 c; fut. mid. as pass. 1058; οὐκ ἐάω 1100, 1606.

έγγυάω aug. 416.

έγγύς comp. 309 b; w. case 1038.

έγείρω red. 409; 2 aor. mid. 523. 3; 2 perf. 541 D.

έγρήγορα 541 D.

έγχειρίζω form 643; aug. 415.

έγώ decl. 292; in crasis 53; ἔγωγε 153 b; $\dot{\epsilon}\gamma\dot{\omega}(\nu)$ 116 D., 292 D. 1. έδδεισε 66 D. 2, 397 a. D.; cp. 17 D. 1.

έδει, see δεî.

 $\xi \delta \omega$ mid. as fut. 513; έδμεναι 479 a; έδηδώς 409 D.

 $-\epsilon\epsilon$ in dual 241.

ἐϵ 292 D. 1. -éeai to -eîai or -éai 489 a. έείκοσι 36, 311. D. 1.

έεικοστός 311 D. 1. -έεο to -εῖο or -έο 428 D. 2,

489 a, 490. -ées nom. pl. 245 b. -έεσκον in vbs. 450.

έζομαι aug. 399; pres. 462. ξηκα (ξημι) 373 D. 1. ξην (εlμί) 365 D. 1.

έπνδανον 399 D.

Ens for \$5 302 D. 2.

ξησθα (είμί) 365 D. 1. έθέλησθα (έθέλησθα) 425 b (2) D.

έθέλησι (έθέλησι) 425 c. D. έθελοντής one end. 280. έθελοντί 308.

 $\dot{\epsilon}\theta\dot{\epsilon}\lambda\omega$ w. fut. inf. 1154. έθέλωμι 425 a. D.

ἔθεν 151 D., 292 D. 1. $\dot{\epsilon}\theta \dot{\iota} \dot{\iota} \omega$ aug. 399; perf. mid. 1134.

ἔθος 106.

ει 5; pronunc. 21, 21 a; genuine 6, 21 a; spurious 6, 21 a, 32, 42, 46; loses i bef. vow. 37 D.; aug. of 401 b; unaugmented in Hdt. 402 c; instead of red. 408.

ει: ι 239.

ει: οι: ι 30 a, 31 b, 435 b, 459 d, 531 a, 538, 551, 566 c, 584.

-є 3 sing. act. 425 с.

-ει 2 sing. mid. 427 a. N. 1. $-\epsilon \iota(\nu)$ 3 sing. plupf. 116 a, 429.

el procl. 149; condit. part. 1388; unites w. &v 1388 a; in wishes 1176 a, 1177, 1199; in causal clauses 1373, 1374; w. ăi in cond. 1432; on the chance that, in case that 1433; whether 1550-1553; εί οὐ οτ μή in ind. quest, 1625 a; εί γάρ 1176, 1177, 1199; εί δὲ μή 1427 d; εί μή 1427 a; εί μη διά 1427 c; εί μη εί 1427 b; εί ov 1625 a, 1627; el (¿àv) και 1436; και εί

(¿áv) 1435. $-\epsilon ia$ substs. in 189 a. -eias, -eie, -eiav in opt.

423 a. εΐαται 382 D.

είδετε 387 D. 1. είδέω 387 D. 1 and 2. εlδήσειν 387 D. 1. είδησέμεν 387 D. 1. είδομεν 387 D. 1, 420 D. είδον 476, 2, 524 a : aug. 399, 399 D.; είδομαι 476.2; w. part. 1307 a; είδον εί 1433 a. elδώs 387; decl. 277; elδυία 269 d. -eln substs. in 184 D. 3. $\epsilon l\theta \epsilon$ 153; in wishes 1176, 1177, 1199. εικάζω aug. 401, 401 b; w. acc, and dat. 923. είκαθών 445 α. elkos w. inf. 1157; εlkos ην w. inf. of unfulfilled obligation 1174; είκδς ħν in condit. sent. 1402, 1403. είκοσι W. ε 17 D. 1, 36. είκω w. dat. 928. είκών decl. 247 c. ελλήλουθα 538. είλήλυθμεν 541 D. είληφα 408, 408 a. είληχα 408. elhov aug. 399. -είλοχα (λέγω) 408. είλω 399 D. εΐμαρται 408, 408 a. είμέν (είμί) 365 D. 1 and 2. $\epsilon l\mu l$ infl. 365, 368, 458 a; encl. forms 151 c; ¿σσί 151 D., 425 b; els 151 D., 365 D. 1 and 2, 425 b. D.; el 425 b; έστί(ν) 116; έστι 154 b; ων decl. 273; copula 655 a; omitted 656. 669, 670, 1310; mid. fut. 1057; elvat redundant 997 b; gen. w. 871 a; w. dat. 935; in periphr. 1146; ħν w.

adjs. and verbals of

obligation unfulfilled 1174: acc. abs. 1288; w. suppl. part. as pred. adj. 1293; έκων είναι etc. 1247; έστιν δστις (δς, δτε, $\delta \pi \omega s$ etc.) 1453, 1454, 1472; είσιν οι 1453, 1472; ἔστιν οι 1453. See ös, öστις etc. $\epsilon l\mu infl.$ 369–372; ϵls , $\epsilon l \sigma \theta \alpha$ 369 D.; pres. 458 a; pres. as fut. 370; ίθι w. imv. 1214. $-\epsilon\iota\nu$, $-\epsilon\iota s$, $-\epsilon\epsilon(\nu)$, $-\epsilon\iota\tau o\nu$, $-\epsilon \iota \tau \eta \nu$, $-\epsilon \iota \mu \epsilon \nu$, $-\epsilon \iota \tau \epsilon$, $-\epsilon \iota$ σαν plupf. 429. είνάκις 311 D. 2. είνακισχίλιοι 311 D. 2. είνακόσιοι 311 D. 2. είνάλιος 24 D. είνατος 311 D. 2. είνυμι 91 a. είο, ξο, έο, εΰ, εὐ 292 D. 1. $-\epsilon \hat{i}o\nu$ subst. end. 608. 1. -ειος adj. end. 604, 613. 2. είπον 476.3; W. F 17 D. 1; $\epsilon l \pi \epsilon = 392 \text{ b}$; red. 523; w. ὅτι, ὡς, or inf. 1572 α; (ώς) συνελόντι είπειν 941, 1247 a; ώs (ἔπος) είπεῖν 1247. είργω w. gen. 901; constructions of inf. w. 1632. είρηκα 408, 476. 3; είρημένον acc. abs. 1288 b. $-\epsilon l \rho \omega$ vbs. in 471. $-\epsilon ls$, $-\epsilon i\sigma a$, $-\epsilon \nu$ part. 269, 275. $-\epsilon is$, $-\epsilon \sigma \sigma a$, $-\epsilon \nu$ adj. 267, 267 a. -eis acc. pl. as nom. 261 a. els procl. 149; distrib. 317 a; limit of motion, 983; for $\ell \nu$ w. dat. 1011, 1012; w. acc. 1024; els δ (δτε) 1485 C.

els decl. 313, 313 a. els (elul) 151 D., 365 D. 1 and 2, 425 b. D. els (elmi) 369 D. -eigav plupf. 429. $\epsilon l \sigma \theta a (\epsilon l \mu) 369 D.$ ětσκω 475 c. D. είσομαι (είμι) 369 D. είστήκη 407. $\epsilon l \sigma \omega$ adv. w. gen. 1038. $\epsilon i \tau \alpha$ in quest. 1541. είτε accent 153; είτε... είτε, εί . . . είτε 1320 C, 1553. $-\epsilon l\omega$ vbs. in 489 b. είωθα 406 D., 537. èκ 115 a, 68 N. See èξ. ξκαστος collective 695; w. and w't. art. 806. έκάτερος w. art. 806. έκατέρωθεν 1013. έκει 305, 310. ἐκεῖθεν 310. έκεῖνος 304; decl. 298; use 292 b, 836-845; contrast. w. δδε, οῦτος 836; w. and w't. art. 804, 805; in place of rel. 1455; öð' ékelvos, τοῦτ' ἐκεῖνο, τόδ ἐκεῖνο 845. έκεῖσε 310. έκεχειρία 108 d, 625. έκκλησιάζω aug. 416. $\dot{\epsilon}\kappa\lambda\epsilon\ell\pi\omega$ intrans. 1042 f. έκούσιος pred. 721. $\epsilon \kappa \pi t \pi \tau \omega$ as pass. 1075. ἔκπλεωs neut. pl. 258 b. ἔκπλοος (-πλους) 204. έκποδών 305, 643. έκταν (κτείνω) 524 D. ἔκτημαι 405 b. D. έκτός w. gen. 917, 1038; w. ov 1637. έκών W. ε 17 D. 1; decl. 273 b; comp. 291; pred, 721; part. 1284 a; w. elvai 1247.

έλάττων 287.6; w. ή 741; | ξμμορε 405 b. D. w. dat. 951. έλαύνω pres. 474 e; final vow. in tenses 443 a; fut. 511 b, 511 D.; έληλάδαται 427 f. D.; trans. and intrans. 1042 d. $\dot{\epsilon}\lambda\dot{\epsilon}\gamma\chi\omega$ perf. and plupf. mid. 71 b, 355, 355 c; red. 409; w. part. 1303. έληλάδαται 427 f. D. έληλουθα 435 с. έλθέμεναι 431 D. $\dot{\epsilon}\lambda i\tau\tau\omega$ aug. 399. ξλκω aug. 399; aug. in Hdt. 402 c; final vow. in tenses 443 a. έλλαβε 397 a. D., 408 a. "Ελλην as adj. 690. Έλληνικόν w. art. coll. 695; τὰ Ἑλληνικά 714. Έλληνιστί 308. -ελο- suff. 613. 7. έλόωσι fut. 484. $\dot{\epsilon}\lambda\pi\dot{\iota}\dot{\zeta}\omega$ pres. 462, 614.6; w. dat. 953; w. pres., fut., or aor. inf. 1157. $\dot{\epsilon}\lambda\pi\dot{\iota}s$ decl. 218, 226; neg. w. 1618. ξλπομαι W. ε 17 D. 1. έλπω red. 535 D. έμαυτοῦ decl. 294; Synt. 817, 828. έμβλέπω w. dat. 967. έμέθεν 292 D. 1; έμέθεν αὐτῆς 294 D. έμειο, έμέο, έμευ 292 D. 1 and 2. έμεν, έμεναι, έμμεν, έμμεναι 91 D., 365 D. 1, 431 D. έμέος, έμοῦς, έμεῦς 292 D. 4. έμεωυτοῦ 294 D. έμίν for έμοι 292 D. 4. έμμαθε 397 D. έμμένω w. dat. or w. έν 967 a.

ξμμι (είμί) 365 D. 4.

ξμοιγε 153 b. έμός 295. ξμπειρος decl. 258 a; w. gen. 913 c. έμπείρως w. gen. 914. έμπίπλημι 458 N.; w. gen. 893; έμπίπληθι 501 D. έμπλεως decl. 258 c. έμποδών 305, 643. έμπροσθεν w. gen. 1038. έμφερής decl. 261 c. έμωυτοῦ 5 D. $-\epsilon\nu$ inf. end. 431 a. $-\epsilon \nu$ 3 pl. aor. pass. for -ησαν 426 e. D., 570 D. $\dot{\epsilon}\nu$ in cpds. 77–80, 86, 89 a, 412 a, 458 N.; procl. 149; following case 150 c; w. dat. of place 961; w. dat. of time 964; cpds. w. dat. 967; w. dat. for els w. acc. 1011; w. dat. contrasted w. eis and \$\display 1018, 1025; \display δέ 1006; έν τοῖs w. superl. 749; ἐν ῷ 1485 A. έναντίον w.gen. 914, 1038; w. dat. 942, 943. έναντιόομαι neg. w. 1632. 10. ένδεής contr. 261 c. ένδον 308. ενεκα, -εν, encl. pron. after 154 N. 2; w. gen. 907, 1018, 1038. ένένιπον (ένίπτω) 411 D. ξνθα dem. 310 a; as rel. 310 a, 1446. ένθάδε 153 a, 310. ένθαῦτα 109 D., 310 D. $\xi \nu \theta \epsilon \nu$ dem. 310 a, 1013; as rel. 310 a, 1446. ένθένδε 310. ένθεῦτεν 310 D. ένθυμέομαι aug. 415; pass. perf. 1066.

ěvi for ěνεστι 148 b; for ένεισι 148 b. N. ἐνίοτε 1454. ένίπτω aor. 411 D. έννεάχιλοι 311 D. 1. ξυνεον 397 D. έννεπε 66 D. 1. ἔννῦμι W. ε 17 D. 1; pres. 91 a, 474 N. 1; aug. 399 D. See ἀμφιέννυμι. -έννῦμι vbs. in 443 a; fut. 511 c. ένοχλέω double aug. 414; w. dat. 927. ένοχος w. dat. 942. ένταῦθα 310. έντες, έντί (είμί) 365 D. 3. έντεῦθεν 310. έντός w. gen. 1038. έξ becomes έκ bef. a consonant 16, 90, 115 a, 118, 412 a; procl. 149; accented 150 c; w. ἄρχομαι 886 b; w. gen. 920, 1017, 1026; for èv w. dat. 1012; ἐξ οδ (δτου) 1485 B. έξεστι quasi-impers. 666; $\dot{\epsilon}\xi\hat{\eta}\nu$ in concl. w. and w't. dv 1174, 1175, 1402, 1403; ₹ξόν acc. abs. 1288 a. έξετάξω fut. 511 d. έξης 305. έξω adv. 306 b; w. gen. 917, 1038. εο, εου to ευ 49 D. 2. $-\epsilon_0$ stems in 203; suff. 613. 4. ξο, εδ 151 D., 292 D. 1, 815. έοι for οι 292 D. 1. ĕοικα form 17 b; w. ε 17 D.; red. 406; plupf. 407; infl. 541, 544; w. dat. 930; pers. const. w. inf. 1228; part. w. 1292 b.

ξοις, ξοι (εἰμὶ) 365 D. 1 and 2.
ξολπα (ἔλπω) 535 D.
ξον (εἰμὶ) 365 D. 1 and 4.
ξοργα (ῥέζω) 535 D.
-εος gen. 233 D. 1, 245.

ἐόs 295 D.
 ἐοῦ, ἐοῦs for οῦ 292 D. 4.
 ἐπαινέω fut. mid. 1057 a;
 dramatic aor. 1126.
 ἐπάν 1168 a.

ἐπασσύτερος 288 D. ἐπεί 1485 B. ἐπειδάν 1168 a. ἐπειδή 1485 B.

έπειτα in quest. 1541. έπειτε 1485 Β.

έπήβολος w. gen. 913 b. ἐπήκοος w. gen. 913 d. ἐπήν 1168 a.

έπί distrib. 317 a; cpds.
 w. gen. 911; cpds. w. dat. 967; limit of motion 983; w. case 1027; ἐφ' φ' (φ'τε) 302 c, 1385.

έπιειμένε 270 D. έπιθῦμέω w. gen. 887.

έπιλήθομαι w. gen. 890; w. acc. 890 a.

έπιλήσμων comp. 284. έπιμέλομαι, -έομαι w. gen. 890; w. obj. cl. 1352, 1354, 1356.

έπιορκέω 61 a.

έπίσταμαι aug. 413, in Hdt. 402 c; accent in subj. and opt. 392 N.
2; ἐπίστα, ἐπίστη 427 a. N. 2; ἡπίστω 427 b.
N. 1; pres. 458 a, subj. 500; w. inf. 1239; w. neg. and inf. or part. 1619, 1622.

ἐπιστ**έ**λλω constr. w. pass. of 1073 a.

ἐπιστήμων W. acc. 986.

έπιτάττω constr. w. pass. of 1073 a.

έπιτήδειος pers. constr.

έπιτρέπω constr. w. pass. of 1073 a.

έπίφθονος decl. 258 a. έπιψηφίζω, -ομαι 1063. 10.

έπιψηφίζω, -ομαι 1063. 10. ἕπομαι: εἰπόμην 104 a, 399; ἐσπόμην 523.

έπος w. _F 17 D. 1; dat. pl. 221 D. 2; ως έπος εἰπεῖν 1247.

έπριάμην, see πρίαμαι. -ερ stems 231.

έργάζομαι aug. 17 b, 399, 399 a.

ξργον W. ς 17 D.1; (τφ̂)
 ξργφ 957.
 ζοδιν W. ς 17 D. 1; form

ἔρδω w. ρ 17 D. 1; form
 101, 463 a; no aug. in
 Hdt. 402 c.

έρεβεννός 91 D. έρείπω red. 409 D. έρεξε, έρρεξε 66 D., 397 D.

έρέσσω pres. 467. έρέω w. _F 17 D. 1; έρειο

428 D. 2. ἔρημος fem. 200 b.

έρίζω w. dat. 955. έρις decl. 218 D.

'Ερμ $\hat{\eta}$ s decl. 194.

ἐρρήθη 66 a. *ἔρρω* omitted 671.

έρρώγη (ἡήγνῦμι) 407. έρρωμένος comp. 284 a.

έρυθρός 36.

έρύκω 2 aor. 411 D. έρύω as fut. 513 a, 511 D.; subj. έρύσσομεν 420 D. έρχαται, έρχατο 403 D.

ξρχομαι relation to εἶμι
 370, 476. 4; ἐλθέμεναι
 431 D.; ἐλθέ 392 b; red.
 409; vow. grad. 435 c;
 2 perf. opt. 422 c; w.

dat. 936 c; w. part. 1298.

έρως 226 D., 254.

-εs stems 232–234, 260, 261, 261 D.; εσ dropped 587 d.

-es- suff. 597, 613. 5.

-es for -eis 2 sing. 425 b. D.

έs w. acc. 1024; ès ö, ès οῦ 1485 C. See εἰs.

έσαν (ε*lμί*) 365 D.

 $\dot{\epsilon}\sigma\theta l\omega$ fut. 476. 5; 2 aor. 524 a; trans. and intrans. 1042 a.

-εσι dat. pl. 221 D. 2. -εσκον vbs. in 450.

-εσκον VDS. 11 450. ἔσκον (εἰμί) 365 D.

έσπέρας 919.

έσπερος w. ς 17 D. 1. έσσα (είμί) 365 D. 4. -εσσα adj. end. 99 a.

έσσείοντο 397 a. D.

έσσείται 512 D. έσσεύαντο 397 a. D.

έσσεθμαι 365 D. 3. -εσσι dat. pl. 66 D. 3, 93

D. 3, 221 D. 2. ἐσσὶ (εἰμὶ) 151 D., 365 D.

1 and 3, 425 b. ξσσο (εἰμί) 365 D. 1 and 4.

έσσομαι 365 D. 1.

έσσυμαι 405 b. D. έσσύμενος 393 b (2) D.

ξσσων 287. 2, 28 D.

ἔσται (ἔννῦμι) 403 D. ἔστε 1485 C.

-έστερος, -έστατος 284.

ξστηκα 363. ἐστήκη 407.

έστιάω aug. 399.

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ξσχατος 288 a; w. art. 800.ξσω 306 b; w. gen. 1038;cp. εἴσω.

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ётогно 669 a, 670.

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λαγχάνω pres. 474 c; red. 408; mid. fut. 1057. λαγώs gend. 165; decl. 208, 210, 211; λαγωός

207 D.

 $\lambda \acute{a}\theta \rho \bar{a}$ 305; w. gen. 917. λαθών secretly 1277 a. λαμβάνω pres. 474 c; red. 408, 408 a; w. gen. 883, 885; w. acc. and gen. 885 a; mid. fut. 1057; λαβών with 1283 a.

λανθάνω pres. 474 c; 2 aor. λελαθόμην 411 D.; w. gen. 890 a; w. acc. 985; \land \delta \theta \text{secretly} 1277 a; w. part. 1295, 1295 a, 1303; part. w. finite vb. of 1295 c; w. δτι 1567.

Λαοδάμας νος. 220 D. λāόs 207 D. λαρώτατος 282 D.

λέγω collect: perf. 408: aor. pass. 437 b.

λέγω say: omitted 671; τδ λεγόμενον appos. 694; pres. as perf. 1088 a; λέγειν καλώς τινα 985; w. two accs. 999; use of imperf. 1093; = command 1154, 1236, 1572 a; w. inf. or δτι, ώs, in ind. disc. 1572 a. $\lambda \epsilon l \pi \omega$ infl. of 2 aor., 2 perf. and 2 plupf. act.

343; of perf. mid. 354; vow. grad. 435 b; two aors. 525; w. gen. 905.

λέκτο lay down 520 a. λεώς decl. 208.

λήγω w. gen. 901. ληνός fem. 200 d.

λιθόβολος, λιθοβόλος 637.

λίθος gend, 200 d. λίσσομαι w. gen. 885 b.

 $-\lambda\lambda\omega$ vbs. in 469.

-λo- suff. 613. 7.

λόγος: λόγω 957; εls λόγους έλθεῖν τινι 955; λόγον ποιέω and ποιέοцал 1052.

λοιδορέω W. acc 985 a; λοιδορέομαι w. dat. 985 a. λοιπός: τοῦ λοιποῦ 919; τὸ λοιπόν 994.

λούω contr. of 349 b.

λοχάγδς 631.

λυμαίνομαι w. acc. or dat. 985 a.

λόω synop, 341; conjugation 342; quantity of v 434 D.; final vow. in tenses 443 c; perf. opt. mid. in Hom. 559 D.; λόων decl. 273; λόσας decl. 274; λελυκώς decl. 277.

λωβάομαι w. dat. or acc. 985 a.

λώων, λώστος 287. 1.

M 12 a; nasal 15; sonant 18; stops bef. 71-73; from β , ϕ bef. ν 74; from ν 77, 79; bef. ρ , λ 113; doubled 32 D. 3, 66 D. 1, 518 D.

-μā- suff. 594. 5. 6.

μαίνω 2 perf. 439; trans. and intrans. tenses 1043; ἐμάνην raged 1046; μαίνομαι pass. dep. 1060.

μάκαρ one end. 280.

μακρόs decl. 256; comp. 287; μακρώ 951; w. inf. 1260 a.

μάλα 308; comp. 309; μᾶλλον, μάλιστα, comp. by 291.

- $\mu \bar{a} \nu$ for - $\mu \eta \nu$ 424 D.

μανθάνω pres. 474 c; mid. fut. 1057; pres. as perf. 1088 a; w. gen. 909; w. inf. 1239; w. part. 1303, 1314; τι μαθών 1279 c.

μανίαι 699. Μαραθώνι 305, 961. μαρμαίρω 410 D. μαρτόρομαι pres. 471; w. μή and inf. 1618. μάρτυς decl. 254.

μάσσων 287. 4.

-ματ- suff. 597.

μάχομαι final vow. in tenses 443 b; mid. dep. 1060; fut. 511 b; w. dat. 955.

μέ 151 a, 292 a. μέγαρα 703.

Μέγαράδε 153 α.

μέγας decl. 279; comp. 286, 287; as pred. 721; μέγα, μεγάλα adv. acc. 992; μέγιστον adv. 309 b; τὸ δὲ μέγιστον in appos. 694.

μέγεθος w't. art. 767. μέζων 287. 5.

-μεθον dual 427 c. μείζων 287.5; w. dat, 951; μείζον ή w. inf. 1244.

μείρομαι red. 408, 408 a. μείς (Ion. for μήν) 229 D. μείων 287.6; μεῖον (ἤ) 741.

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. μελιτόεις, -οῦς, -οῦττα 99 a, 267 a.

267 a. μέλλω aug. 398; periphr. w. 1145; w. inf. of pres. or past intention 1098 a, 1110 a, 1145, 1145 a, 1396, 1404, 1477, 1469 b, 1591, 1595; δ μέλλων 1264; τδ μέλλον 1269 a. μέλω perf. 533 c; 2 perf. 535 D., intens. 1135; μέμβλεται 549 D.; μέλει quasi-impers. 666; μέλει w. gen. and dat. 931; μέλον acc. abs. 1288 a.

μέμαμεν 544 ; μεμαώς 541 D. μέμβλεται 113 D.

μεμετιμένος 373 D. 2.

μέμνημαι red. 405 b. N.; as pres. 1134; subj. 557; opt. 559 b; imv. 560; έμεμνήμην as imperf. 1139 a; μεμνήσομαι 562, 563; w. gen. 890, 890 a; w. acc. 890 a; w. inf. or part. 1303, 1314; w. δτε 1489; w. έἀν 1552.

μέμφομαι mid. dep. 1060; w. gen. 906; μεμπτός 325.

-μεν, -μεναι inf. end. 431 D., 495.

 $\mu \dot{\epsilon} \nu$ 1320 B; position 789, 1014 a; $\delta \mu \dot{\epsilon} \nu$ 292 b, 756, 1014 a.

Mενέλεως decl. 208; accent 212.

-μένης names in 233 b. -μένο- part. suff. 432. μένος periphr. w. gen. 865. μέντἄν 56 b.

μέντοι 1320 Β.

μένω perf. 440 c; trans. and intrans. 1042 c. μέρος in fractional ex-

pressions 316. -μες Dor. for -μεν 424 D. μεσαίτερος 283 a.

μεσαιτερος 205 a. μεσημβρία 113; -las gen. of time 919.

-μεσθα **4**27 D.

μέσος form 98; comp. 283 a, 288 D.; pred. 720; w. art. 800.

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μετά w. case 1029; μετὰ δέ 1006.

μεταδίδωμι w. gen. 884. μεταμέλει w. gen. and dat. 931; w. part. 1299.

μεταξύ w. gen. 1038; w. part. 1276.

μεταπέμπω mid. 1051; act. for mid. 1061.

μετέρχομαι trans. 1042 f. μέτεστι w. gen. and dat. 931.

μετέχω w. gen. 884, μέτοχος w. gen. 913 b. -μετρης cpds. of 191, 193, μεῦ 151 D., 292 D. 1. 2. μέχρι not elided 59; and μέχρις 118 D.; prep. 1038; conj. 1485 A, C, 1486.

μή general force 1604 ff.
(1) In independent

(1) In independent clauses. Dir. quest. 1540; w. indic. of doubtful assertion 1173, in unattain. wishes 1176, 1177, w. $\delta\pi\omega$ s in exhort. and prohib. 1115; w. subj. of doubtful assertion 1189, hortat. 1185, 1186, prohib. 1187 ff., 1216, w. $\delta\pi\omega$ s in commands 1191, delib. 1192; w. opt. in wishes 1198; w. imv. 1216.

(2) In dependent clauses. Purpose 1339 ff.; obj. cl. w. vbs. of effort 1352 ff., obj. cl. w. vbs. of fear 1358 ff.; result 1376 ff.; proviso 1385 ff.; condit. 1390; concess. 1434; rel. w. indef. antec. 1448, 1449, w. def. antec. 1608, rel. of purpose 1469, of cause 1470, of result 1471, condit.

rel. 1475; temp. 1490, 1496, 1500; indir.quest. 1625.

- (3) With inf. not in indir. disc. 1233, 1256, 1611 ff., in prohib. 1284 b, in wishes 1249; $\chi\rho\dot{\gamma}~\mu\dot{\gamma}~1612$. W. inf. in indir. disc. 1576, 1610, 1616–1619. W. participles 1265, 1282, 1620–1623, 1626; w. substs. 1624.
- (4) Appar. exchange w. οὐ 1626 ff., redund. 1630–1632; for μη οὐ 1634; accumul. of neg. 1640–1642.
- (5) $\mu\dot{\gamma}$ οὐ w. indic. of doubtful assertion 1173, of fear, 1368; w. subj. of doubtful assertion 1189; w. inf. 1631–1634; w. part. 1635; $\delta\pi\omega$ s $\mu\dot{\gamma}$ οὐ 1116.

(6) $\mu \dot{\eta}$ $\delta \tau \iota$ $(8\pi \omega s)$ 1643-1645.

See δπως, ού μή. μηδέ 1320 Α, 1604. μηδείς 313 b, 1604; μηδέν adv. acc. 992, w. comp. 951 a; μηδέ είς 313 b; μηδένες 313 b. Mηδοs coll. 695. μήν in truth 750 B. μηνίω 457. μής (Dor. for μήν) 229 D. μήτε 1320 Α, 1604. μήτηρ decl. 231, 231 D. μητίετα 184 D. 4. μήτρως decl 236 D. -μι vbs. pers. end. 425 a; conjugation 359-390; athematic forms 339, 458; thematic forms 339 a, 497-505; 2 perf. 363; in Aeol. 494; -%in 2 aor. subj. 420 D.

μία. see εls. μτγνυμι fut. mid. as pass. 1046 a. μικρός comp. 287; μικρόν adv. 305; μικρού (δείν) 903, 1247 a. μιμνήσκω pres. 410, 475 b. See μέμνημαι. μίν 151 D., 292 D. 1 and 3. Mtνωs decl. 211, 236 a. μίσγω pres. 475 c. $\mu \bar{i} \sigma \epsilon \omega$ w. acc. 927 a. μισθόω, μισθόομαι 1063. 13. μνα decl. 194. μνήμων w. gen. 913 d. -μο- suff. 594. 4, 613. 8. μοί 151 a, 292 a, 937. μοίρα decl. 186; omitted 715. -μον- suff. 613. 9. μόνος 32 D. 1; w. art, 801; μόνον οὐ 1646. μοῦ 151 a, 292 a. μοῦνος 32 D. 1. μῦθεῖαι 489 α. μυκάομαι 441; aor. 521 D. μύριος 315. μυχοίτατος 288 D. $\mu \hat{\omega} \nu$ 750 b, 1540. μωνος 32 D. 2.

N 12 a, 15; sonant 18; doubled 32 D. 3, 66 D. 1, 471 D., 518 D.; cons. bef. 74-76; bef. cons. 77-81, 85-87; ends word 115; movable 116, 293 a, 298 c, 298 c. D.; subst.-stems in 215, 220 b, 221 b, 229, 262, 266; dropped from vb.-stem 446, 550, 563 e. ν class of vbs. 474. -ν 1 pers. end. 426 a; 3

pers. end. 426 e.

μώσα 32 D. 2.

 $-\nu$ inf. end. 431 D. -va tense-suff. 418. 1. -vai inf. end. 431. val incompl. sent. 647. ναίχι accent 153. ναῦς decl. 243, 246; νεώς 17 b; omitted 232 b, 715; ναθφιν 248. -νδās patron, end. 604. νεανίας decl. 190. νεικείω (Hom.) 489 b. νείφει impers. 667 a. νέμω perf. 533 c; w. two accs. 1000. $-\nu\epsilon\%$ tense-suff. 418. 1, 474 d. νέομαι fut. 513 a. véos not contr. 259 d; $\nu \in \bar{a}$ 26 a; comp. 282. 288 D. $\nu \epsilon \omega$ ($\nu \epsilon \nu$ -) swim 456. νεώς decl. 207, 210. νή 750 b. νη- pref. 629. -νη, -να tense-suff, 474 g. -νημι vbs. in 360 C, 474 g, 505. νηός 207, 207 D. νησος fem. 200 a. νηθε 5 D. νίζω vb.-stem 463 a; w. two accs. 1002. νῖκάω pres. as perf. 1090; imperf. as plupf. 1104; as intrans. 1042 e; w. cogn. acc. 974 e; w. two accs. 998; νικάω στάδιον, δίκην, γνώμην 978. νtκη decl. 186. vlv 151 D., 292 c, 292 D. 4. $\nu l \pi \tau \omega$ w. two accs. 989. $-\nu\nu\nu$ (- $\nu\nu$ -) tense-suff. 360 B, 418. 1, 474 f. -vo- suff. 613. 10. $-\nu\%$ tense-suff. 418. 1, 474 a. νομίζω fut. 511 e; w. two

accs. 997.

νοσέω ingres, aor. 1118. νόσος fem. 200 d. voûs decl. 203. νσ acc. pl. 237 D. 1. a. 241. -vr- stems: in -avr- 219, 221 a, 267, 269 a, 274; in -evr- 221 a, 267, 269 • a, 275, 613. 3; in $-0\nu\tau$ -216, 219, 221 a, 269 a, 273, 278; in -υντ- 269 a, 276; part. suff. 432. $\nu\tau$, $\nu\delta$, $\nu\theta$ bef. σ 85. -vті pers. end. 425 d. -ντων pers. end. 428. 3. -vv- (-vvv-) tense-suff. 360 B, 418. 1, 474 f. -νῦμι vbs. in 360, B, 474 f;

νύμφα (Hom.) 184 D. 3. νύ(ν) 116 D., 151 D. νῦν (νυν, νῦν) 1320 D.; τὸ νῦν 994; part. w. 1159 a. 2. νύξ w. art. 764; w't. art.

and -νυω 498; in dial. 498 D.; fut. 511 c.

νύξ w. art. 764; w't. art. 779 b; νυκτός 779 b, 919. νυός fem. 200 a. νώ, νῷν 292. νῶϊ, νῶϊν 292 D. 1. νωττέρος 295 D.

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ξύλον pl. 699.
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O 4; pronunc. 20; interch. w. a, ε, see a; interch. w. ε in substatems 197,587 f; lengthens to ov 32, 81, 85; lengthens to ω 23, 31 f, 215, 282, 459 c, 631; prefixed 36; dropped

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буоная 458 а.

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οοι to οω 491.

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w. opt. 1346; μη (ούχ) δπως 1643-1645.

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1485 A; for δτι 1489; έστιν ότε 1454.

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οω for ao. 483; for oo. 491.

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βάβδος fem. 200 d.

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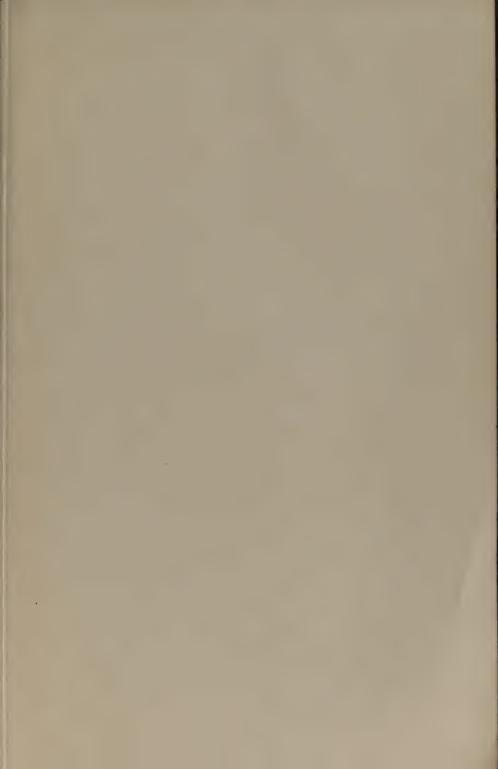
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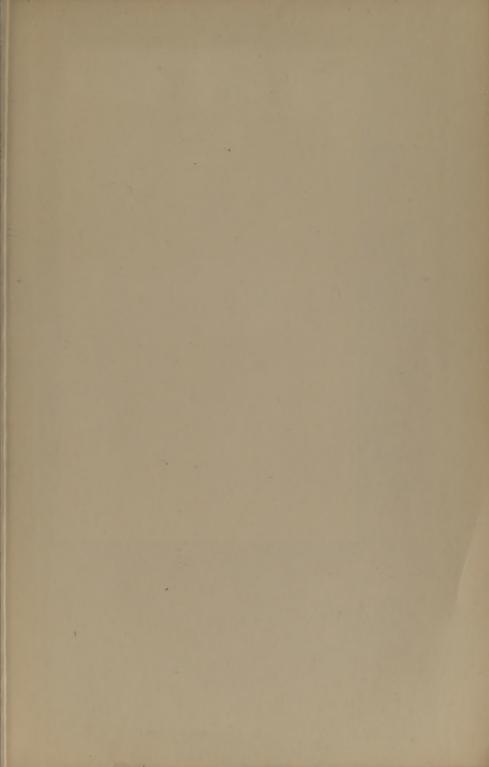












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